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THE  
HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1869.

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Go, . . . . PREACH THE GOSPEL.—*Mark* xvi. 15.  
How shall they PREACH, except they be SENT.—*Rom.* x. 15.

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# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark xvi. 15.*  
How shall they preach except they be SENT? . . *Rom. x. 15.*

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## HOME AND FOREIGN EVANGELIZATION.\*

LABOR within the parish is, without a figure, missionary labor, and is most appropriately and correctly designated as such. And each church, as already intimated, is, in its very design and organization, a band of missionaries, commissioned and ordained by Christ to work with true missionary self-denial in its own home-field. But reference is here specially had to the prosecution of the missionary enterprise outside of the already assigned parishes. *The functions of this enterprise are, to establish local churches, and nurse and train them to the point of self-support.* Considered in this light, it lies at the foundation of a universal evangelization. In another and deeper sense, however, it is itself based upon the success of the local church-work; for the zeal which furnishes it with laborers, the liberality and self-denial that provide the means for its prosecution, and the spirit of piety and of prayer that constitute its real power, are to be found, if found at all, in the local churches.

As the heart beats in these centers of spiritual life, so will the pulses respond in the extremities of extra-parochial missions. This being so, how indispensably important that the piety of the churches do not run down, but that it be kept up and continually improved, both in tone and aggressive power and faithfulness; that it be quickened in vigor, ennobled with holy fortitude and courage, and pervaded with the tender and self-sacrificing love of Christ!

Just at this point, it may be well to notice a difference in the expressed judgments of good men, not to term it a controversy, with respect to the relative claims of the home and foreign fields of Christian labor. One class, starting with the maxim that "charity begins at home," allows the commanding interests of the home work to overshadow all else; so that few, if any, unexpended energies are left to be devoted to effort abroad. The other class points to the extent and condition of the exterior field, as it stretches almost indefinitely on every side beyond the parochial limits, and pleads that this shall stand first in our regards, on account of the greater numbers who demand help, as well as of their utter spiritual destitution. Both classes are probably right, and both probably wrong. The latter are doubtless right in taking the broadest possible view of the

\* Extract from "Home Work, or Parochial Evangelization," by Rev. A. S. CHESBROUGH. Published by the American Tract Society, Boston.

work to be done, and in rejecting all limitations to the spirit and toils of Christian benevolence, and wrong in overlooking the seminal relation which the local church sustains to the promised harvest of a universal christianization. The first class is without question right in assuming that the home work lies at the foundation of all mission work, and wrong in persistently cherishing so exclusive a view as leaves the outside world to perish until all is perfected within.

We are never to forget that "*the field is the world.*" We can never labor in the right spirit, nor with the highest success, except as we take the world into our hearts, and enter into the benevolence of God, who "*so loved the world* that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Our love is to have no fixed boundaries,—certainly none that are set up by selfish interest or worldly policy. While this is so, a divine economy may so assign our labor to some particular portion of this vast field as that our strength may be expended most effectively, and accomplish the largest results toward the ultimate and complete occupation of the whole. "*Begin at Jerusalem,*" is the charge. You are not, however, to stay there. Spread yourselves as rapidly as your resources will allow. Wherever you plant yourselves, lay your plans permanently to hold the ground you occupy as a starting-point for new advances. By keeping your eye thus on your relation to the entire field, you will most faithfully and wisely cultivate your own homestead.

It is sometimes said that the surest and most effective way to promote the spiritual prosperity of our churches is to engage them most earnestly in the cause of missions abroad; that the reaction of a self-forgetful and unselfish benevolence will operate more favorably upon their piety and growth than will a direct ef-



charity that turns away with cold neglect from the work to be done at its own fireside and its own doors, and lavishes its sympathies and gifts on the needy, the ignorant, and the perishing abroad. And on witnessing such a case, the question almost involuntarily rises to the lips, If a man love not his neighbor whom he hath seen, how can he love a heathen whom he hath not seen? A charity that overlooks the near for the remote, the familiar for the strange, that which is susceptible for that which is difficult of approach or of impression, must be an ill-proportioned and morbid sentiment. And, further, the wisdom of that zeal which exhausts itself in engineering great organizations and inspiring platform oratory, to the neglect of those humbler labors necessary to promote the growth of the churches at home, is seriously to be questioned.

It is only as the churches are in a spiritually quickened and prosperous state that the grand enterprises of Christian charity can truly succeed. It is only thus that there will be that power back of these enterprises which will give them the requisite momentum and efficiency; only thus, in fact, that they can have any vital connection with the churches. To supply an enterprise with money and labor, as an engine is supplied with fuel to feed it and mechanical skill to control it, expecting that it will grind out regenerate souls and institutions instinct with a divine life, is a burlesque on Christianity.

The late Dr. Rice of Virginia is reported to have said, that he did not believe that God designed to convert the world through the instrumentality of the present generation of Christians, or to impress upon the world the prevailing low style of piety in the churches. This suggestion leads to some painful reflections. The inventive minds of the present generation, and of that which preceded it, have been very productive of plans of philanthropic and Christian organizations for elevating and saving men. Money has been largely contributed, labor liberally bestowed, self-sacrifice and even martyrdom cheerfully endured. While we would not in the least disparage the results achieved, but rather humbly and gratefully exult in them as a triumphant answer to the cavils of unbelief, a stimulus to enlarged undertakings, and much more as God's seal of approval to the motives that have inspired them; still, if we mistake not, there is extensively felt to be, in the practical working of these organizations, a saddening deficiency of spiritual power. There is profound wisdom of the head, there is unwearied toil of the hands, there is much and earnest prayer, and true Christlike self-sacrifice; but, notwithstanding all, the good cause flags. The Lord's treasuries are ever low, and sometimes even empty, under the most economical administrations. The whitened harvests perish for want of laborers. To maintain even a tolerable degree of efficiency, appeal on appeal is needed to call out supplies from the churches. And not seldom, the apprehensions of a dishonorable debt resting upon our great benevolent institutions can only avail to float them off the rocks that threaten to wreck them.

Now if we ask, What is needed to give the right impulse to our Christian enterprises? the universal answer is but one: the churches need to be "endued with power from on high." Their piety is too fitful, too superficial, too conservative, too self-indulgent. It wants steadiness and depth and strength and self-sacrifice. By performing their home work so inefficiently, they not only evince a want of that power which is necessary to the highest success of extra-parochial missions, but they fail to put themselves in training for the most successful prosecution of these missions. All the organizational machinery interposed between them and the objects of their benevolence creates no power. And the reactive influence from which so much *has been expected* is to a great degree canceled in its benefits by our *inelastic mechanical methods*.

How imperative, then, are the demands for a more thorough Christianization at home! If there is a stand-still here, there must of necessity be a stand-still in the work abroad. If there is retrogradation here, the same will be true of all the great enterprises that look directly toward a nation's or a world's evangelization. The ability of the churches to grow and occupy their respective parishes for Christ, holding the ground firmly as they spread themselves, decides their ability to gain possession of the world. Thus prospering in the spirit and by the power of Christ in them, they will send forth laborers of truly apostolic character, and as many as are needed; laborers born of missionary zeal, and trained from spiritual infancy to missionary toil. They will furnish the means also, without stint. And, best of all, there will be a powerful and steady impulse of effectual prayer and saintly devotedness behind all instrumentalities, which will make their plans and movements like the resistless onward march of mighty hosts that know no weariness and no defeat.

The interior work and the exterior work are not in conflict. They are one at the root. But the exterior finds its power and resources, under Christ, within. How urgent, then, are the motives, from this consideration, to seek the prosperity and growth of our churches. By as much as we estimate the value of the successive worlds of souls that are passing into eternity, by as much as the honor of the name and truth of Jesus on earth is dear to us, by as much as we sympathize with the mighty travail which he endured for us and for a race of sinners, by so much are we constrained to yield to the claims which this cause has upon our warmest and most untiring devotion.

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## MISSIONARY INTELLIGENCE

### CALIFORNIA.

*From Rev. J. S. Burger, Sebastopol, Sonoma County.*

#### A New Field.

At the instance of Rev. Mr. Warren, the Society's Agent at San Francisco, I came to the Russian River Valley, seeking a field of usefulness in the cause of Christ. I found here a region of country sparsely settled, having no regular preaching of the gospel and no church organization. The people seemed anxious (when I conversed with them upon the subject of religion, and informed them that I was seeking a field of usefulness) to have preaching among them, and very kindly offered a room, in one of their private houses, to hold services in. I accordingly preached the following Sabbath to a small but very attentive audience. At the conclusion

of the sermon, I requested all in the congregation who were professors of religion to rise. One aged lady arose, who, I afterward learned, was from the State of Maine, where she had been accustomed to attend religious service every Sabbath. I also requested all who desired to become Christians, and wished an interest in the prayers of the church, to arise. Five arose. The Spirit of God is moving the hearts of this people to accept of his salvation. From this point I went to a tavern stand and preached, on the following Sabbath, at the request of the proprietor. He has since closed the liquor establishment connected with his house. I expect to organize a Sabbath school as soon as the rainy season is over.

This is a missionary field. I have confined my labors within a circuit of perhaps ten miles—preaching once every two weeks at each point. There are

many difficulties to contend with. The population is made up of people from different countries, and different sections of our country—all having their prejudices. The majority are from the Southern States of our Union; and some of them are bitterly prejudiced against the Congregational churches on account of their anti-slavery principles; but I hope, by the blessing of God, to triumph over all difficulties.

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*From Rev. S. B. Denton, Rio Vista, Solano County.*

#### **Rio Vista.**

Rio Vista is a beautiful little village, neatly settled at the foot of the Montezuma hills, on the left bank of the Sacramento river. The bay and river steamers land here daily, on their trips to and from the cities of San Francisco and Sacramento. The adjacent country is fine rolling prairie, called Montezuma hills, and is one of the best farming neighborhoods in the State. Rio Vista is continually improving, and is destined to become quite an important place. There is no church organization of any kind in this town.

I preach here regularly to good congregations. The people appear to appreciate my labors, and manifest a desire to do all they are able for my support. I greatly desire to witness a gracious revival of religion, and shall labor to the best of my ability to build up our Zion here.

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*From Rev. J. A. Johnson, Santa Barbara, Santa Barbara Co.*

#### **The Welcome Draft.**

Your commission and draft brought joy to our anxious hearts. We had waited long and patiently for it; and it relieved us of a great burden just when it was too heavy to be carried longer. Surely we could not be more grateful than we were that day, for the existence of the *American Home Missionary So-*

*ciety.* For its generous action I felt a personal obligation, which I wish here fully to acknowledge. It made Christ and his cause still more dear to me, since he is pleased to carry forward his work in these moral wastes by such a helpful and cheering agency. Never have I felt more unworthy to occupy the position of one who takes and scatters the gifts of the churches. In truth this gift of money has been to me a direct means of grace. I almost felt as if each contributor had prayed for a blessing on him who should receive it. In turn, I can only pray, as with all my heart I do, that the Lord will richly bless these "cheerful givers" with continued prosperity, and abundance of grace to fit them to enjoy enduring riches. Sometimes I think that one of the delights of heaven will be the discovery among the blessed of those who aided us during our labor of love for Christ on these barren fields. We are surprised to find how much we miss those Home Missionary boxes and barrels that we used to receive in Illinois, but which cannot come to us in California. We prized them, not so much on account of their money value—though that was never small,—but because they were the gifts of Christians of whom we could think as our benefactors and friends.

#### **The Blessed Memory of the Just.**

One of the sad things to us on our way to California, was the failure to see Mrs. Dr. Swain, of Providence, R. I., and the dear Christians of Dr. Swain's church. We shall always consider it a personal loss and a heavy one. She was Secretary for the Ladies' Society that sent us a generous and noble Christian present. Many articles sent in the box are still cherished as precious for the sake of the love that came with them, so warmly and beautifully expressed by Mrs. Swain. Away in this distant and half-foreign land, their memory is still very dear to us. But how sad we were

one evening, away up in the Sierra Nevada mountains, where we were then trying to meet the duties of a Home Missionary among the miners, when I opened the *Independent*, and read that Mrs. Swain was dead! Not till then did we know how we loved her, whom we had never seen. Two letters—one asking what things were needed, and one saying they were sent, with perhaps a third in reply to my acknowledgment of the bounty—were all we knew of her. But they were enough. We could not part with those letters. How we sympathized with her husband and children, and prayed for them! You introduced our name to her. Shall we not rejoice to meet each other some time, in that blessed world where perhaps you will introduce her anew? At least, we shall meet and know each other there. She is almost the first Christian I wish to meet on reaching heaven.

#### Winter.

We have had a "hard winter" for this region, but it would be no winter at all in your latitude. It froze a little, three nights—ice three-sixteenths of an inch thick; and a little snow could be seen on one of our highest mountains for several days, and on still another mountain, one morning. But the rain fell almost constantly, for several weeks, and hence our roads and mails lay undisturbed.

#### Immigration.

Immigration continues, consisting mainly of families seeking homes. Our growth will be permanent. As yet the native "greasers" rule; but a year or two more will put office and power out of their hands. We long for the day. They hate enterprise and ignore public improvements. Our main street even is impassable. It might be a fine drive, in our worst weather, so favorable is the soil, were it graded and turnpiked. And this is a specimen of their public spirit and enterprise. Well, the Lord

cut short their day, and give his people dominion!

#### KANSAS.

*From a Missionary in the Interior.*

#### Some Church Members.

The great obstacle in the way here, is the lives of some professors of religion. We cannot expect much progress, when those who are connected with some church, here or elsewhere, own an interest in whisky depots and in drinking saloons—as some do. Worse than this, "first class" young men, some of whom "have a form of godliness but deny the power thereof" in their lives, have their periodical "sprees," and if reports are true, even some women, who would feel very much aggrieved at being rated anything below "the first families," were decidedly overcome with champagne on a recent occasion. The influence of this state of things upon a certain class, who draw their own inference as to what Christianity and the church are, cannot but be most lamentable.

#### A Promising Candidate.

Not long since I had an application from a person, of tastes kindred to the above, to receive him into our church. I was amazed. He was a man addicted to drinking and profaneness, and yet regarded himself as a fit candidate, and applied in all sincerity for admission to the church of God! He even went so far as to prevail upon a mutual acquaintance to use his influence with me to receive him. I had a frank, open talk with him, endeavoring to impress upon his mind the great truth that Christ pressed home to Nicodemus, "Ye must be born again;" and to show him that the church was not to be viewed in the light of an insurance company. But he evidently regarded himself in every way as worthy to be received into the church, as are many already connected with it.

It is the experience of all who have labored here, and of those who are here now, that this is a hard place for the gospel to find a lodgment. And yet, out of this number of souls God must have a people.

### MINNESOTA.

*From Rev. W. W. Snell, Rushford, Fillmore County.*

#### Enlargement.

Our little chapel is so full that my desk platform is usually covered with children, and not unfrequently the aisle has to be occupied. Under this pressure, we have decided to enlarge. The members of my church are poor, and have been giving to their utmost in moving the building and paying for the lot. Knowing that money was out of the question at present, I proposed that we all give such as we have. I have a piece of woodland, at a distance of four miles; some of my members can chop, some have teams, and some can drive nails. I told them I would give all the frame timber; and if they would draw this, and a few black-walnut logs, which I had, to the saw-mill, I would be responsible for the pine necessary for covering and finishing; and we would trust the Lord for nails, glass, and plaster.

On the Sabbath following, I was able to tell my audience that all the logs were drawn, and part of the pine in my barn. Two or three persons—not of us—had handed me five dollars apiece, for nails and glass, and one of the worshipers had promised the plastering when we were ready. Now the timber is all hewed, and we are waiting for the saw-mill, and mild weather.

*From Rev. S. Hall, Sauk Rapids, Benton County.*

#### The Year Closed.

In reviewing the past year, I see much cause for gratitude, that God has

given me a field to work in and an abundance of work. We have had no general revival; but there have been tokens of the divine favor. Some Christians have had a little refreshing, and have taken a step forward in the divine life. Perhaps one or two from the world have entered the kingdom. And we feel that the Lord has not utterly forsaken us. I have sometimes felt that I was left almost alone, to do the labor and sustain the religious interests of our society, with few to stay up my hands by sympathy and help. A backwardness in duty, on the part of church members, has given me much perplexity. Yet there has been sunshine too.

#### Repairing Under Difficulties.

Our house of worship had been sadly neglected. It must be repaired, or it would soon become unsuitable for worship. The roof was leaky, the plastering had fallen off, it was without underpinning, it wanted paint; in a word, it looked as if religion was dying out in the place. But nobody moved in the matter of repairs. It would involve heavy expense, and who would meet it? Should each assume his share, or should we go back into barbarism, let vice go unrebuked, and allow skepticism and formalism to prevail without protest? In early summer the question was agitated, and while we were *talking*, there was much enthusiasm. But when it was proposed to act, it was found that words were not money, and the matter was postponed.

But late in the fall the Lord gave the people a mind to work. Subscription papers were circulated, money and lumber were collected. A day was appointed to commence; a general invitation was given to masons, carpenters and other laborers to turn out, and there was a pretty general response. More appeared than we expected. The ladies prepared a dinner for the workmen. Some of the men brought teams and drew stones for the underpinning;



some placed them. Some tore off the old shingles and put on the new; some worked on the entrance steps. It was a busy day's work with all; and when night came decided progress had been made. The next day some returned and followed up the work, till at length the house was underpinned, reshingled and furnished with a good flight of steps and a platform across the whole front,—nearly all done by gratuitous labor. Almost all the village, irrespective of denominational preferences, seemed alike interested in the enterprise.

As yet nothing was done to the inside. It was impossible to make the house warm enough for the winter, unless the plastering was repaired. Some of our ladies undertook to raise the needed funds, and succeeded. The money came from many pockets, and in such a way and in such sums that probably no donor felt the poorer. The inside repairs, much more expensive than we had anticipated, are completed and paid for. The painting is just finished. Much of the work has been done gratuitously, and by temporary residents. Thus the Lord has dealt kindly by us, and we will praise his name.

#### Getting into the World.

The railroad was completed to this place last summer. A depot and other buildings for the accommodation of the business of the road have been erected. The cars have been running regularly for the last three or four months, giving us daily communication with St. Paul and the region beyond. It is proposed to erect a bridge across the Mississippi at this point within a few months. There is a large quantity of timber on the ground, for erecting a dam across the river, and work on it is soon to begin. Population is on the increase, and we shall put forth every effort to make our church more efficient than ever. Evil will come with good, vice with virtue, infidelity and skepticism with honest piety, formalism with faith,

worldliness with true devotion to the honor of Christ. We shall proclaim the pure gospel in all its simplicity and truth. But if we do this, we must still look to your Society for aid. With the aid and the prayers and sympathies of Christians, we hope to exert an influence for good.

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*From Rev. V. M. Hardy, Spring Valley,  
Fillmore Co.*

#### Our New House.

The materials which our little church have been gathering for years have at length been joined together, and assumed a more comely and attractive appearance. The enclosure of the house is now nearly complete. It is neatly covered with matched boards and battens, and protected with a good coat of paint. Temporary seats have been prepared, and we expect to occupy it during the winter. We met in it for the first time for worship, on the last Sabbath in December. The interior is yet rough as it came from the mill and the forest yet it is so much better than the cold inconvenient school-house we previously occupied, that we feel like chanting the anthem of gratitude,

"Praise ye the Lord."

Last Sabbath morning the inhabitants of our town were invited to come to the sanctuary by the echoing call of a eight hundred pound bell, just received as a premium for subscriptions to "The Advance." This is the first Congregational church bell, I believe, that has sent its Sabbath morning invitation to the scattered worshippers of Southern Minnesota.

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*From Rev. L. S. Griggs, Owatonna, Steele  
County.*

#### A Faithful Witness.

One case of conversion has awakened unusual interest, and has been attended with extraordinary influence. A lady

sick with consumption, was brought here by her husband, with her family, about two months ago, from Janesville, Wis. They hoped that Minnesota air would arrest and remove the disease, but she declined more rapidly after her arrival here, than before, and passed away, Friday, January 24th. She died as she had lived, sweetly trusting in Jesus. She had been very sanguine that God would raise her up, for the sake of her four little, lovely children. She had been unusually diligent as a mother. A graduate of Oberlin College, a teacher by profession, before the cares of a family had withdrawn her from the work, she had filled the place of teacher to her children. They have never been a day at school, away from their mother. Yet she very quietly and happily left her family in the care of God.

Her faith, and peace, and joy were the means, in the hand of God, of the conversion of the husband. He is a man of good education, an Oberlin student, but has for many years been a kind of Unitarian spiritualist and infidel. As his wife lay dying, he took her hand, and said, "*Now I know your faith is right, and I promise you I will believe in the same Saviour, I do believe in him.*" He then gathered the children by her dying bed, and bowing in prayer in the midst of them, he there gave himself to God. Serenely and joyously she took her last look, through the window opposite, of this lower world, and then, "glad to go," flew from her husband's embrace to the presence of Jesus.

A great congregation gathered in the church on the Sabbath following, to be present at the funeral services. After the discourse by the pastor, the bereaved husband advanced to the head of the coffin, and with perfect calmness and extraordinary effect, addressed the audience, doing his duty for the first time as a Christian, while yet the body of the dear departed was unburied. Eyes unused to weep, and hearts unused to feel,

yielded to the moving scene; and the words which were spoken seemed the words of God. He is now a bright and shining light, steady, clear, and growing brighter every day.

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## IOWA.

*From Rev. O. Emerson, Jr., Sabula, Jackson County.*

### Circuit Preaching.

The labors detailed in the following report furnish a good specimen of the itinerant work performed by this Society. A portion of its missionaries have always had charge of *missionary circuits*, embracing a large number of churches, or preaching stations; and none have engaged in this service with greater zeal and success than the writer of this communication. Yet, as will be seen, he is ever oppressed with the fact that this wide diffusion of his labors renders it impossible to *build* on the foundations he lays. Sinners are converted, and Christians are preserved from starvation; but churches cannot be nourished to maturity and self-support, by this method. While, therefore, it is the best and only practicable method of labor, for certain fields, its results do not justify its adoption as extensively as some individuals desire; and most of the missionaries, employed in such service, prefer, after a brief trial, so to concentrate their efforts as to secure the growth of the churches to which they minister.

### Church Gathered.

The last quarter commenced with the organization of a new church at Deep Creek and Waterford. The name is taken from that of the two adjoining townships, where the members reside. These persons, fourteen in number, are all of New England origin, all heads of families, and all persons of unquestioned piety. All that can be done for them, at present, is to visit them once in four weeks, preaching one sermon in each place on the Sabbath, with occasional services on week-day evenings.

Whether a church can live on such fare as that, is matter of experiment.

#### Raid into Illinois.

Two weeks since I visited Albany, Ill., twenty-five miles distant. I found, to my surprise, that the church were involved in a debt, unwisely contracted before the war, and were in danger of losing their house of worship. After laboring several days with them, they were encouraged to assume the greater part of it, on condition that aid from abroad could be obtained to pay the balance. They begged me to change my arrangements, so as to give them one quarter of my time, until something better can be done for them. They have been destitute, nearly all the time, for several years; and in view of their pecuniary embarrassment, have considered the question of disbanding. They have a membership of about twenty-five persons, and a comfortable place of wor-

but when Christ's disciples have lived for years in the wilderness, with no preaching at all, by which they can profit, they learn to think that the visit of a minister, even at distant intervals, if they can feel that he belongs to them, is a rich treat. They feel as Elijah doubtless did, that a meal once in forty days, with God's blessing, is a great deal better than no food at all. Said a good woman, "For years we lived in the wilderness, and in our poverty could keep but three cows; but I have felt, on many a lovely Sabbath, that I would cheerfully give one of them for one such gospel sermon as, in my Eastern home, I enjoyed every week." Said a man who had seen no minister for many months, and who turned out his "breaking team" on a summer's afternoon, that he might attend upon preaching in his own cabin, "I would much rather have lost my day's work than that sermon." A few months since I had an

**Summary.**

During the quarter I have preached fifty-four sermons, in twelve places, and I have taken part in thirty-seven other meetings of churches for business or devotion, or both. I have attended eight social meetings, have made calls, in the interest of the churches, on one hundred and seventy families, have made twenty visits to different schools, and have traveled over nine hundred miles. Three of the little churches have procured for themselves elegant and tasteful sets of communion furniture, at an average cost of \$18 each.

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*From Rev. S. J. Whiton, Newton, Jasper Co.*

**Revival.**

Early in December, I held a series of meetings in the school-house of the out-district where we have maintained a mission Sabbath school and occasional preaching during the summer. We visited from house to house, during the day, conversing and praying with individuals, and at night we gathered in the little school-room for worship. I usually preached a short sermon, and at the close we had a season of prayer and conference. The brethren and sisters took hold of the work in earnest, and we felt the power of the Holy Spirit. Some of the meetings were of thrilling interest. Christians were completely broken down, and with strong crying and tears exhorted and prayed. The impenitent, with deep conviction and trembling, begged for the prayers of God's people. During the week a goodly number were hopefully converted.

From that time the work deepened, and spread to all parts of my parish. Meetings were held somewhere almost every night, and on all sides we heard the inquiry, "What must I do to be saved?" The families for miles around were visited and prayed with, and Christians generally came up to the help of

the Lord. Our Sabbath services were crowded, and the night meetings full.

**Incidents of the Work.**

The converts vary from the child to the gray-haired man. Many of them are heads of families, and, as a consequence, many family altars have been erected. There are, of course, many interesting incidents connected with the experience of those who have been brought in. One old man, who is now sitting humbly at the Saviour's feet, was last summer a swearer and Sabbath-breaker. The death of an idolized daughter was the trumpet call that reached his heart. His wife and another daughter, with her husband, are also rejoicing in Christ. Said a young married man, since converted, in one of our meetings, "Last night, as I left this room, a little girl, a perfect stranger to me, laid her hand on my arm and said, 'Sir, do you love Jesus?' A shudder ran over me, for I could not say that I did. My friends, I want to find that Saviour; oh! pray for me!" A middle-aged man, the father of a large family, was for many days deeply convicted, but found no peace. Learning that he had not yet prayed with his family, I told him one night that he could not expect to find peace while neglecting any known duty. The next morning, at his family altar, the Saviour met him, and the burden rolled away. In many cases Christians have felt a deep agony for their unconverted friends. I shall never forget one night's experience. We had had a solemn, tearful meeting in a school-house. Among those who rose for prayers were three children of an aged member of our church. I rode home with the family that night, in the great farm wagon. The old man's heart was so full that he could not keep silence, and all the way over the moon-lit prairie, he preached Jesus to his weeping children. I shall never forget the earnestness of his, "O, my children, do come to Jesus!" They were hopefully

converted in a day or two, as I felt that they would be when I saw his tenderness and yearning for their souls.

#### More Blessings.

The Lord is still with us, and there are souls yet inquiring what they must do to be saved. Several of the dear children have just found Christ, and others are feeling deeply. I have held a number of "children's meetings," so as to reach them more effectively. As I look around and see what the Lord hath done, I feel that we cannot praise him enough; yet we still cry for more.

#### Dedication—First Fruits.

Our new meeting-house is finished, and was dedicated in January. It cost about \$3,500. It is neatly grained, carpeted, and well warmed and lighted. A collection of \$500 was taken up on dedication-day, covering all arrearages. We had a communion season on the afternoon of the same day, when forty-six united with the church—thirty-three by profession, and thirteen by letter. Of these nearly thirty are heads of families. I baptized twenty-three adults and infants. The scene, as so many stood up together to confess Christ, was tender and solemn. There were parents and children, husbands and wives, brothers and sisters, in that group. The gray-headed old man and the little child came together to the table of our Lord. The scenes at the preparatory lecture, when the experiences were related, were thrilling indeed.

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*From Rev. D. M. Bordwell, Charles City,  
Floyd Co.*

#### House of Worship Dedicated.

The great event of the quarter has been the completion and dedication of our house of worship. The dedicatory services were held January 29th, Rev. Lyman Whiting, of Dubuque, preaching a most appropriate and impressive sermon, from the text, "Strength and

beauty are in his sanctuary." The occasion and the fitting words, will long have a place in the memory of many a glad heart.

Our new house of worship, built of wood, after a very neat model, and affording seats for two hundred and thirty persons, has cost about \$7,000. Most of this sum has already been paid or pledged by our own people. Over \$1,200 were pledged on the day of dedication. I have never found people with a better mind to work. They have cheerfully taken upon themselves very heavy burdens, and have grown strong by their efforts. Next year, we expect to bid good bye to the Treasury of your Society, retaining only the privilege of contributing to its funds, that other churches may be nourished into strength as ours has been.

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#### WISCONSIN.

*From Rev. R. Hassell, Windsor, Dane Co.*

#### Foreign Invasion.

The depletion of the American population still goes on, and soon the town will be occupied almost exclusively by Germans and Norwegians. To have one and another of the members of my church and congregation sell out and leave for other parts, is discouraging.

But light gleams from the midst of this gloom. This week I have received a letter from one of my former parishioners, informing me that in a revival at New Hampton, Iowa, he and his wife have experienced a gracious change, and thanking me for my counsels and prayers, and the interest I have always taken in their salvation.

He was an active member of our society at Leeds, and has been of the Congregational society at New Hampton, since his removal there. Now he has become a subject of renewing grace, and I trust is to become active, not only as a member of an ecclesiastical society, but of the church of Jesus Christ. Well;

I am determined to labor on, at God's command, and offer all my works to him, knowing that my efforts, though feeble, are not in vain in the Lord. Seed sown at Leeds may germinate, grow, and bring forth fruit at New Hampton. The Lord helping me, I will sow beside all waters.

#### Revival at Windsor.

We have a good work in progress at Windsor. The endeavors to excite the members of our church here to timely, persevering, prayerful and believing efforts for the salvation of sinners, of which I spoke in my last report, have not been in vain.

I have recently held special services, and the brethren and sisters have cheerfully sustained me. As a part of the results, several have found peace with God, and others who had previously indulged hope in Christ, are being aroused and quickened to confess Christ before men, take up their cross and follow him fully. The church is now in the condition in which it ought always to be. It is spiritually alive and faithful in the discharge of duty. With the church always in this state we should have a continual growth.

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*From Rev. W. Stoddart, Boscobel, Grant County.*

#### Revival.

God has done great things for us. During the month of December, I noticed a better attendance on the Sabbath, and more interest shown by the congregation. Our prayer-meetings were also better attended and much more devotional. We had the communion the first Sunday of the new year, and the Holy Spirit was in the midst of us in much power. On consulting with the deacons, I gave out that we would observe the week of prayer. It was bitterly cold, that week, but the meetings increased in numbers and interest, and on Friday evening we had quite a good

congregation. I thought it better not to stop the meetings, and we continued them, and now, for six weeks, we have had preaching or a prayer-meeting every day. Much of the time we have had both. God's Spirit has stirred the whole place. The church has been wonderfully quickened, backsliders have owned their coldness, and many sinners have been brought to Christ. I have not at present any correct idea of the numbers converted, but they belong to every class in the community. Many of our merchants are among the number. The work has not yet ceased, and we will have meetings every night next week. I should judge that some fifty or sixty are now rejoicing in Christ.

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#### MICHIGAN.

*From Rev. L. Warren, Elk Rapids, Antrim Co.*

#### "Too Large a Parish."

I am burdened with the care of too large a parish—not too large as to population—but geographically. I preach in five townships, in three different counties. It costs about seventy-five miles of travel to get to my appointments. I should be absolutely unable to reach the various places, but for the little Indian horse, bought with the \$100 you so generously added to my appropriation. I attend four services each Sunday, and I expect to have one or two week-day evening services. My congregations vary from twenty to sixty at the various places according to the weather. I am continually solicited to preach in other places where they have no gospel privileges. If I could divide my parish with some laborious brother, doubtless either half would furnish as many preaching places as I have now. At present I have to neglect study, and yet I am continually oppressed with the burden of pastoral labor half done, or altogether undone.

*From Rev. N. D. Glidden, Eaton Rapids,  
Eaton Co.*

#### **Gathering.**

The blessings of the last year culminated in the last quarter. We have been visited with a most precious and powerful work of grace, in which all the churches of the place, and the entire community have shared. There have been in all, probably, one hundred and fifty conversions. As a part of the fruit of this work, this church has received an accession of twenty-two members with a fair prospect of receiving at least half as many more. Those who have been converted represent all ages and conditions. The conversion of these souls fills our hearts with gratitude to God, and our mouths with his praise.

#### **Other Fruits.**

But much more than this has been accomplished. The entire moral tone of the community appears to be changed. Men think and speak better of Christianity than they did before, and the church feels stronger and is greatly encouraged. The late accession constitutes about one third of our membership. At the commencement of the year just closed, the church had not held a prayer-meeting for twelve months, had had no Sabbath school for three months, had not a whole copy of the Bible for the desk, nor a respectable hymn-book in the house of worship. The house itself was very much out of repair, and every thing gave the most painful evidence of spiritual decay and declension. Since then a prayer-meeting has been well sustained; the Sabbath school has increased steadily in interest and usefulness, the house is repaired, the desk furnished with a fine copy of the Scriptures, and the congregation and choir with Mr. Bacon's new hymn-book. Such are some of the blessings of the past year. What hath God wrought!

#### **Tribute to Rev. J. H. Haz**

For the following tribute to the of Rev. J. H. Hard, a former missionary of this Society, we are indebted to MORGAN SMITH, of Grand Rapids,

Died, September 30th, 1868, madge, Ottawa Co., Mich., Rev H. HAZZ, aged 64 years. Mr. H many years known in this region as a missionary of the American Home Missionary Society, and as a faithful, energetic, and useful minister of the Gospel. He had for some time been in ill-health. But his death was by an accident, met in his field of labor. His hope of still accomplishing his work was strong. The details of his life as a missionary, too symbolic of both the old and new, as well as the more hopeful missionary life not to deserve from the Society and its well-wishers.

He was born in Herkimer, Herkimer county, New York, in 1803, and was indebted to a pious mother for the good influences where thrown in his early childhood. At the youthful age of ten, he was almost entirely self-dependent for support. He was obliged to maintain himself, except a little in a common school. He was determined to improve himself, and to help of a carpenter's trade and school, when a young man, set on in acquiring some advantages in the edge. He unfolded some gifts at the age of twenty-two, he was to exhort in the Methodist Church, which he was then a member. His efforts were followed by much interest and many conversions. He had a wife and family to support, and ideas came by hard study; but he received the approval of the brethren, and was, at the end of two years, to preach. Offers of educational law were made to him, by which would have given him and wealth, but he chose the arduous lot of a preacher, be



to be his duty, and trusted the Lord to provide for his wife and little ones.

In 1840, after traveling through the Niagara and Cattaraugus country, as a Methodist circuit preacher, for some years, he removed to St. Joseph county, Michigan. He there combined preaching and teaching with farming. In 1842, he moved to Branch county, where he followed the same kind of a life, and received, so much, the respect of his neighbors, that he was elected to a minor Judgeship.

Twenty years ago he moved into the Grand River Valley, and soon after joined the Congregational church in which he afterward continued to preach with zeal and efficiency.

He was for a long time in Cannon, near the city of Grand Rapids. There he built up the church in numbers, and, by his own endeavors and manual toil, mainly, built a house of worship. He afterward removed to Tallmadge, where he remained till his decease, preaching in the surrounding districts and assisting in revivals, at every opportunity, keeping up to his last moments his enthusiasm for the conversion of souls. He fought a good fight, and died a resigned and trustful death. His children, now grown up and widely scattered, bear testimony to his homogeneity and faithful instructions as well as his tender heart.

We must regard him as a self-educated and independent man, and as a pioneer of the gospel in these parts. He is much to be respected for what he did, and still more for never ceasing to attempt more. Whatsoever his hand found to do, he did with his might, not sparing himself. He passed away, leaving a well-trained family, a Christian home, and the memory of the righteous.

From Rev. A. Dresser, Pentwater, Oceana County.

#### Building by Faith.

I mentioned in my last report that we hoped to be able to finish our meet-

ing-house before the end of another quarter. Discouragements and difficulties, rapidly succeeding each other, once and again made us fear that we should have to wait till spring for its completion. No one outside of my family expected we should finish; but I succeeded in borrowing the necessary funds, assumed the responsibility, and by the "good hand of our God upon us" *the house is completed and consecrated to Jehovah.* May it be said of many, "when the Lord writeth up the people, that this man was born there"! All unite in saying it is a beautiful house, and a great ornament to the place. It was dedicated on Thursday, January 30th. The sermon was preached by Rev. H. A. Read, the Agent of your Society.

The community have come to my help, much beyond my expectation. There are few who could pay money, times are so hard; but I have received notes, due-bills on stores, &c., &c., nearly to the amount of what I had expended above my subscription. The house and lot cost us a trifle over \$3,000; the furnishing, insurance, &c., nearly \$600 more. We felt, at the first, that except the Lord build the house, we should labor in vain in building it. Again and again his providences have shut us up to himself, and in every extremity he has come to our help, and been better to us than we expected—has more than answered our prayers, and given us a much better house than any of us expected. May we ever find it in our hearts to say, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

#### Church Organized.

The day before the dedication, a church was organized at Hart, the county seat of Oceana Co. Rev. H. A. Read assisted as one of the Council and preached the sermon. The church was organized with only six members, and with many discouragements before them;



but in the estimation of the Council, the candlestick was needed there, and my prayer is that the light of the true gospel may be reflected therefrom. I have supplied them once in two weeks, in the evening, and they wish me to continue; but I ought to give my whole time to Pentwater.

### ILLINOIS.

*From Rev. J. D. Wyckoff, Walnut Grove, Knox Co.*

#### A Long "Week of Prayer."

These three months have been full of labor and blessing. December prepared the way for the week of prayer. I tried to have union meetings, but, failing in this, I succeeded in getting union prayer-meetings each day, and meetings in our respective congregations in the evening. The week of prayer was thirty-five days long. Many of the leading members of the churches failed to come up to the help of the Lord, but such as were reached continued of one heart and one mind. Complaint was made that "the preaching was too plain." "The women prayed in the prayer-meetings." "The young converts were self-righteous." But in spite of this opposition and coldness, we had a rich blessing. It seemed to me that God was writing a book of remembrance,—there were thirty-five pages in it, and on each page was a new and rich revelation of his love and power. I know not how many are hoping in Christ, in the Methodist church; but of fourteen who asked our prayers, I have good hope of eleven. Others are still interested.

### OHIO.

*From Rev. A. D. Barber, Geneva, Ashtabula Co.*

#### House of Worship Completed.

Nobly have our people labored to secure a much-needed house of worship.

The beautiful edifice stands to prove what prayer and labor can achieve. On the 15th of January, between 600 and 700 people assembled in the new house to participate in, and witness the dedicatory services. Many tears evidenced the deep interest of the attentive audience. Rev. H. C. Hayden delivered a very impressive and appropriate sermon, showing that the gospel is for all masses—for men—and not for a select few. The doctrine of the discourse was befitting a house whose seats are accessible to the poorest family in our community, as to the most wealthy.

The substantial brick edifice is 48 by 70 feet, and is capable of seating from 400 to 800. The whole cost of house, \$14,872.

We see not how we could have accomplished this result without the timely aid rendered by the American Home Missionary Society, and the American Congregational Union. May God reward them for their generous help, enable and dispose us to are long return to their treasures more than we have received, that other hearts may be stimulated thereby to arise and build.

*From Rev. P. G. Buchanan, Mayesville, Union County.*

#### Revival.

As the result of the union meeting which we held with the Presbyterian and Methodist churches, not less than one hundred have already connected themselves with the different churches. Forty-one entered into covenant with us last Sabbath, all but three upon profession of their faith. There are at least a dozen more who will unite with us at our next communion.

The church is greatly encouraged, as well as strengthened, and we are praying that the times of refreshing from the presence of the Lord may continue among us. We see many that ought to be servants of the Lord Jesus—the children of consecration and pray-

er. The larger portion of the converts are members of the Sunday school, though several heads of families were brought in. We greatly rejoice that God has remembered us again. To him be all the glory. Amen!

### VIRGINIA.

*From Rev. H. Hyde, Independent Hill,  
Prince William Co.*

#### A Plea for Old Virginia.

It was with great pleasure and a sense of relief that I received a renewal of my commission, accompanied with kind words of sympathy. If any minister knows how to prize sympathy and kindness, it should be one situated as I am, utterly cut off from ministerial or Christian intercourse, outside of my own little flock. I believe I have not seen a Christian minister, of any kind or name, for more than two years. I do not think there is any field more important in its bearings on the future welfare of our country, than this Southern one. As a man needs Christian help, by so much the more as he scorns it, so of a people. Have Northern patriots and Christians, who had courage and self-sacrifice enough to conquer the rebellious South, not courage enough to face the scorn of half-subdued rebels, in aid of their loyal fellow-citizens—white and black?

These last do want, and prize highly,

may, beg for a full and free gospel, such as you sustain. Grant that it is not to be planted here without difficulty; are the difficulties greater than on other heathen or nominally Christian shores? The North has to learn, or is learning, how little better than heathenism, practically, is that which passes for Christianity here. How can that religion which has been the main pillar of man-stealing and treason agree with Christ's teachings? But here we are in the midst of this pseudo Christianity. Here we are, deliberately, for life—ourselves and our children. Here we mean to hold up the whole truth, as God shall give us power and opportunity. And we ask the prayers, sympathy, and support, not of yourselves only, but of all who love the Lord and the truth. What if we are few and poor? so were the twelve of Christ's disciples who began the church in Judea; and so much the more do we need aid. But we mean to "fight it out on this line;" and we call for recruits. Not that we have any fight here, save with the devil, *for men let us severely alone.*

One of our difficulties is, the want of a house of worship. The private house, where alone we can meet, will not hold the people. Hence they stay away. And with a house, we want also the quickening power of God in it, to convert and save the souls of sinners. For both of these we pray and hope. God grant it may be not in vain!

## MISCELLANEOUS.

### New Agents.

Rev. FRANKLIN B. DOE has been appointed Agent of the American Home Missionary Society for Northern Wisconsin. Mr. Doe commenced his ministry in Massachusetts; but, during the last ten years, has been pastor of the

Congregational church in Appleton, Wis., one of the largest churches in the State. His eminent ability, as a preacher and pastor, and his enthusiastic interest in the cause of Home Missions give him special fitness for the work to which he is now called. We are happy to say that he has accepted the ap-

pointment, and, after an interval of a few weeks, will give himself wholly to the duties of his office. Meanwhile he may be addressed at Appleton.

Rev. HENRY D. PLATT, pastor of the Congregational church of Chesterfield, Ill., has been appointed Agent of this Society for Southern Illinois. Mr. Platt has been a successful pastor, at Chesterfield, during the last ten years, enjoys the confidence and esteem of his brethren in the ministry, is deeply interested in the Home Missionary enterprise, and is believed to possess peculiar qualifications for the work he has undertaken. The Executive Committee desire to do much more than hitherto, for the evangelization of Southern Illinois; and they bespeak, in behalf of themselves, and of the newly appointed Agent, the efficient coöperation of the friends of Home Missions in that region. Mr. Platt has already entered upon the duties of his office, and may be addressed at Brighton, Ill.

### “Applications for Aid.”

Each number of the *Home Missionary* contains directions to guide feeble congregations in making applications for missionary aid. Some of our friends have understood these directions to imply that the appropriations and work of the Society are restricted to places where congregations have already been gathered. There is no ground for such an inference. Where congregations exist, it is proper that they should apply for the aid they need, and that they should furnish the information for which these “directions” call; but it is, and always has been, the polity of the Society to search out the *scattered* sheep of the wilderness,—to gather congregations, organize churches, and provide them with gospel ministrations. Availing itself of information gathered from its missionaries, Agents and other correspondents, from the public prints, and all other accessible sources, it sends

forth laborers to scatter the seed; ever there is promise of a harvest. *It does not wait for an “application”* to do its rules or usages hinder its entrance into any field to which providence may open the door, and which has the means to occupy. But resources are limited, so that it cannot do the things that it would. During the past year, it has employed every qualified laborer whose services it could command, and its outlays have exceeded its income, yet many fields remain unoccupied. This our friends understand and deplore; let them to note the *cause*, and do what they can to provide the remedy.

### The Plains and the Mountains

An aged Christian lady, seventy years old, who crossed the plains of Colorado, with a party of ladies and men, last summer, writes to her pastor in Iowa, an account of a journey of two weeks from the Mississippi river to Denver, in which they were several times attacked by the Indians. They were not able to camp, but were obliged to stop at the ranches. Indians were on the road, all the time driving off stock, robbing travelers, burning ranches, and firing on travelers. On reaching the mountains northwest of Denver, they found a pleasant country, without lightning or thunder during the whole season. There were slight showers, nearly every afternoon, and the autumn weather was mild and delightful. Snow fell on the 20th of November, and on the day following, “but it did not prevent us from going to church; for there were none to go to.” Later, the weather was “like spring, and the snow melts. The green pine trees and the white snow-banks are beautiful; the country does not, and will not look like winter.” During the summer, Rev. Mr. Tison, the Home Missionary at Brighton, eighteen miles off, preached in

settlement, about seventy attending. "There is no Sabbath here; only the mills do not work, but other things are the same as on other days."

The place here indicated is in Ward District, above the Boulder river, and beyond the little village of Valmont, a high, healthy, out-looking region, extremely rich in mineral and agricultural resources, and just beginning to draw population. The quartz mills, at present in operation, are those of the Ni-Wot, Haswell, and Henry Companies. The former is a steam-mill of fifty stamps, burnt down in Nov. '66, and rebuilt with the finest improvements. The company also have a saw-mill, magazine, warehouse, boarding-house, &c., with abundance of timber, pasture, and mining land, and thirty or forty men in constant employment. Around these are gathered three hotels, two stores, market, bakery and brewery. A school district and masonic lodge have been organized, but no church. A recent visitor speaks of the lovely valley, through which lies the way to this region, as "thickly studded with farms and fences, and farm-houses, where, in 1859, we hunted antelope over an unbroken plain, and in 1861 wondered at the rapid progress that two or three isolated ranches promise for the Territory, in the agricultural line!" Left-Hand creek, with unfailing springs, supplies the Ward District mills with water. The observatory on the Ni-Wot mill gives one of the finest views in the mountains. "To the northeast, the eye takes in the intervening ranges, and an illimitable sweep of undulating plain, westward, five miles, from the tall summit of James' Peak (named for Dr. James of Iowa) and the serrated edges of the snowy range. Southward the vision extends away to the rim of the South Park, taking in all the mills at Gold Dirt, and a grand panorama of mountain peaks and intervening glades, and forests, and cañons, and parks; while to the east, lies spread out, like a

map, the rich valleys of Boulder, Clear Creek, the Platte, the city of Denver, the prairies of Cherry Creek, and a boundless expanse of plain."

How shall ministers and means of grace be provided for these fast filling and rich regions of the great mountain interior of the continent? Will New England do it, whose seminaries have almost ceased to supply the nearer northwest? Will the colleges and Theological Seminary of Illinois, Wisconsin, and Iowa do it, unable as they are to keep pace with a mere fraction of their own increase? Are we to look for Christian colleges and schools of the prophets to spring up in the mountain region itself—without churches even? *Will good men, pious patriots, ponder and answer these questions?* M.

### A Green Mountain Echo.

The following welcome testimony, by word and deed, from a venerable clergyman in Vermont, seems to us worthy of record:

Please find inclosed a draft for \$25, in aid of the noble enterprise in which the American Home Missionary Society is engaged—of establishing churches and sustaining them all over our western domain. I consider it a duty and a privilege to be a co-worker in this blessed cause; and, although I am now seventy-one years of age, and have been unable to read and write, without the help of other eyes and hands, as readers and amanuenses, still, through the goodness of God, my health and vigor of body and mind remain, in a great measure unimpaired, and I am able to preach every Sabbath to the small and destitute churches and congregations of this, my native State. Perhaps I may feel a deeper interest in the Western and Southern States from the fact that I labored in those parts, for some fifteen years. I have already been laboring in the ministry more than forty-seven years, and in all probability my time on earth is,

short; but I have endeavored to consecrate all that I am, and all that I possess, to the service of our common Lord, and to the upbuilding of his kingdom on earth. If I were twenty years younger, I would, most gladly, consecrate my own personal services to the missionary work; but as my age and blindness seem to forbid such an undertaking, I must content myself by contributing, from time to time, to this blessed cause, as God shall give me ability and opportunity.

### Miscellaneous Items.

**YANKTON, DAKOTA TER.**—Rev. Elisha W. Cook, late of Ripon, Wis., has undertaken a temporary service for this Society at Yankton, the capital of Dakota Territory. This place is on the Missouri river, 80 miles above Sioux City, which has hitherto been the outpost of the Society in that direction. Mr. Cook is the pioneer missionary in the Territory. He reached his field, March 24th.

**HERNDON, FAIRFAX CO., VA.**—A Congregational church, of twelve members, was organized at this place, on Tuesday, March 24th. The sermon was preached by Rev. Edwin Johnson, of Baltimore, Md. This church is a fruit of the labors of Rev. J. R. Johnson, a missionary of this Society.

**SOLSBERRY, IND.**—A Congregational church was organized March 15th, at Solsberry, Greene Co., Ind. Rev. N. A. Hyde, Agent of the American Home Missionary Society, welcomed the new organization to the fellowship of the churches. It commences with twelve members.

**CHICAGO, ILL.**—The Milwaukee Avenue Congregational Society was organized at the mission chapel on Milwaukee avenue, near the city limits, Sabbath evening, March 22d, with thirty members. Arrangements are in progress to secure the services of a pastor, and it is expected that the organization of a church will soon follow.

**SEDALIA, MO.**—Two years ago, Rev. J. M. Bowers commenced his work here, with only one Congregational church member. The Congregational polity was unknown to the people. He began with laboring from house to house because he had no church to preach in—there being but one small house for five denominations. Now he rejoices in a church of 44 members, a house costing over \$7,000, all paid for, a good congregation, a home Sabbath school of 125, and a mission Sabbath school among the Germans of 150.

**DAWN, MO.**—A Congregational church was organized at Dawn, Livingston Co., on the 14th of February. It is located in a Welsh colony and embraces 82 members of that nationality. The church has been gathered under the labors of Rev. Thomas Pugh, of New Cambria.

**NORTHERN IOWA.**—Thirty-six missionaries of the American Home Missionary Society in Northern Iowa, have preached regularly at from *two* to *ten* different points each. These brethren must have traveled weekly, on an average, over twenty miles in meeting their appointments; several of them have traveled from thirty to forty; two of them not less than from sixty to seventy. This is the Home Missionary Society's itineracy.

**KELLOGG, IOWA.**—On the 22d of February, a Congregational church of seven members was organized at Kellogg, Jasper Co., Rev. H. E. Barnes of Newton, preaching the sermon. Friends at Grinnell supply its pulpit at present. February 28th, a church of twelve members was organized at Prairie City, in the same county. Rev. J. A. Reed was the moderator of the Council.

**BEAVER AND HIGHLAND, MINN.**—Fourteen persons united in the formation of the new church at Beaver, Winona Co., March 4th. Rev. Charles Seccombe, of Zumbrota, preached the sermon. The same Council aided in the organization of the new church at Highland

(Smithfield P. O.), Wabasha county, the next day, where the same number of persons joined fellowship. Sermon by Rev. H. Loomis, of Wabasha.

LOUISVILLE, KAN.—A Council met at Louisville, March 12th, to recognize the new church there and ordain its pastor, Rev. J. A. Banfield. The church begins with twenty-four members. The majority of these were by profession, the results of a recent revival. They propose to build at once. Louisville is a growing village about forty miles west of Topeka, and three miles from Wamego, the railroad station.

STOCKTON, CAL.—Rev. James A. Daly was recently commissioned to

preach to the Congregational church in Stockton, Cal. He is a native of the Sandwich Islands, and is the son of an Episcopal clergyman now residing in Oregon. At the age of fourteen years, he removed from Honolulu to San Francisco, where he spent several years in mercantile business. He received his collegiate education in the College of California, being a member of the first class that was graduated from that Institution. He pursued his theological studies at New York and Andover, and, having spent the last year in foreign travel, has accepted a call from the church in Stockton to become its pastor. He sailed from New York, April 1st, under commission from this Society.

### APPOINTMENTS IN MARCH, 1868.

*Not in commission last year.*

Rev. Alfred P. Johnson, Paola, Kansas.  
 Rev. S. B. Pettengill, Little Sioux and Cincinnati, Iowa.  
 Rev. Corbin Kidder, East Gilead and Bethel, Mich.  
 Rev. William B. Atkinson, Athens and Prospect Grove, Mo.  
 Rev. John Blood, Hoyleton, Ill.  
 Rev. Isaac B. Smith, Algonquin, Ill.  
 Rev. William H. Bay, Coolville and the People of Decatur, Ohio.  
 Rev. Phineas A. Beane, Hampden, Ohio.  
 Rev. John M. Wolcott, Elizabethport, N. J.

*Re-commissioned.*

Rev. G. R. Ellis, Coloma, Cal.  
 Rev. J. P. Moore, San Francisco, Cal.  
 Rev. T. H. Canfield, Oswego, Kan.  
 Rev. Lincoln Harlow, Council Grove, Kan.  
 Rev. Gilman A. Hoyt, Hiawatha, Kan.  
 Rev. J. B. Ladd, Winnebago City and Woodland Mills, Minn.  
 Rev. Alfred Morse, Austin, Minn.  
 Rev. Harvey Adams, New Hampton, Iowa.  
 Rev. Henry Hess, Elgin and Fort Atkinson, Iowa.

Rev. John H. Morley, Magnolia, Iowa.  
 Rev. John R. Upton, Monona, Iowa.  
 Rev. M. M. Wakeman, Farmersburg, Iowa.  
 Rev. Edwin E. Webber, Durant, Iowa.  
 Rev. George L. Woodhull, Onawa, Iowa.  
 Rev. A. S. Allen, Black Earth, Wis.  
 Rev. D. A. Campbell, Pine River and Aurora-ville, Wis.  
 Rev. Lot Church, Peshtigo, Wis.  
 Rev. D. W. Comstock, Mazo Manie, Wis.  
 Rev. A. Kidder, Mondovi, Wis.  
 Rev. A. A. Overton, Arena, Wis.  
 Rev. Humphrey Parry, Bangor and Fish Creek, Wis.  
 Rev. L. L. Radcliff, Viroqua, Wis.  
 Rev. Charles Cutler, Wayne, Mich.  
 Rev. Edmund R. Stiles, Lowell, Mich.  
 Rev. Israel Carleton, Utica and Breckenridge, Mo.  
 Rev. Thomas Pugh, Dawn, Mo.  
 Rev. Ephraim H. Baker, Wyandot, Ill.  
 Rev. E. C. Barnard, Jefferson, Ill.  
 Rev. S. R. Dole, Waupunse and Vienna, Ill.  
 Rev. Lemuel Jones, Dunleith, Ill.  
 Rev. Curtis C. Baldwin, Sullivan, Ohio.  
 Rev. Wm. Potter, Troy and Parkman, Ohio.  
 Rev. Wm. J. Trimble, Martinsburg, Ohio.  
 Rev. John Gibbs, Bellport and Fire Place, N. Y.

### RECEIPTS IN MARCH, 1868.

The following statement includes the amounts paid directly into the Treasury, together with those reported by auxiliaries, as expended in their fields during the past missionary year.  
 The sums expended by Auxiliaries within their bounds are marked (\*).

MAINE—  
 Maine Missionary Society. \*\$13,851 97  
 Falmouth, Second Soc., P. N. Marston, 3 60

Waldoboro, S. B. Lovell, \$5 00  
 NEW HAMPSHIRE—  
 New Hampshire Missionary Society, \*6,462 36  
 N. H. Miss. Soc., by Rev. B. P. Stone, D. D., Treas., 500 00  
 Keene, on account of Legacy of Mrs. Eunice Clark, by Mrs. Eliza Sturtevant, Ex, 546 78



VERMONT—

Vermont, Dom. Missionary Society,	*\$10,182 45
Johnson, Cong. Ch. and Soc., by Miss Louise Dougherty, to const. Calvin Whitting a L. M.,	42 00
West Rutland, Sab. School, Cong. Ch., by R. C. Thrall, to const. Rev. G. L. Gleason, H. A. Smith, Charles Hascall and Mary I. Gilmore, L. M's,	124 00

MASSACHUSETTS—

Mass. Home Missionary Society,	*14,938 83
Mass. Home Miss. Soc., by Benj. Perkins, Treas.,	3,000 00
Housatonic, Cong. Ch. and Soc., in full to const. Noble B. Pickett a L. D.,	82 00
Lenox, Center School District of the Cong. Soc., of which \$10 from E. Post, in part to const. a L. M., by E. Post,	40 50
Sheffield, Cong. Ch., mon. con., by J. Bradford,	7 06
Waltham, Legacy of Mrs. N. B. Sherman, by D. M. Mitchell, Ex., less Gov. tax,	188 00
West Stockbridge, Estate of R. Cone, by H. W. Taft and G. J. Tucker, Trustees,	528 75
Williamstown, Williams College, by Rev. Mark Hopkins, D. D.,	63 00

RHODE ISLAND—

Rhode Island Home Missionary Society,	*\$1,210 10
Westerly, Cong. Ch., by S. M. Fletcher,	60 00

CONNECTICUT—

Conn. Home Missionary Society, Center Brook, Ladies' Friendly Society, by Mrs. H. F. Griswold, Sec.,	*9,744 89
East Haddam, Rev. Isaac Parsons, \$3;	4 00
Mrs. Sarah B. Parsons, \$2,	5 00
Franklin, L. M. Hastings,	4 00
Greenwich, Jonas Mead, 2d,	5 00
Marlborough, Cong. Ch., by G. H. Lord,	26 25
Milford, First Cong. Ch. and Soc., by E. B. Platt, Treas., to const. William Benjamin, David Baldwin, D. N. Clark, C. F. Bosworth, and E. B. Hine, L. M's,	216 11
New Milford, Mrs. A. Bristol, by G. W. Whittlesey,	5 00
Newtown, John Edwards,	100 00
North Stamford, Cong. Ch., by Rev. H. L. Teller,	5 00
Norwich, Second Cong. Ch., by E. Learned, of which \$30 from Gen. William Williams, to const. Charles A. Collins a L. M.,	369 25
Roxbury, Cong. Ch. and Soc., by A. W. Fenn, Treas., to const. Miss Sarah B. Isham a L. M.,	45 25
Southport, F. Marquand,	70 00
Stamford, George Fox,	5 00
Stratford, Col. G. Loomis, by O. R. Kingsbury,	5 00

NEW YORK—

Austerlitz, on account of Legacy of Miss Sally Dean, by the Am. Board of Com. for For. Missions,	128 75
Barryville, Cong. Ch., by Rev. F. Kyte,	8 00
Brooklyn, Central Cong. Ch., by J. H. Pratt,	130 92
Miss Elizabeth Wolcott,	5 00
Buffalo, Mrs. W. G. Bancroft,	1 50
Castle Creek, Fanny Dimmick,	5 00
Catskill, A Friend,	5 00

Gloversville, Cong. Ch., D. W. Mills, \$50; Charles Mills, \$20, by Rev. C. J. Hill,	\$70
Jamesville and Middle Granville, Welsh Cong. Chs., by Rev. S. Jones,	10
Jay, Cong. Ch., \$1 72; North Elba, Cong. Ch., \$2; Wilmington, Cong. Ch., \$4 80, by Rev. T. Watson,	8
Keeseville, Cyrus Andrews, \$1; Mrs. L. Bigelow, \$1,	2
Middletown, Cong. Ch., by Rev. J. Crane, to const. Dea. M. Sands a L. M.,	20
New York City, Broadway Tabernacle Ch., ann. coll. in part, by W. W. Fessenden, Treas.,	346
Harlem, Cong. Ch., mon. con. coll., by W. W. Ferrier, Treas.,	15
H. J., to const. Miss Lizzie B. Williams a L. M., \$100; A Friend,	105
\$5,	
North Evans, Cong. Ch., by Rev. E. Taylor,	11
North Pitcher, Cong. Ch., by Rev. P. Field,	13
Orwell, Cong. Ch., bal. of coll. \$2 50; Sand Bank, Cong. Ch., bal. of coll., \$1 75, by Rev. J. Turblitt,	4
Potsdam Junction, Cong. Ch. and Soc., by Rev. G. Hardy,	13
Rochester, on account of Legacy of Harvey Lyon, by F. Starr, Ex.,	65
John Hutchinson,	
Sayville, Rev. H. Clark,	8
South Colton, Cong. Ch., by Rev. R. S. Armstrong,	7
Speedsville, Cong. Ch., \$2 25; West Newark, Cong. Ch., \$6 70, by Rev. S. A. Oalliff,	8
Triangle, First Cong. Ch., by Rev. D. J. Bliss,	10
Union Falls, Francis E. Duncan,	10
Williamsbridge, Union Cong. Ch., by Rev. S. Orcutt,	11
Williamsburg, Lewis Chichester,	5

NEW JERSEY—

Chester, First Cong. Ch., by J. H. Cramer, Treas.,	10
Fort Lee, Cong. Ch., by Rev. J. L. Danner,	15
New Brunswick, G. A. Seymour,	1
New Jersey, A Friend,	1
Orange, Second Pr. Ch., \$355 42, George W. Snow, \$50, by D. H. Gerry, Treas.,	405

PENNSYLVANIA—

Blossburg, Welsh Cong. Ch., by Rev. P. Peregrine,	16
Philadelphia, Plymouth Cong. Ch., by Rev. F. Russell,	14
West Bangor, The Bethesda Welsh Cong. Ch., by Rev. J. Williams,	18

OHIO—

Received by Rev. L. Kelsey, Columbia Center, Cong. Ch., J. Reese, \$1; Mark Ritchie, \$2,	\$3 00
Columbus, Welsh Cong. Ch., by Rev. J. J. Davies,	8 30
Cuyahoga Falls, Sab. School of Cong. Ch., by C. Clark,	14 77
Granville, Dr. W. Bancroft,	5 00
Harmar, Cong. Ch., by D. Putnam, Jr.,	15 00
Madison, Cong. Ch., by Dea. Smith,	25 76
New Albany, Cong. Ch., by Rev. S. O. Thomas,	2 00
New London, Cong. Ch., by J. Scott,	47 08
Radnor, Welsh Cong. Ch., by J. Powell,	17 26
Saybrook, Cong. Ch., by Rev. A. D. Olds,	15 00

Springfield, Cong. Ch., by R. F. Wright,	\$24 20
Tredwiddale, Welsh Cong. Ch., by Rev. R. Fowah,	14 00
Unionville, Cong. Ch., by Rev. J. O. Barell,	7 00
Wayne, Cong. Ch., by Rev. A. D. Oida,	17 40
Bowling Green and Plain, Cong. Ch., by Rev. W. Irons,	15 08
Chelmsford, Lawrence street Welsh Cong. Ch., by Rev. G. Griffiths, to const. Mrs. Catherine Griffiths and Mrs. Mary A. Griffiths L. M's,	60 00
Myria, Heaton Mly, Greenwich Station, Luther Mead, M., W. M. Mead, M.,	9 00
Lakewood, First Orthodox Cong. Ch., by Rev. J. H. Jenkins,	23 00
Lexington, Cong. Ch., by Rev. G. V. Fry,	24 00
Plymouth, First Cong. Ch., \$38; Bishop, Cong. Ch., \$48, by Rev. E. F. Baird,	42 60
Berville, Cong. Ch., by Rev. A. S. Shaffer,	10 00
Yarmilton, First Cong. Ch., by Rev. N. D. Porter,	35 00

## INDIANA—

Terra Haute, Cong. Ch., by Rev. N. A. Hyde,	31 70
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## ILLINOIS—

Berry, Reuben Shipman, by Rev. A. A. Whitmore,	5 00
Chester, First Cong. Ch., by Rev. H. S. Fendleton,	11 04
Emore, Cong. Ch., bal. of coll., by Rev. S. F. Hawkins,	1 00
La Harpe, Cong. Ch., by Rev. S. R. Threl,	31 00
La Salle, Ladies' Mtn. Assoc., to const. Dea. Jacob Haver and Miss Martha L. Hough L. M's,	40 21
Lakewood, Cong. Ch., to const. Thomas Wright and Kate S. McKewen L. M's,	60 40
Para, Cong. Ch., to const. Rev. H. P. Roberts a L. M.,	30 00
Port Byron, Cong. Ch., by Rev. A. Harper,	8 00
South Pass, Mrs. Mary A. Bingham,	50
Tulon, Cong. Ch., by Rev. L. R. McCord,	19 30
Union, Cong. Ch., by Rev. C. Hancock,	11 00

## MISSOURI—

Kidder, First Cong. Ch., by Rev. G. G. Perkins,	10 20
Memphis, Cong. Ch., \$51 10; Union Grove, Cong. Ch., \$5; Rev. A. M. Thome and wife, \$40, in full, to const. them L. M's, by Rev. A. M. Thome,	96 10
Wellsville, Cong. Ch., by Rev. J. S. Bounce,	5 00

## MICHIGAN—

Received by Rev. H. A. Head,	
Aon Arbor, Cong. Ch.,	\$22 00
Cooper, Cong. Ch.,	13 00
Grand Blanc, Cong. Ch.,	17 51
Hudson, Cong. Ch.,	10 00
Oakwood, Cong. Ch.,	7 00
Olivet, Cong. Ch., \$30 22; Sab. School, \$30 50, to const. Rev. N. J. Morrison and S. F. Drury L. M's,	60 72
Brady Village, First Cong. Ch., by Rev. S. O. Bryant,	10 00
Cedar Springs, Cong. Ch., by Rev. J. S. Kidder,	5 20
Corisco and Fredonia, Cong. Ch., by Rev. J. Verney,	9 50

Columbus, Cong. Ch., \$7 64; Richmond, Cong. Ch., \$3 34, by Rev. F. Hurd,	\$10 38
DeWitt, Cong. Ch., \$2; Grand Lodge, Cong. Ch., \$3, by Rev. J. M. Ashley,	4 00
Flat Rock, First Cong. Ch., by Rev. C. Mashin,	25 00
Goodrich, Cong. Ch., by Rev. A. Sanderson,	8 00
Memphis, Union Cong. Ch., by A. S. Rankin, Treas.,	40 00
Utica, First Cong. Ch., \$20; Rev. W. Platt, \$8, by Rev. W. Platt,	28 00

## WISCONSIN—

Received by Rev. D. Olary,	
Allen's Grove, Cong. Ch., by Rev. M. Montague,	\$15 00
Beaver Dam Presb. Ch., by Rev. J. J. Miter,	70 00
Beloit, First Cong. Ch.,	48 00
Ladies' Mtn. Soc., by Mrs. F. Chapin,	27 75
R. H. Mills in part for a L. M., \$10; Rev. A. L. Chapin, D. D., \$10,	20 00
Second Cong. Ch., to const. Dea. Samuel S. Goodell a L. M.,	30 00
B. Durham, in part to const. Elizabeth Durham a L. M., \$10 00; Prof. L. I. Blaisdell, \$10,	20 00
Burlington, Cong. Ch., in full to const. Simeon Avery a L. M.,	13 75
Columbus, Cong. Ch.,	20 12
Fond du Lac, Cong. Ch.,	27 10
Fort Atkinson, Cong. Ch., to const. Rev. A. L. F. Loomis a L. M.,	32 48
Hartland, Cong. Ch.,	10 74
Lake Mills, Cong. Ch., mon. con., by Rev. C. O. Caverno,	3 54
Lawrence, Cong. Ch., by J. D. Eaton,	8 35
Platteville, Cong. Ch., by Rev. J. O. Pond,	13 75
Alto, Cong. Ch., by Rev. O. Brown,	11 40
Manor and Fish Creek, Welsh Cong. Ch., by Rev. H. Farry,	10 00
Depere, Cong. Ch., by Rev. D. C. Curtis,	4 00
Hammond, Cong. Ch., \$11; Malone, Cong. Ch., \$7, by Rev. J. W. Miller,	13 00
Mauson, First Cong. Ch., by Rev. B. S. Baxter,	8 50
Marion, German Evan. Cong. Ch., by Rev. P. J. Hof,	5 00
New Chester, First Cong. Ch., by Rev. J. W. Perkins,	5 43
Oak Creek, First Cong. Ch., by Rev. B. Kling,	3 00
Orion, Cong. Ch., by Rev. G. M. Smith,	2 00
Tafton, Cong. Ch., by Rev. A. A. Young,	20 00

## IOWA—

Received by Rev. J. A. Reed,	
Agency City, Cong. Ch., bal. of coll.,	\$0 50
La Claire, Cong. Ch.,	8 00
Long Creek, Welsh Cong. Ch.,	12 20
Unknown,	11 00
Hurr Oak, Cong. Ch., by Rev. G. Bent,	1 50
Cass, First Cong. Ch., by Rev. W. H. Hayward,	20 00
Decorah, First Cong. Ch., to const. Edwin M. Farnsworth and David Bacon L. M's,	60 00
Des Moines, Plymouth Cong. Ch., by S. Johns, to const. Amos H. Haskell a L. M.,	30 75
Green Mountain, Cong. Ch., \$18; Oxford, Cong. Ch., \$12, by Rev. R. Stuart,	30 00



Lansing Ridge, Cong. Ch., by Rev. H. Sallenbach,	\$28 65
Maquoketa, Cong. Ch., \$30; W. C. Boardman, in part to const. Mrs. Mary Benton Boardman a L. M., \$10, by J. B. Gilbert,	40 00
Muscatine, German Evan. Cong. Ch., by Rev. J. Schaefer,	6 25
Otho, Cong. Ch., coll. in part, by Rev. C. F. Boynton,	50 00
Rockford, Cong. Ch., \$14 28; Ulster, Cong. Ch., \$10, by Rev. L. Warner,	24 28
Williamsburg, Welsh Cong. Ch., by Rev. E. J. Evans,	29 75

MINNESOTA—

Minneapolis, Plymouth Cong. Ch., by H. W. Mills,	38 05
Paynesville, Cong. Ch., by Rev. S. D. Trembly,	6 00
Saint Paul, A Friend,	2 00
Spring Valley, First Cong. Ch., by Rev. V. M. Hardy,	5 00
Zumbrota, Cong. Ch., by Rev. C. Secombe, to const. Rev. L. C. Stearns a L. M.,	30 00

KANSAS—

Albany, First Cong. Ch., by Rev. O. A. Thomas,	8 00
Mound City, Cong. Ch., by Rev. J. G. Merrill,	15 00
Ogden, Cong. Ch., by Rev. J. M. Morris,	10 00

CALIFORNIA—

San Francisco, L. P. Fisher,	180 00
San Mateo, Cong. Ch., by Rev. A. M. Goodnough,	10 00

OREGON—

Portland, First Cong. Ch., by Rev. G. H. Atkinson, D. D.,	10 00
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HOME MISSIONARY, 23 50

Expended during the year by the Auxiliaries named, \$56,890 54	
Received at this office in March, 1868,	10,063 42 66,453 96

Donations of Clothing, etc.

Center Brook, Conn., Ladies' Friendly Soc., by Mrs. H. F. Griswold, Sec., a barrel,	\$42 27
Co'chester, Conn., Ladies' Cong. Sew. Soc., by Mrs. E. C. Curtis, a barrel,	49 12
New Haven, Conn., Ladies' Home Mies. Soc., Center Ch., by Mrs. D. W. Lathrop, three boxes,	886 63
New York City, Rev. C. J. Warren, a trunk,	50 00
Norwich, Conn., Ladies' Sew. Circle, by Miss E. B. Woodhull, Sec. and Treas., a box,	200 00
A Friend, a bundle,	
Portsmouth, N. H., Juv. Miss Soc., of the North Cong. Ch., by Mrs. G. M. Adams, a bundle,	
Rockville, Conn., Ladies' Benev. Soc., Second Cong. Ch., a barrel,	100 00
Williamsport, Penn., T. S. Scoville, a keg,	12 45

Receipts of the Massachusetts Home Missionary Society, in February. BENJAMIN PERKINS, Treas.

Adams North, Gardiner White,	\$1 00
Ballardvale Union Ch. and Soc., to const. Miss C. Curtis a L. M.,	30 00
Bradford, Cong. Ch. and Soc.,	73 89

Braintree, A Friend,	\$4
Charlemont, East, Cong. Ch. and Soc.,	1
Dorchester, Legacy of Mrs. Susanna Tucker, by Dr. E. Alden and C. Howe, Ex's,	94
Fitchburg, Legacy of Asahel Farnsworth,	1
Hampden Co. H. M. Soc., H. Brewer, Treas., including from Cong. Ch., West Springfield, to const. W. H. Smith a L. M.,	1,00
Lynn, Chestnut Street, Ch.,	
Milton, Mrs. George P. Field, to const. Josiah H. Vose a L. M.,	3
Natick, South, John Killot Ch. and Soc.,	4
Oxford, First Cong. Ch.,	1
Roxbury, Vine Street Ch., mon. con.,	5
Salem, South Ch. and Soc., C. M. Richardson, Treas.,	57
Sturbridge, balance of Legacy of Perley Allen, by H. Haynes, Ex.,	12
Taunton, Winslow Ch. and Soc.,	6
Ware, East Cong. Ch. and Soc., to const. E. H. Gilbert, H. L. Spicer, W. P. Hyde, Mrs. S. E. Sprague, Miss T. Cummings, and Miss E. Harding L. M's,	4
Westford, Cong. Ch. and Soc.,	1
Worcester, Central Ch. and Soc., to const. Rev. D. A. Miles, Henry M. Wheaton, and Daniel Kingsley L. M's,	3
	\$3,94

Receipts of the Connecticut Home Mission Society, in February. E. W. PARSONS, T

Central Village, Cong. Ch.,	\$
Clinton, Cong. Ch., by Rev. W. C. Brooks, to const. A. J. Kelsey, William Kelsey, Ely Stannard, Jared Buell, William D. Hillard, and E. E. Post L. M's,	2
Enfield, Cong. Ch.,	1
Hartford, Center Ch., Alfred Smith,	2
Higganum, Cong. Ch., \$23; mon. con., \$17,	4
Lisbon, Cong. Ch., coll., by Rev. J. Haskell,	
Plainfield, Cong. Ch., by Rev. J. D. Moore,	
Southbury, Cong. Ch., to const. Herman Perry a L. M.,	
Stonington, Second Cong. Ch., by Rev. E. W. Gilman, of wh. \$30, from Charles P. Williams, to const. Mrs. L. O. Stanton, Mrs. Ellen Hyde, Sarah W. Palmer, and Elizabeth L. Dennison L. M's,	1
West Stafford, A. M. Davis,	
	\$7

Receipts in March.

Bristol, Cong. Ch., Gent. Assoc.,	\$
Ellsworth, Cong. Ch. coll., by Rev. A. Goodnough,	
Griswold, Cong. Ch., by Rev. B. F. Northrop, \$83; Ladies' Benev. Soc., \$7 25, to const. Dwight Avery, of Plainfield, a L. M.,	
Hartford, Pearl Street Cong. Ch., addl. by J. B. E., Treas.,	
Mobegan, Cong. Ch.,	
Naugatuck, Cong. Ch., by Rev. C. S. Sherman, to const. Mrs. Nancy E. Mickett, and Lucien D. Warren, L. M's,	
Norwich, Broadway Cong. Ch., coll., by Hon. W. A. Buckingham,	4
Torrington, Miss P. Beach,	
Trumbull, Cong. Ch., by Rev. N. T. Merwin,	
Waterbury, First Cong. Ch., by F. B. Hoadley,	1
West Avon, Cong. Ch., by W. W. Atwater,	
Westford, Cong. Ch., by Rev. S. G. Willard,	
West Stafford, Cong. Ch.,	
	\$6

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark* xvi. 15.  
How shall they preach except they be SENT? . . *Rom.* x. 15.

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JUNE, 1868.

No. 2.

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## THE FIRST HOME MISSIONARIES OF NEW ENGLAND.\*

[We copy the following interesting sketch from the *Congregational Quarterly*, for April. It is from the pen of Rev. JAMES H. MEANS, of Dorchester, Mass., where the enterprise which he describes originated, one hundred and seventy-three years ago.]

A SMALL, time-worn pamphlet lies before the writer, entitled, "Kneeling to God at parting with friends; or the fraternal Intercessory Cry of Faith and Love; setting forth and recommending the Primitive Mode of taking Leave," by J. Danforth, Pastor of the Church of Christ at Dorchester.

The sermon thus quaintly named was preached near the close of the year 1695, on an occasion not only of deep interest to those immediately concerned, but worthy of notice at the present day.

The first Church in Dorchester, Mass., was organized in England, and came with its Pastors to these shores in 1630; six years later the majority of its members, with Rev. Mr. Wareham, removed to Windsor, Conn., forming the first church in that State. A new Church was gathered in Dorchester, under the charge of the Rev. Richard Mather as Pastor.

Having been thus by their previous history made familiar with the emigration of an organized Church as the nucleus of a Christian colony, it was not strange that when, in 1695, applications were sent from some pious settlers in the southern district of Carolina, asking them "to encourage the settlement of churches, and the promotion of religion in the southern plantations," the Dorchester Church should have been found quite ready to respond.

Their Pastor, Mr. Danforth, then in the thirteenth year of a ministry which continued with a full measure of unity and success for forty-seven years, was a large-hearted as well as a warm-hearted man.

A much esteemed youth, Mr. Joseph Lord, who had graduated at Harvard College four years before, was then teaching in the town, and to him the Pastor and others turned as the leader in the proposed enterprise. Eight other men.

\* We give this name to those whose history we relate, because this was the first enterprise which had permanence and success. It is proper, however, to say, that, as narrated by Governor Winthrop (*Hist. of New England*, Vol. II., pp. 78 and 95), three ministers were sent to Virginia in 1642; but as they were not episcopally ordained, the Governor and Council forbade their preaching, and after a few months they returned.

were found ready to go forth with him ; and on the 22d day of October, in the presence of messengers from the Churches in Boston, Roxbury, and other adjoining towns, a Church was organized, and Mr. Lord was set apart to be, in the language of the present day, a Home Missionary. He preached his own ordination sermon from Matt. v. 13 : " Ye are the salt of the earth."

How others felt appeared from the sermon above referred to, delivered a few weeks later, just before the band of Christian emigrants set sail. It shows a deep sense of the perils and difficulties they would encounter, during their wintry voyage, and in a new settlement, surrounded by savages ; it exhibits beautifully the power and tenderness of Christian love, binding together those departing and those sending them forth ; but more than all glows the pure desire of advancing Christ's Kingdom.

We often speak of " the missionary spirit," as if it were almost peculiar to recent times ; but this old discourse is full of it.

" One candle may serve to light up many more, and one Church may lend materials to the furnishing of another. The candlestick that holds the candle must not monopolize its light and influence. Our Lebanon is not for ourselves only, but to enclose others with doors of cedar. Our mines and treasures must stand open to our Solomon to build more palaces of silver with. Yea, every believer hath some degree of a catholic spirit in him, wishing that all the world, and striving to the utmost of his influence that all that are near him, may become ' altogether such as he is, except his bonds.'

" And as for New England, let our ancient Charter speak what our Fathers' professed intention and design was in coming hither, viz., not only purely and peaceably to enjoy, but also generously and charitably to spread and propagate, the Gospel of Jesus Christ, and to direct the blind pagans in the way to blessedness forever. Some that have seen our first times can remember how much the Indian work was then in the hearts and prayers of the saints, and how it flourished, and how many of those American converts have had a triumphant passage in glory.

" And are the days near for the illumination of the dark parts of the world ? May we not humbly hope that New England shall have a hand therein ? What if the Lord will have his Word go forth along into this America from his Jerusalem here ; and that too, whilst our sins and his judgments are upon us, that so no flesh may glory in his sight ? Hath the Lord inclined places remote to send hither for spiritual help ? Hath the Lord inclined the hearts of sundry of our dear Brethren to accept of mission unto such service, and are they now going forth ? Shall we not kneel for them before the Lord ? What we all owe to God and to his Kingdom, we have separated them to discharge it for us, and *they are New England's offering to the Lord Jesus Christ for the service of his Kingdom.*"

The fervent Pastor then urged upon his people the duty of constant prayer for these self-devoted men, after the example presented in the text (Acts xxi. 4-6), of the disciples at Tyre, who knelt on the shore and prayed with Paul. His words show the strongest faith in the power of such intercessions. " The jewel of salvation is set in the gold-ring of prayer. Hold fast the ring, and you secure the jewel." " The Lord Jesus hath sent us the treasures of his goodness locked up in the glorious cabinet of the new Covenant and promise, and in the lock thereof is put the key of prayer." " This they can do for their brethren, they can pray for them to the Lord ; and many times they can do nothing else ; their wit, strength, purse can't reach to help them. The swelling ocean may swallow up, or enemies sink them, or sickness make an end of them long before we can hear of it, or

reach to help them with our other talents; but now, so long as they do but keep within the compass of this world, they can never get out of the reach of prayer. Would we have frequent intelligence of their welfare, we may in a new and living way draw near to Him, that is always near to them, and have it. Many holy men of God, and some of them in New England too, have obtained upon their knees happy tidings from remote countries, and strange assurances of things to come. Are some of our dear brethren removing to a great and wide distance from us? Yet I do not see what should hinder, but that they and we should daily meet at the same throne of grace, and interchange some comfortable intelligence."

While those at home should thus offer up "proper prayer," the earnest teacher commends to those going forth the duty of "practical prayer." Their deeds should be virtual supplications. "There is in every act of gospel obedience a certain power to impetrate blessings at the hands of God." "You must work for, as well as pray for, the salvation of souls, and the enlargement of the Kingdom of Christ Jesus. Up and be doing, and the Lord will be with you. The use of means natural, for this or that end, what is it, but an application to the God of Nature for that end? Run the venture. *There is something worth the seeking, if God lights the candle.* Your pain is well paid with the gain of one soul. You will be most happily situated to spread religion in the American islands and continent. If schools of learning, fundamentally necessary to the propagation of godliness forward to the nations and downward to posterity will not agree with the government and people there, *I charge you in the name of God and the Lord Jesus Christ, and as you have any regard to the souls of your posterity, to return to us again.*

"However, despair not till you have made the trial. Trust God; urge man, and at it again and again; watch much; guard well; pray hard, and never give in; work hard, and never be weary; lie low, and look high; walk closely with Christ; sow your seed in tears; look hard for trials, and hope to the end. Provoke not the Spaniard;\* debauch not the Indian; be just to all men; and be sure you divide not one from another or from your worthy Pastor. Sacrifice the world to religion and be of public spirit. Do all you do humbly and valiantly in the name of the Son of God.

Now the Lord, the God of our Fathers, and New England's God, be with you forever."

Surely this was good preaching, and it is pleasant to hear such great and strong words of faith and missionary zeal sounding down to us from the earlier days.

Thus dismissed to their work, Mr. Lord and his fellow laborers set sail from Boston in the brigantine "Friendship" (or, according to some accounts, in two small vessels), on the 5th of December, 1695.

There is no record of the precise number going forth, nor any account of their embarkation. Yet this must have been a scene of deep interest. Sadness and exultation were strangely blended. Tears were flowing at the sundering of tender ties, as those looked on one another who were never to meet again. Carolina was more distant then than Europe now, and stout hearts might well have dreaded the perils of a voyage in mid-winter in a frail bark.

But Christian sympathy surrounded them, and the noble Pastor, we may be sure, was near, to offer one more prayer, and speak one more word of cheer, as he reminded them again that they were "New England's offering" to the work of Christ.

\* Alluding to the hostility between the Southern colonies and the Spanish settlers in Florida.

After a stormy voyage of fourteen days, on the eighth day of which they kept a fast on account of the perils which threatened them, they reached Charleston, being welcomed by a salute from the shore of nine guns, and soon established themselves on the Ashley River, in the midst of an unbroken forest, twenty miles from any settlement of civilized man. There, on the 2d of February, 1696, under the shelter of an oak, which a few years ago was still standing and stretching its weather-beaten boughs over the resting-place of the dead, they celebrated the Lord's Supper: the first administration of that sacrament in Carolina,\* "a which," says a chronicler of that day, "there was great joy among the good people, and many thanksgivings to the Lord."

With fond remembrance of their former home, they called the new settlement Dorchester. They soon erected a meeting-house, establishing the Congregational form of Church government, and though few particulars of their history are recorded, it is evident that their numbers steadily increased, and for half a century they enjoyed a modest prosperity.

In 1752, finding the place of their residence somewhat unhealthy, and good land in the vicinity becoming scarce, the majority decided to remove to the neighboring Colony of Georgia. A location was selected between the rivers Altamaha and Ogeechee, and at intervals of time, extending to 1754, eight hundred and sixteen persons, men, women, and children, settled in their new abode, which with reference to its position between the rivers just named, they called Midway.

The people of Georgia gave then a cordial welcome. "We have an extraordinary character of them from all quarters," wrote one of the chief men of the Colony; a liberal grant of land was made by the Legislature; and a new era of prosperity commenced. Holding fast to their New England principles, to their Congregationalism, love of country and of liberty, their first care was to erect a temporary log meeting-house; and therein assembled, in August, 1754, they entered into a mutual contract, agreeing "to build a meeting-house, to support a ministry and its ordinances, to settle all disputes by arbitration, to commit the public business to three men chosen each year, to have an annual meeting to consult for the good of the Society, to be governed in secular matters by the majority, and in ecclesiastical affairs to allow church-members a double vote;" and then, with a little Puritan exclusiveness, they covenanted further that no one should "sell his tract of land to any stranger, without first giving the refusal of its purchase to the Society." †

It is easy to find in these arrangements the germs of an independent republicanism. From the first they formed a marked community, which one observer described as differing from the surrounding inhabitants, "as greatly as did the Jews from the Canaanites."

What the royalists thought of them when, a little later, the revolutionary struggle had begun, appears from a letter from the Governor, Sir James Wright to the Earl of Dartmouth:—

"Here, my Lord, I must mention that a few inhabitants of the Parish of St John's" (the "Parish" or County, in which Midway was situated), "chiefly descendants of New England people, of the Puritan Independent sect, who left New England about forty or fifty years ago, and who, there is great reason to believe still retain a strong tincture of republican or Oliverian principles, have entered into an agreement to adopt the resolutions and association of the Continental Congress." After calling them, "poor, insignificant fanatics," he adds, "it is

\* Graham's Hist. United States, Vol. I. p. 887.

† Stevens' Hist. of Georgia, Vol. I., p. 880.



said that they have collected about two hundred barrels of rice for the relief of their poor, distressed, innocent brethren in Boston, suffering under tyranny and oppression."

The Governor had, we fear, good reason to be troubled at their conduct; for while the Colony of Georgia was hesitating, and had even declined to join the other twelve Colonies in the Continental Congress, called to meet at Philadelphia, in May, 1775, the Parish of St. John's determined to be represented on their own account, and chose as delegate Dr. Lyman Hall, a member of the Midway Church, binding themselves faithfully to abide by the decisions of the Congress; and thus while those around them kept aloof, these New England Congregationalists of the South boldly cast in their lot with the fortunes of their country.

Their delegate presented his credentials on the 13th of May, 1775, and "on that day Congress was composed of the representatives of the twelve united Colonies, and Dr. Hall the deputy from the Parish of St. John's. In this way, and by the strange sequence of events which pervades our history, the pious zeal of a few humble Christians of Dorchester, in 1695, was the remote cause that the great empire State of the South, then in its infancy, was represented at the opening of the Congress of 1775." \*

This patriotic example was not in vain. Georgia soon changed its course, and sent four delegates to Philadelphia. Dr. Hall was one of them, and as a representative of the Colony signed the Declaration of Independence.

During the war which followed, the settlement at Midway suffered severely. The meeting-house was burned by the British, and the Pastor of the Church, Mr. Allen, who was especially obnoxious because of his patriotic preaching, was carried to the prison ships near Savannah, in attempting to escape from which he was drowned.

When peace was restored, a new meeting-house was built, the scattered families returned, and from that time onward the influence of the Midway Church and settlement has been powerfully felt in all that region.

In commemoration of its patriotism, the name of "Parish of St. John's" was changed to that of "Liberty County," which it still bears. In 1791, when Washington visited Georgia, the Midway Church presented to him a formal address, to which he replied in terms showing his appreciation of their services. About one half the present population of Liberty County are related to the original settlers, and their descendants have also "spread themselves over Georgia, as the pioneers of religion, education, and jurisprudence." This settlement has furnished Georgia with two governors and two of its most distinguished judges; has given a bishop to the Methodist Church, seven professors to different institutions, able and useful pastors to many churches, and missionaries to Burmah and China. A greater number of young men from Liberty County graduate than from any other section of the State.†

Though Southern in feeling, the people of Midway are proud of their history, and in 1852 they celebrated the hundredth anniversary of their settlement with much enthusiasm. At the commencement of the rebellion in 1861, the vote of Liberty County and its delegates in the State Convention was given against secession; and, though they were swept into the vortex, they vindicated their New England origin by manly efforts to hold fast to the Union. The Midway Church has had a succession of worthy pastors, among whom, from 1785 to 1791, was

\* Everett's Oration in Dorchester, 1855.

† White's Statistics of Georgia.

Rev. Dr. Abiel Holmes, afterwards pastor in Cambridge, Mass. It is unrecognized in our statistical tables, but is said, in a letter in 1855, to have "preserved its Congregationalism intact to the present time."

Do not these facts present an interesting illustration of the vitality of a Congregational Church? Borne over the sea, transplanted on the land, dispersed by military force, its house of worship burned and pastor killed, it still survived; and, "vital in every part," it could not, "save by annihilation, die."

Where, too, in all our history, have we a finer example of large results from small beginnings? When good Mr. Danforth, the Robinson of this second Puritan emigration, wept and prayed with his departing parishioners, how uncertain seemed their enterprise. How little he thought that, when his name should be almost forgotten in the town where he labored for nearly half a century, in a far distant Commonwealth, his Christian zeal would be remembered, and his words of farewell exhortation would be repeated to descendants of the fifth and sixth generations, and the historian should say, in a calm retrospect, "the accession of such a people was an honor to Georgia, and has ever proved one of its richest blessings."

What encouragement the story of these early missionaries of New England gives to all the efforts we are making to spread her Church polity and her principles. It is no boast of ours, but the testimony of our Southern brethren, uttered when reviewing their own history, "The Puritans of New England have impressed their character upon America."

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## MISSIONARY INTELLIGENCE.

### CALIFORNIA.

*From Rev. J. N. Hubbard, Lincoln, Placer County.*

#### Breaking Ground.

When I came here in October last, it seemed to me that this was the land which the Lord promised to show me, as in the case of Abraham. I immediately set about the work of going among the people and inviting them to come out to church on the coming Sabbath. I went about as far as I could during the week. On the Sabbath there was a good congregation, more than there ever had been at any previous appointment in the church. The people were anxious that I should remain, and arrangements were made to that effect.

During the latter part of December and January, I could do but little, because of the heavy and continuous rains; but now these have passed by, and I am at work, visiting from house to house, and

preaching every Sabbath. I am endeavoring to prepare the way for a church organization. I am more and more impressed with the importance of the work to be accomplished here. I find Methodists, Baptists, Campbellites, Presbyterians, Congregationalists, Infidels. I am endeavoring to have those who love the Master take hold unitedly, and combine all their energies against the common enemy. There is a disposition so to do. This is a desolate region, so far as religious privileges are concerned, and Satan has a strong hold. There are eight places here where liquor is vended. The shops and stores are open on the Sabbath, as on other days, and irreligion is, or has been, the order of the day. I hope an entire revolution may be effected, but it cannot be done immediately.

The country about here is becoming well settled. The ranches, as farms are called, are large; and hence the dwellings are not near to each other. Per-

sons owning a thousand acres or more place their neighbors at a distance from them. The people have been in the habit of visiting and trading, on the Sabbath; and they allow small causes to detain them from the house of God. But we are gaining. More are beginning to come in; and in time, I have no doubt, there will be a large congregation. We have a fine edifice, well built and commodious. I wish you could prevail on some one to send us a bell; it would be a great help. The country about here is pleasant, and produces the finest wheat in the world.

I am delighted with the climate, with my field of labor, and with my work. Oh, what a chance there is for doing good! *It is all chance.* You cannot well strike amiss. Lincoln is a small town on the railroad, branching off from the Pacific Railway toward Oregon. It is but about six years old, is not growing rapidly now, but has a fine country about it, and, besides myself, has no minister to look after the spiritual wants of the people. I feel that the great and good Shepherd ought to have some one to act as his agent here, in looking after his lost and straying sheep, and I deem it an honor to be thus employed.

From Rev. J. J. Powell, Lockeford, San Joaquin Co.

#### Revival.

The Lord has done great things for Lockeford, whereof we are glad. Year ago to-day, the place was enveloped in moral darkness. There was not a single family altar in the place; the holy Sabbath was not observed; the stores and saloons were opened on that day, and drinking, gambling, horse-racing, &c., were carried on. Our church had dwindled down to two female members; in fact, there was no church here. In answer to prayer, the Lord visited us; the dark clouds were driven away; a flood of divine light descended upon us; many were convicted and cried out,

"What shall we do to be saved?" They were led to the living fountain, and, thank God, from twenty to twenty-five found Jesus. Our little church was reorganized on the 10th of March.

#### Another Revival.

There is another powerful revival in progress now. More than seventy have desired an interest in the prayers of God's people. A family altar has been erected in nearly every household. There are only three householders in the community without some one to witness for Jesus; and there is not a family of which some one has not risen for prayers. Thank God for what he has done, and for what he is doing for this place! On several occasions the divine presence seemed to shine upon us, and the glory of God filled our house. He revealed himself to us as he did to the disciples in the upper chamber. Many, young and old, have passed from death unto life. I cannot give you the particulars this time, because the meetings are increasing in interest and power.

#### NEBRASKA.

From Rev. R. Foster, Nebraska City, Otoe County.

#### Reinvigorated.

I began work here the second Sabbath of last October. The church were then very much disheartened. The congregation did not number over sixty, and the Sabbath school was reduced to an average attendance of twenty-five. The majority of the church were seriously talking of disbanding. I felt, on a survey of the field, that a Congregational church here must have vital relations to our polity in this State. I saw, in the spirit of a few members of the church, the guarantee of success. All now are very hopeful.

#### What a Home Missionary Does.

My labors are as follows: I preach Sabbath morning and Sabbath evening.



I superintend my Sabbath school, after the morning service. I meet a colored Sabbath school, conducted by members of the church, in the afternoon, to sing with them. Monday evening I attend a Young Men's Literary Association, have lectured to them once, and am called out every night to debate. Tuesday evening, I go ten miles into the country, to Camp Creek, and sing one hour and a half, and hold a preaching service of one hour. Last Tuesday, there were 120 in a school-room 18x24 feet, and several more at the door and windows, who stood through the two hours and a half. I think four or five gave their hearts to Christ that night. Others are anxious. Some came five miles. A church of fifteen or more members will soon be organized there. There are all the signs now of a general revival there. Wednesday evening, we hold a church prayer meeting, in the city, which has lately doubled in numbers, and greatly improved in interest. One came forward for Christ, week before last, and another last week. We are looking for a revival here. Thursday evening, I generally meet the colored people, to sing with them. Friday evening, I meet a singing class, to raise up a choir. Saturday evening, I meet my choir to rehearse for the Sabbath, leading my own singing.

#### District Sabbath Schools.

My brethren sustain two district Sabbath schools, in this city, one numbering thirty, the other, of colored people, numbering about twenty-five; so that nearly 150 are brought under Sabbath school instruction in connection with my church. Besides this, two noble Christian workers at Camp Creek, Mr. George F. Lee and his wife, members of this church, sustain a Sabbath school eight months of the year, of about fifty members. As fruits of their work, they now rejoice in the conversion of a number of souls. The interest in that settlement, at the present time, is large-

ly owing to their fidelity for ten years. I believe they have laid the foundations of a prosperous church. One young man in their Sabbath school, came a year ago, or about that time, and asked Mr. Lee to help him dispose of a pair of steers, saying he wished to give something to send the gospel to the heathen, and he had nothing else to give. That young man is now studying at Tabor College, to give himself, if it shall seem best, to the heathen, as a missionary.

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#### KANSAS.

##### Revival in Lincoln College.

We have received, from Professor Parker, of Lincoln College, the following interesting account of the remarkable work of grace in that Institution.

Reporting progress to you as a missionary has almost become a habit with me. Besides, I regard Lincoln College as a direct outgrowth of the operations of your Society, and, therefore, suppose that you are specially interested in its welfare.

We have enjoyed one of the most blessed revivals of religion in our College which I have ever witnessed. The week of prayer grew into a daily prayer meeting in the city, which has been continued until the present time. After a few weeks the students desired to hold a daily prayer meeting in my lecture-room. From the first, the Holy Spirit was present with us. Such struggling in prayer, confession of sin, and flowing tears are rarely seen. Daily, stony hearts were broken, and lives consecrated to Christ. The Holy Spirit was poured out upon us with great power, as in Pentecostal times. All our students except two have professed faith in Christ, and one of these has expressed a desire to be a Christian. Such a general consecration to Christ has, I believe, no parallel in the history of colleges. Several of our young men are already dedi-

ating themselves to the Christian ministry.

A great trust is committed to us in laying the foundations of the Redeemer's kingdom in these Western plains. A mighty empire is rising, as by magic, around us; shall we be able to go in and possess the land? Our College needs an immediate and ample endowment to do the work which is thrown upon it. Oh, heart of the Christian church, when shall Christ's infant colleges be borne in the arms of faith and love, and *nurtured* for the Master's work?



*From Rev. G. C. Morse, Emporia, Lyon Co.*

#### A Retrospect.

With this report will close my connection with your Society, so far as this place is concerned. In reviewing the past ten and a half years, I find reason for joy and sorrow. We came here when all was new and wild. We have seen famine, war, and every drawback ever known to the first settlement of a country. Ours has been a peculiarly hard field; still we have toiled on. Some years since, I visited, at my own expense, nearly every cabin in the southwest of this State, supplying bibles and organizing Sabbath schools. Since that time, I have in the same way worked for the interests of popular education, and, without egotism, I may say that the results have been most gratifying. Our Normal school is justly the pride of our State. During the war we had only one male member in our church at home, but we held our own. During the past year our strength has more than doubled, perhaps trebled.

I think I am the oldest minister of any denomination in the State. The experience which we have had here will be worth a great deal to us in going into a new field, but I must say that a second pioneer experience does not look very inviting. The wear and tear of such a crowded life is already beginning to tell upon my energies, and, for the present,

I need rest. The draft here is not only upon the mental energies, but also upon the physical. I have endured ten times what I would have supposed possible when I left the East.

I must thank you for all those words of encouragement you spoke to us, during that period of darkness in our early history in this place; your kind word cheered and strengthened us greatly. In looking back we can see that, though all has not been accomplished that we desired, yet a great and good work has been done. Foundations have been laid upon which, I hope, others will build with greater success.



*From Rev. T. H. Canfield, Oswego, Labette County.*

#### A New Field.

This is my first quarterly report from Southern Kansas. I arrived on these Indian lands on the first of December last, and immediately commenced labor. I saw at once that I had not arrived a day too early. I have found several places where Christian families reside, who were anxiously waiting for my coming, or for some one to come and break to them the bread of life. One man, an intelligent physician, traveled to Fort Scott, a distance of sixty miles, to find or hear of a Congregational minister. I preach at Monmouth, Crawford Co., Cherokee City, Cherokee Co., and Oswego, Labette Co. At the last-named place I found several Christian families, who had been anxiously awaiting my coming. There was no preaching of any kind, and no religious organization of any description, except a small Sabbath school which had been first gathered by a lady. I found material here for a church, and soon organized one, with seven members, all heads of families. There were several others who, at the time of the organization, had not received their letters. The number, I trust, will soon be doubled.

This little church, the first in all this

part of Kansas, bids fair to become the nucleus of a strong religious influence. The members take hold of the work which God has assigned to them, in good earnest. This may be seen in part from the first subscription of \$250, for the support of the gospel. We have an interesting Sabbath school and a weekly prayer meeting; and the church is now agitating the question of building a house of worship. They are willing to help themselves to the extent of their ability, but they need help from others. We need a Sabbath school library; we need a communion set; and we need a house of worship. Will not some generous Christian friend at the East help us?

#### Material Aspects.

Oswego has a population of 300 or 400; is the county seat of Labette County; is rapidly growing; is surrounded by a rich and beautiful country, dotted over with the cabins of the new settlers. There is an intelligent population here. A large majority of the men were soldiers in the late war. The Lawrence and Galveston Railroad, already surveyed to the State line, and completed to Ottawa, twenty-five miles, is to pass through Labette County, at or near this place. Three years hence, at the present rate of settlement, there will be, within a radius of ten miles from Oswego, a population of as many thousands. Another man is much needed to occupy Neosho County. I have neither the time nor the strength to supply the destitute places. I hope to organize another church on my field, within the year. Others could be gathered, doubtless, in different parts of the Osage and neutral lands, if the men could be found to occupy the ground.

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*From Rev. J. F. Morgan, North Lawrence,  
Douglas Co.*

#### Revival among the Children.

During the "Week of Prayer," we met every evening for devotional exer-

cises. Our meetings were so well attended that we concluded to continue them, for some weeks, nearly every evening. Some of the time we had two meetings on the same evening—the first hour being devoted to the children and youth, and the remainder occupied either by preaching or by prayer and conference. While there seemed to be an increasing interest, on the part of all, there was more manifest interest among the young. When this became evident, I set apart certain evenings in the week to be devoted exclusively to the children and youth. No one could be present in these meetings and not be impressed with a sense of the presence of the Spirit of God.

At one of the first meetings we had of this kind, some began to speak of Jesus in prayer. After uniting in singing that beautiful hymn, "Stand up for Jesus," we all knelt for prayer; one little girl broke the silence with this simple but touching utterance, "*Lord help us all to stand up for Jesus.*" It was like an electric shock; it affected all of our hearts. Tongues that had hitherto refused to speak for Jesus were loosed, and other youthful voices followed in similar petitions. The key-note had been struck, and when we rose from our knees, many eyes were suffused with tears. We sang another hymn, after which several stood up for Jesus, saying that they were determined to be Christians. From this time, our meetings for the young people continued to increase in numbers and in interest.

We have sometimes had from fifty to seventy-five kneeling together, and many of them, before rising from their knees, would utter a simple petition to Jesus. How many of these have really given their hearts to Christ it is impossible to tell; but that some have I am very confident. They appear exceedingly well, and, I think, give as good evidence of sincerity as many that are older. We trust that, though there may be some chaff, there will be much wheat.

**MINNESOTA.***From Rev. P. Little, Elgin, Wabasha Co.***Progress under Difficulties.**

The past quarter has been one of interrupted labor. The deep and drifting snow and severe cold have often kept me from my appointments. Twice I have attempted a series of meetings at this place and Forest Mound, but have been compelled to desist on account of storms. The severity of the winter accounts, to some extent, for the present spiritual condition of the church. I find it very difficult to keep alive so small a church, scattered over a territory of twelve miles square. Cold storms and drifted roads have rendered it impossible for many to attend my preaching, except occasionally; consequently there is not that degree of spiritual life in the church that there should be, to make it a rapidly growing church. Yet I have reason to believe that its spiritual condition is better than it was one year ago.

My last established appointment, in a school district three miles from this place, gives me great encouragement. The people show their appreciation of the gospel by their eager and rapt attention, and the house is well filled each Sabbath day. It is easy to preach to people whose souls pant after the water brooks of salvation, and who say, "give us to eat of the heavenly manna."

**The Parsonage.**

When we moved into the parsonage, one year ago, it was only inclosed with matched sheathing; the lower story was lathed but not plastered; and the building was standing on a loose foundation, without a cellar.

We papered the walls of the lower story with newspapers, making it barely possible for us to live in it during the winter, summer and fall. The house now stands upon a good foundation, with an excellent cellar underneath, is

sided, and both stories are plastered, making us a small but comfortable house.

While this work of improvement was being accomplished, my hands were not idle. I dug the cellar, quarried the stone, tended the mason while laying them, got the material together for plastering, hauled the water in a half barrel, in my buggy, carried it down cellar, mixed the mortar, and carried it from the cellar to all parts of the building. All this was not accomplished in the time it has taken me to write it, but occupied my entire attention for weeks; so that I was entirely excluded from my study. We are now making preparations to commence building a house of worship as soon as the material can be secured.

*From Rev. E. H. Alden, Waseca, Waseca County.***The Field.**

Waseca is situated at the present terminus of the Winona and St. Peter Railroad, and is one of the newest and most rapidly-growing towns in the State. Last autumn a field of wheat was harvested where now there is a thriving village containing over one hundred buildings and from five to eight hundred inhabitants, with a prospect of more than double that number before the coming fall. The fact that a large and rich agricultural district, for the present extending fifty or sixty miles to the south and west, must find its commercial center here, cannot fail to afford sufficient business for quite a large town; and should the railroad be extended, in a year or two, the produce of a very large territory must find a market here.

**The People.**

The character of the people is not so decidedly religious as a Christian minister would devoutly wish, yet there are more disciples of Christ, and men of good moral principle, than are usually

found in a Western town so new as this. The fact that a very large majority of the people are of American descent, most of them either lately from New England, or, what is better, with a few years of Western experience, gives us unfailing assurance that the church spire and school-house will soon follow the rail-car and "grain elevator." A large immigration of Eastern people is expected in the spring and summer. God grant that a goodly number of them may be also pilgrims to Zion; that these rich lands, now so cheap and desirable, may be consecrated to the Lord!

#### The Church.

A Congregational church was organized here, January 16th, consisting of sixteen members. Though all of them are persons of influence and intelligence, yet none are wealthy. Consequently we must wait for more strength and ability before we can erect a church edifice. I am very sorry that this must be so. Oh, that some benevolent individual would give us a thousand dollars! I think we could raise the balance requisite for a convenient house of worship, and have it completed in four months. We have met for religious worship, thus far, in stores and unfinished buildings, wherever we could find a place and call a congregation together.

#### A Contrast.

Your missionary preached his first sermon here last November, in the basement of an unfinished store. The carpenter's benches and tools, the rude seats, unfinished windows, and bleak winds and snow, strangely contrasted with his own little parish, with a neat and commodious house of worship, among the hills of Vermont. Yet, in about six weeks he was here again with his wife and child, fully assured that he might be more useful here, and at least could realize the difference between receiving members from the East, and dismissing them to join the churches at the West.

*From Rev. C. B. Sheldon, Excelsior, Hennepin County.*

#### Revival.

We have once more experienced a fulfillment of the promise, "They that sow in tears shall reap in joy." Something more than ordinary interest began to be developed among us during the "Week of Prayer," though the extreme severity of weather at that time prevented our having a full attendance at the meetings.

Soon afterward, in company with the faithful colporteur of the American Tract Society, on this field, I commenced a course of general visitation among all the families in this vicinity, conversing with every individual, as far as practicable, offering prayer, when the way seemed open, and distributing books and tracts, by gift or sale, as we best could. Soon after this a series of union meetings was commenced, and sustained with deep interest for several weeks.

As the result, Christians are greatly quickened and encouraged; some who had so far wandered as to be suspended from church privileges, are restored; and quite a number are rejoicing in newly found hopes. While most of these are, as is usually the case, from the ranks of the young, there are some striking cases of persons advanced in life, and who, for years, have been strongly entrenched in error and infidelity. One of these confessed that he had been in a state of conviction for two years, though endeavoring all the while to conceal it under a hardened exterior. He dated his impressions from remarks made by myself in a prayer meeting held at his house—remarks which I supposed had fallen utterly powerless, and through discouragement had never re-appointed a meeting there. His impressions were deepened by the godly example of a Christian neighbor. Often, when on the Sabbath he was inclined to go to work in his garden, or perform some other secular labor, he was restrained solely by fear of his observation. Though he



had endeavored to persuade himself that religion was all a delusion, there was an argument in this living epistle that he could not gainsay.

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### IOWA.

*From Rev. E. E. Webber, Durant, Cedar Co.*

#### Signs of Promise.

My first quarter with this church has been a quarter of much anxiety, prayer and labor. I found the church here in rather a cold and formal state, and in the community there seemed very little interest manifested on the subject of religion. The congregations (as I have been told) have been very small compared with the population of the vicinity; many habitually absented themselves from church and became indifferent to divine things, and the stated services of the sanctuary appear to have been conducted with very little visible effect. By the help of God, since my arrival, I have endeavored to bring about a better state of things—to revive the professed people of God, to stimulate them to greater zeal and devotedness in the cause of Christ, to encourage them to consecrate themselves afresh to his service, and live more under the power of his religion. I have visited many families at their homes, and have been very kindly received. There is quite a circle of excellent people in this neighborhood—intelligent and industrious, presenting an encouraging and promising field of usefulness.

I rejoice that already there are signs of revival; the faithful preaching of the truth, administered, as far as my own ability is concerned, in weakness, but in faith and in dependence on divine influence, has not been without its fruits. The congregations have increased, the attention has been good, many have been seriously impressed, the church has been greatly encouraged, and the majority of its members are earnestly desiring, praying, and hoping for the en-

largement of the borders of Zion in this place, and for a more progressive and practical Christianity. Yesterday was our communion season, and a very profitable one it was. Many, I believe, were led to re-consecrate themselves to God, and three were added to our number. I therefore "thank God and take courage."

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*From Rev. J. Hurlbut, Fort Atkinson, Winnebago Co.*

#### Fluctuations.

We are a changeable, unstable race, and cannot prophesy for to-morrow. Two years and more since, I had great hope from the coming of Judge Brown to reside with us. He did help much, but he is now in his grave. My son came here a year since, and bought a valuable flouring mill. This gave much comfort and hope to me. But a consuming fire, caused by accident or design, has devoured it, and left him poor and without income. All this, with the burning, some time since, of our best fort building, began to look to me as though God was against our plan of building his church in this place. I had but one hope left, and that was feeble and at times only a flitting shadow; yet I was always distressed exceedingly when I yielded to discouraging views, and thought of giving up this great field to sin and Satan, as hopeless.

At last a favorable fact is established, as I suppose. This Western Railroad, from McGregor to Sioux City, is to pass directly through our place, just as we would have it, and twenty miles of the road are to be built this summer, which will take it, as the plan now is, fifteen miles beyond us. It will bring a legion of evil influences with it; but it will bring also good influences with which to oppose them, and build in their midst, if it be so, the kingdom and church of the blessed God and Saviour. And now I am glad I have stayed so long in this place, where there is so much that my very soul does loathe and abhor.

*From Rev. H. Adams, New Hampton,  
Chickasaw Co.*

#### **A Revival and its Lesson.**

The last report made to you was in a somewhat desponding tone. There had appeared to be favorable indications in our meetings, but the foretokened blessing did not come. And yet the real facts *were* favorable—more so than appeared. There was increasing thought, prayer, and feeling, on the part of some Christians. After this became manifest, the evidence came out that there had been heart-searching for months. One of them said, "I felt it coming as long ago as August." This, in substance, was true of several.

We did not multiply meetings until the "Week of Prayer." We observed that, and then continued our prayer meetings four weeks longer. The weather was severe, much of the time, but as the going was good, the meetings were well attended. On very cold evenings, we often had more than a hundred present. There was no preaching except upon the Sabbath, and no services in the daytime during week-days. And yet the Holy Spirit wrought with great power. It was a matter of wonder to those accustomed to noisy revivals, "to see such deep feeling, while all is so quiet." As many as fifty rose for prayer at once, on several occasions. Many sobbing confessions were made, hindrances melted away, differences were harmonized, old grudges—old as the town—were killed dead, by mutual forgiveness, and the bonds of love were renewed and cemented. Nearly all the members of the church are walking in newness of life, and many of them feel that they are in places more heavenly than they ever enjoyed before. Very few of the people have been left unmoved. The work has been so still, deep, and searching, as to shut the mouths of cavilers. They could say nothing against it. The whole region felt it.

Some of the converts belong to families of other denominations, and will

probably become connected with them. But the whole interest has been in connection with our own congregation. Our helper has been God. He called in no human aid, either ministerial or other, and not a prayer was offered in public by any one outside of our congregation. The result has been very beneficial to our little church. They have proof that, by their own prayerful efforts, God can carry forward his own work and can convert sinners. We trust that thus he has converted between forty and fifty. Besides these, wanderers have been reclaimed, and some who had secretly indulged hope, have "put on Christ" openly. Thus the Lord has done great things for us, for which we rejoice and give thanks. There is still a good degree of interest.

One lesson taught by this work of the Spirit is that, if our small churches in the West would humble themselves and go to work, earnestly, and not "delay till Rev. Mr. —, the Evangelist can come," they would find God a present helper.

#### **MICHIGAN.**

*From Rev. E. Dyer, Canandaigua, Lenawee County.*

#### **"The Morning Cometh."**

This place has been considered, for many years, a hard field to cultivate. The first settlers were world-seeking and worldly-wise men only, without good morals, or any fixed religious principles—universalists, spiritualists, infidels—seldom or never attending the sanctuary of God. Christian influences have always been feeble, and poorly appreciated.

For years we have labored under very great discouragements. Having but one male member living in the village, or within one mile and a half of our church edifice, it was difficult to sustain a prayer meeting. Our members are scattered over a large territory, so that it was found next to impossible to sustain a

prayer meeting, and the monthly concert of prayer was poorly attended. But, for the last six months, we have tried a weekly prayer meeting, and with many difficulties in the way, we have been enabled to keep it up. At length, with thanksgiving to God be it said, we have been visited with an outpouring of his Spirit. Through the severity of the weather, our meetings were not as well attended as otherwise they would have been; and the number of conversions is not large—only eight or ten—but we are thankful for even that number. Most of them are from the Sabbath-school and Bible class, which, within the last nine months, have trebled their number of members.

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### MISSOURI.

*From Rev. J. M. Bowers, Sedalia, Pettis Co.*

#### Revival.

It is with a glad heart that I write my report for the past quarter. The Lord has made it the most fruitful three months' labor in my whole ministerial course. Rev. J. Monteith, of St. Louis, came to my assistance in January. We had already seen some tokens of the presence of the Spirit, and the readiness of God to give us the desires of our hearts. The preaching of the word was soon felt to be in the demonstration of the Spirit, and of power; and almost all who heard were deeply moved and impressed.

Both Jews and Gentiles were pricked in their hearts, and a number of the seed of Abraham, after the flesh, remained several evenings at the inquiry meetings, to learn more about him who is the only Saviour of dying men. They seemed much interested, and asked many pertinent and shrewd questions; but I fear prejudice, blindness of mind, and perversity of heart were too strong to allow any of them heartily to embrace Christ as their Messiah. Thank God, the Gentiles received him whom the

Jews rejected, and he was formed in them, the hope of glory.

At least forty in all are hopefully converted. Quite a number of them are heads of families, but most are young people. Our church is largely composed of young persons. Twenty-one have been received in the last four weeks, and there are quite a number of others whom we expect to come in soon. Our membership is now forty-four; three times what it was a year ago.

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*From Rev. W. C. Stewart, Gallatin, Daviess County.*

#### Religion and Railroads.

Two years have passed since I began to labor here under the auspices of the American Home Missionary Society. I am just beginning to perceive the peculiarities of the situation. Some of them are of a business character. For instance, this town is fifteen miles from any railroad. We do not get, therefore, many—scarcely any—of the better class of the emigrants, so far as pecuniary ability is concerned. Hence our growth in numbers is not a fair standard by which to judge of our capacity to sustain the ministry of the word. If six families move into the town, none of them of great means, we, as a church, may get one of them. We have but one family, besides my own, in the village; the balance of our membership reside from one and a half to five miles from town. The men of large means seek the railroad towns, and farms in proximity to them. The poorer ones leave the lines of the railroads, because land is cheaper.

Two railroads are in contemplation, to run through this county, viz., the St. Louis, Chillicothe, and Omaha Railroad, and the Leavenworth and Ft. Des Moines Railroad. The first-named road is virtually a branch of the North Missouri Railroad, the west branch of which is finished to Brunswick, on the Missouri River. By the next summer, thirty-five



miles of it will be completed, from Brunswick to Chillicothe, twenty-eight miles from this point. This road must be built, as it is a necessity to St. Louis, being over 100 miles nearer to Omaha than is Chicago, and giving it control of the Rocky Mountain trade. In April, the people of this county are to vote on the question of loaning the credit of the county to the two roads named, to the amount of 800,000 dollars.

I refer to these business matters, because, when I look at the obstacles to our work as a church, on account of pro-rebel feeling, sectarian prejudices, and the jealousy of old social caste, which looks with suspicion upon new-comers who have the smell of New England fire upon their garments, I am persuaded that the future of Congregationalism in this vicinity depends largely upon our railroad policy.

*From a Missionary in the Coal Region.*

#### **Petty Persecution.**

God has visited us with the gentle dews of his grace; Christians have been revived; the little church has gained an influence in the community in advance of anything it has attained heretofore; and some souls have, as we hope, been converted from the error of their ways. Six persons have been united with us, four by profession of faith, and two from other churches. One of these, the only male who united with us, has since been discharged from the mining works. This is the tenth person connected with us who has been discharged. I lately urged a very excellent young man to unite with us at this time, but he said he feared that if he did he would lose his place. He and his brother have to support a widowed mother. When he made this objection, I told him I could not say another word; for every member of our church but one, who has been in the power of the Company, has been discharged or sent away. You see by this, one of the difficulties in the

way of building up a church in such place as this.

*From Rev. C. H. Pratt, Brookfield, Linn Co.*

#### **Revival.**

This last quarter has been a season of prosperity in the churches of this place. In our own church a protracted meeting was held for nearly a month, at mid-winter; and about ten were added to us on profession. In this number were two who had for many years been Christians, but had never united with any church. Several members of their family were converted; and they could not resist the impulse to come forward with them, and help them by their participation in the same vows to God and to the church.

Our own meetings closed just before the Week of Prayer. On consultation with the other pastors, it was determined to observe that week in union. So much interest was felt by Christians in those meetings, that it was determined to continue them a week longer. The exercises were simply prayer, and brief, informal addresses; and each meeting was conducted by a layman. Some interest began to manifest itself among the children in attendance; and this called out increased faithfulness in prayer. There was also a strange harmony among Christians. From this time our meetings were thronged nightly, and were sustained with undiminished interest for a month. Nearly thirty converts were thus granted to the different churches; and a memorable instance of Christian fellowship was furnished, that will long be a strong argument for the reality of religion among us. Of these later converts, perhaps not more than five will be counted with our own church.

We hope to share in the growth of the town and country, as well as to have further special mercies from God. There has been a very rapid increase of population in this region, during the past few

weeks; yet, I do not as yet find many who will be likely to coöperate with us. It would greatly bless these new communities, if Christian families would come to them from the same motive that animates the Home Missionary—to lay foundations for the kingdom of Christ.

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*From Rev. C. S. Shattuck, Neosho, Newton County.*

#### **A Great and Needy Field.**

We are one hundred and seventy-five miles beyond any railroad, and were, till lately, one hundred miles beyond the nearest Congregational church and minister. We are still fifty miles from our next Congregational neighbors. This region is where the "entering wedge" of the North comes in contact with the South—the farthest point now being reconstructed by Northern emigration. It is pouring in rapidly, attracted by the climate and the fertility of the country. Society is in a transition state. Now is our time. "The harvest truly is great; but the laborers are few."

Our church is small and poor, but is composed of a noble band. It is foremost in all good causes and labors, and is a power in the community. We greatly need a meeting-house, and intend building one the coming summer. Then the despised freedmen can have a place for their Sabbath school, now shut out of *everywhere*.

I am the only Congregational minister laboring in all Southern Missouri. My parish is the half of this great State, and a corner of Kansas. May God answer the many prayers for his blessing on this important field! He seems to favor us, and the prospect is encouraging.

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#### **ILLINOIS.**

*From Rev. A. Connet, Albion, Edwards Co.*

#### **Extensive Revivals.**

There has been a great religious awakening in this and surrounding counties,

the past winter. A large number of hopeful conversions are reported. At Albion, our county seat, there were near one hundred hopeful conversions. God's people have been greatly quickened, and old men have been brought to the foot of the cross. In this work there has been strikingly manifested a spirit of Christian union. Trinity has shared, to some extent, in this work, but not as largely as some other churches, owing, partly, to the fact that nearly all in our congregation are already hopefully pious. I have no data at hand from which to calculate the number, who, in this region of country, have professed faith in Christ within the last three or four months, but it must amount to some hundreds. The language of our hearts is,

"Praise God from whom all blessings flow."

Next week four families, eleven individuals, will leave the bosom of our church for Kansas, expecting to settle in and around Junction City. These, with those who have already gone, make about one third of our church. Hard as it is to part with them, we send them forth asking God's blessing upon them, and praying that he may use them to "raise up the foundations of many generations."

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#### **OHIO.**

#### **Decease of the Rev. Francis Bartlett.**

We copy from *The Christian Herald* the following notice of the decease of Rev. Francis Bartlett, one of the missionaries of this Society.

Rev. Francis Bartlett was born at South Plymouth, Mass., February 26, 1797, and died at Coolville, Athens county, O., March 10, 1868.

He graduated at Hampden Sydney College, studied at the Union Theological Seminary, under Dr. John H. Rice, and was licensed and ordained in Brunswick county, Va. After preaching two years, having been united in marriage with Miss Margaret Booth, of Long

Meadow, Mass., he came into the valley of the Hocking, and preached for a time in Logan and that vicinity. He soon organized a church at Bethel, in Fairfield county, where he labored for six years. God's blessing attended his efforts to such a degree that 350 members were added to the church. He afterward labored at Bremen with much encouragement.

The necessity for securing better advantages for educating his children induced him to remove to Marietta. He now entered the service of the A. B. C. F. M. as agent for Southeastern Ohio, and for nine years he diligently performed the duties devolving upon him in that work. In 1857, having received a call, he was installed over the Congregational church in Belpre, and remained its pastor for five years, when he resigned, and became pastor of the church at Coolville, which he served until the spring of 1867. His last sermon was delivered on the 12th of March of that year. An ulcer of the throat developed at this time, which terminated only with his life.

Few men loved the work of the gospel ministry more than he; few have been more devoted pastors. He was trained to labor in revivals, under Dr. Nettleton, and for such labors he had a peculiar fitness. He united the two qualities of gentleness and energy in most happy combination.

During his long period of suffering not a murmur escaped his lips. He se-

lected for family worship, on the day of his death, the last chapter of the Bible, laying stress on the words: "Even so, come, Lord Jesus; come quickly."

## NEW YORK.

*From Rev. H. Clark, Sayville, Suffolk Co—*

### The Bohemians.

The Bohemian people, speaking a foreign language, and very imperfectly understanding the English, are doing well in the midst of many difficulties. I think I must call them Bible Christians. We study the Bible when we meet together, the elder reading in the Bohemian tongue and I in the English, and our understanding is brought together through the medium of an honest but rather unlettered interpreter. It is wonderful that we understand each other, and the word of divine truth so well. I treat them as a church as well as catechumens. I baptize all the infants presented for that ordinance, and have once administered the Lord's Supper to them, and think I shall do so again when invited. Necessity compels me. I have succeeded in getting a good teacher for the public school, and the children are learning to read in English quite rapidly. Their room, for twenty-five scholars, is 11 x 12 feet. In that room we met yesterday to the number of fifty, the oldest seventy-four years and the youngest less than eight weeks.

## MISCELLANEOUS.

### Clergymen as Purchasers.

A writer in a contemporary remarks of the clergyman: "He must not haggle with grocers, butchers, &c., for a penny less, though conscious that he is defrauded; for they will not listen to

him, as a religious teacher, who seems to have their own vice—who is apparently as selfish as themselves."

Such stuff as this about clerical spirituality, dignity, purity, or duty, has passed current for true coin long enough. A clergyman should not stand

imposition, nor allow himself to be cheated, any more than any other man. Were he as rich as Cræsus, he should not. By his meek silence, rogues get the notion that he knows no better—knows not the market value of things, that he is “green” and “soft”; and they repeat the imposition unchecked, till custom sanctions the rascality, and cheating becomes the rule. If a clergyman thinks himself overcharged, or that a poor article for a good one is sought to be palmed off upon him, let him exercise moral courage and speak out. It is his duty to do so, in order to check dishonesty, and to keep would-be rogues practically honest. How absurd in such a case to stand on clerical dignity, and let cheats have everything their own way! Clerical purses are not usually deep enough to support such dignity. If he has the open manliness to resist the attempt at extortion, he will be the more respected; he will not lose his influence as a religious teacher; but he will the more increase it among men, who, sharp themselves, admire the quality in others. They conclude that he does know something about practical matters; that he can tell a hawk from a handsaw; they do not regard him as “a spooney,” and therefore, they will the more reveringly receive his teachings. Nor will they set down his objections to their exorbitant charges to mere selfishness. Surely it is the duty and an imperative necessity of a clergyman, nowadays, to study economy, that he may pay his debts like an honest man.—*Vermont Chronicle*.

### The Germans.

The following statement, by our Agent in Minnesota, respecting the German churches in that State, would apply, with little variation, to all the German churches aided by this Society in the last forty years. Very few of them remain on an evangelical basis; not one of them has been reared to a condition of self-support. Yet how are the

multiplying millions of our German population to be brought under the influence of the truth? Who can tell?

Our experience thus far in establishing German Congregational churches in this State is not encouraging. Even when German Congregational ministers are heartily in sympathy with our principles, in regard to baptizing the infant children of believers only, and receiving to the church only those believed to have been spiritually renewed—which I am sorry to say is not always the case, judging from their practice—but even when they are fundamentally right, on these points, it is next to impossible for them to make any headway in inculcating these views upon the German people, or even to resist the stubborn, constant pressure brought to bear upon them to induce them to lower their standard, and adopt State-church rules of baptizing and admitting. The German Congregational churches do not grow like others. Prayer meetings, revivals, and definite conversions are not natural to them. The minister can no live, unless the Missionary Society assumes nearly the whole burden of his support, and that apparently as a permanent provision. This the Society can not do; and the missionary is starved out, or becomes discouraged. We have now no German missionary laboring in the State.

### Westward! Westward!

From the time that the Apostles first went forth to preach salvation in their Master's name to the present day, westward has been the onward march of Christian civilization. Feebly at first, did it force its way among the cities of Asia Minor, unheeded by the Jew and laughed at by the Greek, till St. Paul himself, forbidden to preach in Asia crossed over into Macedonia, and carried the doctrine of the cross into the very strongholds of heathen philosophy.

Westward still it went, till it covered Europe; and westward did it force its way along the northern shore of Africa. And when, after the lapse of time, another land was opened, it bridged the mighty intervening water, and planted the symbol of salvation upon an unknown shore. Westward still it went; and westward! westward! is to-day the cry as it pushes on, until the Orientals, having been made Occidentals, have crossed the sea to meet it; and thousands of Chinamen on our Pacific shores are ready to bear back to the untold millions of Cathay the glorious tidings of a free salvation. China has come here to receive it; and if she sees that there is nothing in the gospel superior to her own heathenism, why should she receive it? And what can she see superior in it, if Christians, nominal Christians, those that she must and will regard as Christians, have renounced the Saviour and worship gold? *Church*

told me that he found it difficult to provide even corn bread enough for the subsistence of his household, while, a few years ago, he could have easily and luxuriously subsisted twenty families as large as his own—that *meat* they did not eat, except as a rarity and a luxury.

Many other families, he stated, were in similar circumstances of destitution and want, and as to *clothing*, much the same as in regard to food. *They had lands*—he had six thousand acres—but *even these*, as he very candidly and feelingly remarked, refused to yield them any thing but the scantiest subsistence. After the Union army, scattering desolation in their track, had passed by, *God seemed to fight against them*, and he thought this fact was worthy the consideration of the people.

*He is the first man*, involved in the rebellion by voluntary agency, with whom I have met and had the opportunity of any conversation, who has

amount of cotton, I planted the last year on a small scale for *thirty bales*, and *gathered two*. Where I had been accustomed to gather *forty* bushels of corn to the acre, the last year I gathered but *four*, and that of inferior quality. And so it has been in all this region. Thus has the Lord dealt with us."

In allusion to the religious service of the previous evening, with deep emotional interest, this gentleman remarked, "I did not know, till after the meeting last evening, that *you were a Congregationalist*. *We are a Congregational church here*. This is a branch house for religious service. We had our centennial in 1851. We have existed here by ourselves this more than a hundred years. But we are now scattered and peeled and desolate, *and some of our members must starve* if help cannot be afforded them soon. I wonder if the original church of Dorchester, Mass., from which we come, would not be willing to give us some little help, if they knew our state? We have existed *alone*—here among ourselves—have had no connection with any other churches in the State—our *marriages*, even, have been almost wholly among our own membership. We formerly were wealthy—sustained a branch colored church of five hundred members—supported a minister for their special instruction. We have educated more than a hundred for the gospel ministry—and for physicians and lawyers a very large number, above any other portion of the State. Now we are scattered, and weakened, and desolate."

### Miscellaneous Items.

LOVE ROCK, WIS.—A Congregational church was organized, April 11th, at Lone Rock, Wis., and another, in the following week, at Wyoming Valley, through the labors of Rev. A. S. Allen, a missionary of this Society.

WASHINGTON, O.—A Congregational

church has been organized in Washington, of about forty members, embracing many of the most influential and active Christians of the place. Congregationalism in Ohio is gaining ground steadily, more and more commending itself to the people.

QUASQUETON, IOWA.—A German Congregational church of ten members was organized by Council at Quasqueton, Buchanan county, March 25. The services of organization were shared by Revs. A. Manson, L. W. Brintnall, Wm. Spell, C. F. Veitz, and J. H. Langpaap, the minister of the new church.

MACON, GA. — A Congregational church was organized at Macon, Ga., April 11th, and on the following day, the Norwich chapel was dedicated for the use of the congregation. The enterprise starts auspiciously, the congregation numbering about three hundred, most of them colored, and the Sabbath school nearly two hundred.

EMPORIA, KAN.—A Welsh Congregational church has been organized at Emporia. Twenty-seven members united, about one-half by profession, the results of the recent work of grace there. They are building a neat stone church, which they expect to complete the present season.

GRAIN AND GOLD IN CALIFORNIA.—A few years ago fortunes were made in San Francisco by receiving imported grain and distributing it through the State. Fortunes are now made by exporting grain from San Francisco. In Europe ten years ago they knew California only as the land of gold; but already more California grain in value is sent to Europe than California gold. The grain crop of 1867, was more valuable than the gold crop. The disparity will be greater the present year, for gold has seen its best days in California, while during the coming season the cultivated area of the State will be doubled.

NEGAMEEZ, MICH.—A church was organized at Negamenez in October last, on



a union basis, under the auspices of the A. H. M. S. They have had no preaching since last December, yet a vigorous Sabbath school has been sustained. A meeting-house 30 by 60 feet is in course of erection, and will cost about \$5,000. A subscription has been started towards paying for it. No minister has yet been secured, and an interesting field is here open for an earnest laborer.

**PROGRESS IN SELF-SUPPORT.**—Of eighty-four native pastors connected with the Missions of the American Board, one-half are entirely supported by their people—pastors of independent churches.

This is work finished. The amount contributed to the support of the Gospel by the native Christians, for the year 1866, was over \$40,000 in gold—an eighth part as much as was given by all who contribute through the Board to advance the cause of Christ in foreign lands.

**MAPLE RAPIDS, MICH.**—A Congregational church was organized, with twenty members, at Maple Rapids, Mich., on the 26th of April. Rev. E. T. Branch has recently commenced labor, as a missionary, at this place and Essex.

## APPOINTMENTS IN APRIL, 1868.

### *Not in commission last year.*

Rev. Edward Brown, Medford, Minn.  
Rev. Chauncey D. Wright, Exira, Iowa.  
Rev. B. S. Baxter, Tomah, Wis.  
Rev. Warren Cochran, Ebenezer and Excelsior, Wis.  
Rev. E. T. Branch, Essex and Maple Rapids, Mich.  
Rev. H. N. Baldwin, Danvers, Ill.  
Rev. E. F. Baird, Plymouth, Ohio.  
Rev. Edward A. McClean, Alexandria, Ohio.  
Rev. Timothy Atkinson, West Orange, N. J.  
Rev. A. J. Buell, Oriskany Falls, N. Y.  
Rev. Edgar Perkins, Phoenix, N. Y.  
Rev. Frank Russell, Brooklyn, N. Y.  
Rev. Charles Strong, Angola, N. Y.

### *Re-commissioned.*

Rev. Thomas Condon, Dalles City, Oregon.  
Rev. S. L. Adair, Osawatimie, Kansas.  
Rev. Sherman Hall, Sauk Rapids, Minn.  
Rev. Alfred C. Lathrop, Glenwood, Minn.  
Rev. W. W. Snell, Rushford, Minn.  
Rev. J. C. Strong, Chain Lake Center, Fairmount and Waverly, Minn.

Rev. George L. Wood, St. Cloud, Minn.  
Rev. William P. Avery, Chapin and Hampton, Iowa.  
Rev. George S. Blacoe, Tipton, Iowa.  
Rev. L. W. Brintnall, Winthrop, Iowa.  
Rev. Evan J. Evans, Williamsburg, Iowa.  
Rev. C. C. Humphrey, Amity, Iowa.  
Rev. C. D. Jones, Old Man's Creek, Iowa.  
Rev. Oziel Littlefield, Bristol and Forest City, Iowa.  
Rev. Jonathan B. Parlin, Stacyville, Iowa.  
Rev. Robert Stuart, Green Mountain and Orford, Iowa.  
Rev. Dan C. Curtiss, Fort Howard, Wis.  
Rev. Jacob M. Ashley, Grand Ledge, Wacousta, De Witt and Delta, Mich.  
Rev. Hazael Lucas, Genesee, Mich.  
Rev. Samuel Dilley, La Fayette, Ill.  
Rev. Benjamin F. Haskins, Victoria and Elmore, Ill.  
Rev. Lucius H. Higgins, Lanark, Ill.  
Rev. C. M. Sanders, Hinsdale, Ill.  
Rev. Samuel R. Thrall, La Harpe, Ill.  
Rev. Gideon Dana, Brighton, Ohio.  
Rev. G. V. Fry, Lexington, Ohio.  
Rev. John C. Myers, Cambridge, Ohio.  
Rev. Robert S. Armstrong, South Colton, N. Y.

## RECEIPTS IN APRIL, 1868.

### NEW HAMPSHIRE—

Claremont, Mrs. M. W. Manning, \$2 ;	
Mrs. Hannah Rowell, \$1,	\$3 00
Newport, Legacy of Mrs. Lucy Reed,	
by Mrs. C. H. Gleason, Adm., less	
Gov. tax,	470 00

### VERMONT—

Bennington Center, Anonymous,	1 00
Brattleboro, Mrs. B. H. Van Dorn,	10 00
Hardwick, A Thank-offering, in full	
to const. Miss Augusta Stevens a	
L. M.,	19 00

### MASSACHUSETTS—

Mass. Home Miss. Soc., by Benjamin	
Perkins, Treas.,	4,000 00

Andover, Mrs. Caroline Phelps Tay-		
lor, by Rev. J. L. Taylor,	\$100 00	
Boston, H. E. Simmons,	5 00	
Hadley, First Parish Ladies' Sewing		
Circle, by Mrs. Edwin Smith, in		
full to const. Mrs. Salem Hammond		
and Mrs. Henrietta H. Mather,		
L. M.'s,	50 00	
Hampshire Miss. Soc., by E. Wil-		
liams, Treas.,		
Hadley, First Cong. Ch.,	\$63 10	
Northampton, Lester Lang-		
don,	14 00	
Westhampton, Cong. Ch.,	16 50	93 60
Lancaster, Cong. Ch. and Soc., by		
Charles Wyman,	13 00	
North Brookfield, First Cong. Ch.,		
by W. L. Poland, Treas., of which		

\$30 from Mrs J. E. Porter, to const.  
Mrs. William H. Montague a L. M., \$241 55

## RHODE ISLAND—

Providence, Mrs. Lydia A. Cook, to  
const. Mrs. Lydia Amelia Salisbury  
a L. M., 30 00  
Woonsocket, W. H. Kendall, 5 00

## CONNECTICUT—

Received by F. T. Jarman,  
Northford, Ladies' Benev. Soc., to  
const. Mary M. Maltby a L. M., 30 00  
Bridgeport, on account of Legacy of  
Miss Polly Sterling, by Samuel P.  
Hall and George Sterling, Exs., less  
Gov. tax, 940 00  
Danbury, First Cong. Ch., by E. H.  
Benedict, Treas., 68 50  
Madison, First Cong. Ch. and Soc.,  
by Dea. W. C. Bushnell, to const.  
Rev. James A. Gallup a L. D. and  
Sereno H. Seranton, W. B. Cramp-  
ton, Elias S. Ely, Elihu Kelsey  
L. M's, 226 30  
Mount Carmel, A Friend, 2 00  
New London, Miss S. T. Smith, by  
Rev. R. McEwen, D.D., to const.  
Miss Elizabeth T. Tate a L. M., 20 00  
North Stonington, Thomas Clark, to  
const. Mrs. S. E. W. Clark a L. M., 30 00  
Norwich, A Friend, 50  
Waterbury, Second Cong. Ch., by  
D. F. Maltby, 327 64  
Watertown, John De Forest, \$100;  
Benjamin De Forest, \$100 J. W.  
Martin, 50 c. 200 50

## NEW YORK—

Albany, Legacy of Robert Boyd, by  
John S. Boyd, Ex., less Gov. tax, 940 00  
Astoria, E. J. Woolsey, 500 00  
Auburn, Mrs. Mary J. Gibson, 1 00  
Bainbridge, Cong. Ch., by Rev. H.  
W. Lee, 15 25  
Berkshire, First Cong. Ch., by H. P.  
Belcher, Treas., 26 00  
Brooklyn, on account of Legacy of  
Mark H. Newman, by Hon. Ed-  
ward Dickinson, Ex., 12,400 44  
Plymouth Cong. Ch., Ann. Coll.,  
by O. B. Coomes, Treas., 479 09  
Center Lisle, Cong. Ch., by Rev. O.  
Ketchum, 5 00  
Crown Point, Dea. Allen Penfield, by  
Hervey Spencer, to const. Mrs. El-  
izabeth B. Penfield, Allen P. Har-  
wood, Mrs. Timothy Taft, Rev.  
Edward H. Griffin, Benjamin S.  
Nichols, Allen P. Nichols, Hervey  
Spencer, James A. Nichols, Chester  
Spencer, Rev. R. L. Herbert, Rev.  
Cephas Kent, L. M's, 1,000 00  
Elington, Cong. Ch., by Rev. H. O.  
Howland, 12 71  
Fort Plain, A Lady, by Rev. J. G.  
Cordell, 1 00  
Franklin, First Cong. Ch., by G. W.  
Gillett, Treas., 40 63  
Geneva, Mrs. Dr. Squier, by Rev. G.  
W. Wood, D.D., 8 00  
Grand Island, First Cong. Ch., by  
Rev. J. S. Barris, 5 25  
Gullford, R. A. Ives, by C. D. Whit-  
temore, 10 00  
Marine and Union Center, Cong. Chs.,  
by J. Weller, 18 00  
New York City, Broadway Taber-  
nacle Ch., M. S. Brewster, \$50; C.  
Abernethy, \$50; J. Ripley, \$25; S.  
W. Chamberlain, \$25, 150 00  
Mrs. Julia F. Noyes, \$100; A  
Friend, \$5; W. O. Hunter, \$5, 110 00  
Pekin, Mrs. Abigail Peck, 10 00  
Pompey, R. S. Egleston, 8 00  
Rochester, Two Friends, \$20; A.  
Thompson, \$1.25, 21 25

## NEW JERSEY—

New Brunswick, John Peterson, 50 c.  
Mrs. R. Hotchkiss, 50 c., \$1 00

## PENNSYLVANIA—

Pittston, Mrs. H. D. Strong, by S. E.  
Cooley, 10 00

## KENTUCKY—

Berea, Rev. J. A. Rogers, 4 50

## OHIO—

Cleveland, on account of Legacy of  
Jabez Fitch, by Mrs. Abby Fitch,  
Ex., less Gov. tax, 94 00  
Mansfield, Cong. Ch., by S. B. Leiter,  
of which \$25 from M. Day, in part  
to const. a L. M., and \$30 from A.  
L. Grimes, to const. Mrs. M. W.  
Grimes a L. M. 222 74

## INDIANA—

Received by N. A. Hyde,  
Terre Haute, Sabbath School of the  
First Cong. Ch., 15 85

## ILLINOIS—

Bowen, Cong. Ch., \$7 75; West  
Point, Cong. Ch., \$2; Wythe,  
Cong. Ch., \$10 25; by Rev. A. R.  
Mitchell, 20 00  
Chicago, Salem Cong. Ch., by Rev.  
C. B. Thomas, 35 50  
E. S. Chesbrough, to const. himself  
a L. M., \$50; Dwight Needham,  
to const. E. B. Needham a L. M.,  
\$30, 80 00  
Crystal Lake, Cong. Ch., by Rev. S.  
C. Hay, 11 00  
Fremont, Cong. Ch., 15 60  
Granville, Cong. Ch., by C. B.  
French, 24 00  
Hamilton, Cong. Ch., \$3 35; Monte-  
bello, Cong. Ch., \$20 55, by Rev. F.  
A. Armstrong, 23 90  
La Fayette, Cong. Ch., by Rev. S.  
Dille, 15 00  
Lockport, Cong. Ch., by Rev. H. C.  
Abernethy, 25 00  
Moline, Cong. Ch., by Rev. W. H.  
Edwards, 19 53  
Onarga, First Cong. Ch., by Rev. G.  
R. Hewlings, 8 00  
Pittsfield, Cong. Ch., by Rev. W. W.  
Rose, 21 00  
Seward, First Cong. Ch., by Rev. J.  
G. Sabin, 15 21  
Summer Hill, Cong. Ch., by Rev. W.  
Carter, 20 0  
Udina, First Cong. Ch., by Rev. R.  
R. Snow, 6 25  
Wabash Co., Cong. Ch., by Rev. P.  
W. Wallace, 10 00  
Waverly, Cong. Ch., by John C. Sal-  
ter, Treas., to const. Samuel Moul-  
ton and Henry M. Miller L. M's., 60 00  
Wheaton, First Church of Christ, 19 25

## MISSOURI—

Bevier, Cong. Ch., by Rev. A. D.  
Laughlin, 5 00  
Kahoka, Cong. Ch., \$4 15; Wyacon-  
da, Cong. Ch., \$1 70, by Rev. C. S.  
Callihan, 5 85  
Laclede, First Cong. Ch., by Rev.  
E. D. Seward, 10 00

## MICHIGAN—

Alamo, Cong. Ch., by Rev. B. F.  
Monroe, 8 00  
Avon, First Cong. Ch., by Rev. C.  
P. Quick, 7 75



Lexington, First Cong. Ch., by Rev. C. Spooner,	\$17 00
Orion, First Cong. Ch., by Rev. W. E. Strickland,	3 93
South Haven, Cong. Ch., by Rev. D. Wirt,	5 00
WISCONSIN—	
Koshkonong, Cong. Ch., by Rev. N. G. Goodhue,	8 60
Prescott, First Cong. Ch., by Rev. M. M. Martin,	20 00
IOWA—	
Boonsboro, First Cong. Ch., by Rev. O. C. Dickerson,	5 00
Crawfordville, Cong. Ch., \$15; Wayne, Cong. Ch., \$17, by Rev. E. P. Smith, to const. Dea. Joseph Neal a L. M.,	32 00
Dubuque, German Cong. Ch., by Rev. H. Frankfurth,	5 60
Fort Atkinson, Cong. Ch., by Rev. J. Hurlbut,	10 00
Keosauqua, Cong. Ch., by Rev. J. W. Windsor,	23 00
Monroe, Cong. Ch., by Rev. S. N. Grout,	9 65
Muscatine, Cong. Ch., by Rev. A. B. Robbina,	50 00
Oskaloosa Junction, Welsh Cong. Ch., by Rev. D. L. Davies,	11 50
Plymouth, Cong. Ch., by Rev. S. P. La Due,	10 00
Quasqueton, German Evan. Cong. Ch., by Rev. J. H. Langpaup,	2 85
Waukon, First Cong. Ch., by Rev. W. J. Smith,	8 25
MINNESOTA—	
Afton, Cong. Ch., \$10 55; Lakeland, Cong. Ch., \$7 05, by Rev. A. D. Roe,	17 60
Excelsior and Chanhausen, Independent Chs., by Rev. C. B. Sheldon,	4 70
KANSAS—	
Highland, Cong. Ch., \$5; White Cloud, Cong. Ch., \$10, by Rev. H. P. Robinson,	15 00
NEBRASKA—	
Nebraska City, First Cong. Ch., by Rev. R. Foster,	50 00
Papillion, Cong. Ch., by Rev. E. B. Hurlbut,	12 50
CALIFORNIA—	
Cache Creek, Cong. Ch., to const. Rev. T. Thacher, a L. M., by Rev. T. Thacher,	30 00
Lockeford, First Cong. Ch., by Rev. J. J. Powell,	15 50
HOME MISSIONARY,	21 00
	\$23,860 30

Donations of Clothing, etc.

New London, Conn., Ladies' Sewing Soc. First Cong. Ch., three boxes,	250 00
Providence, R. I., Beneficent Ch., Ladies' Miss. Soc., a box,	250 00
Wakefield, N. H., Rev. D. D. Tappan, a bundle of books,	
Receipts of the Massachusetts Home Missionary Society, in March. BENJAMIN PERKINS, Treas.	
Adams, North, Gardiner White,	\$1 00
Boston, Central Cong. Ch., bal. of coll.,	50 00
Class in Park street Sabbath School,	37

Braintree. Dr. Storrs' Soc., quarterly coll.,	\$18 00
Brookfield, West, Cong. Ch. and Soc.	73 00
Chelmsford, North, members of the Cong. Ch., to const. Mrs. A. H. Sheldon a L. M.,	40 00
Dorchester Village, Ladies' H. M. Soc.,	50 50
Enfield, Cong. Ch. and Soc., of which \$40 from J. B. Woods, to const. Mrs. Mary M. Gorham a L. M.,	310 00
Franklin Co. H. M. Soc., by S. S. Eastman, Treas.,	
Coleraine, Cong. Ch.,	\$23 00
Conway, Cong. Ch. and Soc.,	100 00
Gill, Cong. Ch.,	6 80
Greenfield, First Cong. Ch. and Soc.,	18 00
Second Cong. Ch. and Soc.,	80 08
Hawley, Cong. Ch.,	11 20
Montague, Cong. Ch.,	53 60
South Deerfield, Cong. Ch.,	17 30
Sab. School of Cong. Ch., to const. Mrs. J. M. Eaton a L. M.,	20 00
Gloucester, Cong. Ch. and Soc.,	339 38
Jamaica Plain, a lady,	145 50
Leicester, First Cong. Ch. and Soc., to const. Alice C. Denny, J. N. Coolidge, Ruth A. Woodcock, A. M. Stone, P. L. Holbrook, P. G. Kent, and George H. Sprague, L. M's.,	1 00
Littleton, Orthodox Cong. Ch. and Soc.,	225 70
Lowell, C. C. Barnes,	56 34
Natick, Cong. Ch. and Soc.,	5 00
Northboro, Evan. Cong. Ch. and Soc.,	19 24
Paxton, Cong. Ch. and Soc.,	25 00
Phillipston, Cong. Ch. and Soc., to const. M. D. Fuller and Mrs. Charlotte T. Powers L. M's.,	13 00
Pittsfield, German Evan. Ch. and Soc.,	71 00
Roxbury, Vine street Ch., mon. con.,	7 00
Salisbury and Amesbury, Union Ch. and Soc.,	10 00
Southbridge, Cong. Ch. and Soc.,	5 75
Yarmouth, Cong. Ch. and Soc.,	119 55
	152 06
	\$1,738 29

Receipts of the Connecticut Home Missionary Society, in April. E. W. PARSONS, Treas.

Barkhamsted, Cong. Ch., by Rev. W. C. Fisk,	\$5 00
Berlin, Second Cong. Ch., by A. North, Treas.,	139 55
Collinsville, Cong. Ch., by Rev. A. Hall,	38 25
Darien, Cong. Ch., to const. Rev. T. Alvord a L. M.,	50 00
East Avon, Cong. Ch., by Rev. G. Curtis, to const. M. H. Bartlett a L. M.,	36 00
East Glastenbury, Cong. Ch., by Rev. J. Ordway,	13 00
Essex, Cong. Ch., by Rev. L. F. Spaulding,	15 40
Fairfield, Cong. Ch., by Rev. E. E. Rankin,	150 00
Hartford, Center, Mrs. G. Bacon,	20 00
Milford, First Cong. Ch., by E. B. Platt, Treas.,	185 00
New London, First Eccl. Soc, by R. Chaney, Treas.,	706 62
Norwich, First Cong. Ch., by L. A. Hyde, Treas.,	123 74
Oxford, Cong. Ch., E. B. Bowdich, Treas.,	25 47
South Killingly, Cong. Ch., by Rev. E. D. Kinney,	10 00
Stafford, Spr. Cong. Ch.,	47 15
Union, Cong. Ch., to const. Mrs. Julia A. Walker a L. M.,	30 25
Unionville, Cong. Ch., by E. N. Gibbs, Treas.,	23 50
Washington, Cong. Ch., of which \$40 from Mrs. Lavinia McNeil, to const. herself and Sarah L. McNeil L. M's.,	69 00
Westville, Cong. Ch., by F. T. Jarman, Treas.,	40 48
	\$1,729 11

# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?...*Rom. x. 15.*

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Vol. XLI

JULY, 1868.

No. 3.

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## FORTY-SECOND ANNIVERSARY

OF THE

## AMERICAN HOME MISSIONARY SOCIETY.

PUBLIC services were held, on Sabbath evening, May 10th, in the Broadway Tabernacle.

Prayer was offered by Rev. ABSALOM PETERS, D. D., of New York.

A Statement of the work of the Society, during the year, was given by Rev. DAVID B. COE, D. D., one of the Secretaries.

A Sermon was preached by Rev. JOSEPH P. THOMPSON, D. D., from Deuteronomy xxviii. 13. Theme: Theocracy, or Religion the Bond of the Republic.

On Wednesday, May 13th, the Society met at their Rooms, in the Bible House, at 4 o'clock, P. M.

Rev. ABSALOM PETERS, D. D., one of the Vice-Presidents, occupied the chair.

Prayer was offered by Rev. THERON BALDWIN, D. D., of Orange, New Jersey.

The Treasurer's Report was read by Rev. A. HUNTINGTON CLAPP, one of the Secretaries.

An Abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D. D., one of the Secretaries.

On motion,

*Resolved*—That the Reports now presented be adopted and published under the direction of the Executive Committee.

On the Report of a Committee of Nomination, the following officers were elected for the ensuing year; and after prayer by Rev. HENRY B. HOOKER, D. D., of Boston, Mass., *the Society adjourned.*

## PRESIDENT.

Rev. THEODORE D. WOOLSEY, D. D., LL. D., of New Haven,

## VICE-PRESIDENTS.

Rev. GEORGE E. ADAMS, D. D., Brunswick, Me.  
 Rev. LEONARD BACON, D. D., New Haven, Ct.  
 Rev. ALBERT BARNES, Philadelphia, Pa.  
 Rev. NATHAN S. S. BEMAN, D. D., LL. D., Carbondale, Ill.  
 Hon. MARSHALL S. BIDWELL, LL. D., New York.  
 Rev. NATHANIEL BOUTON, D. D., Concord, N. H.  
 Hon. WILLIAM A. BUCKINGHAM, LL. D., Norwich, Ct.  
 Hon. JACOB BUTLER, Muscatine, Iowa.  
 Rev. JOHN P. CLEVELAND, D. D., Billerica, Mass.  
 Rev. SAMUEL H. COX, D. D., LL. D., New York.  
 Hon. WILLIAM DARLING, Reading, Pa.  
 Hon. EDWARD DICKINSON, LL. D., Amherst, Mass.  
 Rev. GEORGE DUFFIELD, D. D., Detroit, Mich.  
 Hon. CHARLES G. HAMMOND, Chicago, Ill.  
 SAMUEL HOLMES, Esq., Mont Clair, N. J.  
 Rev. MARK HOPKINS, D. D., LL. D., President of Williams College, Mass.  
 Hon. WILLIAM JESSUP, LL. D., Montrose, Pa.  
 Rev. HARVEY D. KITCHEL, D. D., President of Middlebury College, Vt.  
 Rev. NATHAN LORD, D. D., Hanover, N. H.  
 Rev. SIMEON NORTH, D. D., LL. D., Clinton, N. Y.  
 Rev. EDWARDS A. PARK, D. D., Theological Seminary, Andover, Mass.  
 Rev. ABSALOM PETERS, D. D., New York.  
 Rev. GEORGE E. PIERCE, D. D., Hudson, O.  
 Rev. ENOCH POND, D. D., Theological Seminary, Bangor, Me.  
 DOUGLAS PUTNAM, Esq., Harmer, O.  
 Rev. SAMUEL S. SCHMUCKER, D. D., Gettysburg, Pa.  
 Rev. THOMAS H. SKINNER, D. D., LL. D., New York.  
 Rev. ASA D. SMITH, D. D., LL. D., President of Dartmouth College, N. H.  
 Rev. WILLIAM A. STEARNS, D. D., LL. D., President of Amherst Coll., M.  
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.  
 Rev. RICHARD S. STORRS, D. D., Braintree, Mass.  
 Rev. SETH SWEETSER, D. D., Worcester, Mass.  
 JOHN TAPPAN, Esq., Boston, Mass.  
 Hon. HENRY W. TAYLOR, Canandaigua, N. Y.  
 Rev. JOSEPH P. THOMPSON, D. D., New York.  
 Rev. MARK TUCKER, D. D., Wethersfield, Ct.  
 Rev. CHARLES WALKER, D. D., Pittsford, Vt.  
 Gen. WILLIAM WILLIAMS, Norwich, Ct.  
 J. PAYSON WILLISTON, Esq., Northampton, Mass.  
 Rev. WILLIAM WISNER, D. D., Ithaca, N. Y.  
 Hon. BRADFORD R. WOOD, Albany, N. Y.

## DIRECTORS.

Rev. WILLIAM ADAMS, D. D., New York.  
 Rev. WILLIAM ALLEN, D. D., Northampton, Mass.  
 Rev. ISRAEL W. ANDREWS, D. D., President of Marietta College, O.  
 Rev. ZEDEKIAH S. BARSTOW, D. D., Keene, N. H.  
 Rev. FLAVEL BASCOM, Princeton, Ill.  
 Rev. ALVAN BOND, D. D., Norwich, Ct.  
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 Rev. GEORGE B. CHEEVER, D. D., New York.  
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Rev. WILLIAM T. EUSTIS, Jr., New Haven, Ct.  
 Rev. JAMES H. FAIRCHILD, President of Oberlin, College, O.  
 Rev. EDWARD W. GILMAN, Stonington, Ct.  
 Rev. ALBERT HALE, Springfield, Ill.  
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 Rev. HENRY L. HITCHCOCK, D. D., President of Western Reserve College, O.  
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 Rev. JACOB M. MANNING, D. D., Boston, Mass.  
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 Rev. JOHN J. MITER, Beaver Dam, Wis.  
 Rev. RAY PALMER, D. D., New York.  
 Rev. JOEL PARKER, D. D., Newark, N. J.  
 Rev. WILLIAM W. PATTON, D. D., Chicago, Ill.  
 BENJAMIN PERKINS, Esq., Boston, Mass.  
 ALBERT H. PORTER, Esq., Niagara Falls, N. Y.  
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.  
 SAMUEL H. POTTER, Esq., Terre Haute, Ind.  
 Rev. WILLIAM SALTER, D. D., Burlington, Iowa.  
 Rev. HENRY SMITH, D. D., Lane Sem., Cincinnati, O.  
 Rev. BENJAMIN P. STONE, D. D., Concord, N. H.  
 Rev. HENRY M. STORRS, D. D., Brooklyn, N. Y.  
 Rev. RICHARD S. STORRS, Jr., D. D., Brooklyn, N. Y.  
 Rev. JULIAN M. STURTEVANT, D. D., President of Illinois College.  
 Rev. ASA TURNER, Denmark, Iowa.  
 Rev. ROBERT G. VERMILYE, D. D., Theo. Inst., Hartford, Ct.  
 CHARLES I. WALKER, Esq., Detroit, Mich.  
 Rev. SAMUEL H. WILLEY, San Francisco, Cal.  
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.  
 EDWARD J. WOOLSEY, Esq., New York.

## TREASURER.

MR. CHRISTOPHER R. ROBERT.

## AUDITOR.

MR. GEORGE S. COE.

## SECRETARIES FOR CORRESPONDENCE.

Rev. MILTON BADGER, D. D.  
 Rev. DAVID B. COE, D. D.  
 Rev. A. HUNTINGTON CLAPP.

## RECORDING SECRETARY.

AUSTIN ABBOTT, Esq.

## MEETING OF THE BOARD.

The Board of Directors met on Wednesday, May 13th, at the Society's Rooms, Bible House, Astor Place, and appointed the members who, in connection with the officers designated by the Constitution, compose the

## EXECUTIVE COMMITTEE.

Mr. WILLIAM G. LAMBERT, *Chairman.*

Rev. WILLIAM PATTON, D. D.

Mr. SIMEON B. CHITTENDEN.

Rev. RICHARD S. STORES, Jr., D. D.

Rev. WILLIAM I. BUDINGTON, D. D.

Mr. WILLIAM H. SMITH.

Mr. CALVIN C. WOOLWORTH.

Mr. CHARLES ABERNETHY.

Mr. JOHN B. HUTCHINSON.

Mr. CHRISTOPHER R. ROBERT, *Treasurer.***Members  
Ex-Officio.**

Rev. MILTON BADGER, D. D.,

Rev. DAVID B. COE, D. D.,

Rev. A. HUNTINGTON CLAPP,

} *Secretaries for Correspondence.*AUSTIN ABBOTT, Esq., *Recording Secretary.*


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## FORTY-SECOND REPORT.

THE close of every missionary year brings to us impressive admonitions to work while the day lasts. Friends and helpers, counsellors and patrons cease from their labors, as we must shortly, and may at such an hour as we think not, from ours. During the last year, two of the Vice-Presidents of the Society—Rev. JEREMIAH DAY, D. D., LL. D., and Rev. JOEL HAWES, D. D.—have been removed by death; also two of its Directors, Rev. JOEL H. LINSLEY, D. D., and Rev. HENRY E. PECK.

President Day was one of the founders of the Society, and had been deeply interested, many years before its organization, in missions to the new settlements. Few men have had a higher appreciation, than he had, of the ends to be secured in building up the old wastes, and planting churches of Christ wherever emigrants find their home. Young men looked to him for counsel, and were inspired with patriotic and Christian devotion. Their self-sacrifices have made the wilderness glad and the desert to blossom as the rose. His whole life-work, the purity and nobleness of his character, as well as his calm and peaceful entrance into his rest, are eminently an honor to the Christian name.

Dr. Hawes sustained official relations to this Society from its formation, as he did also to its Auxiliary—the Connecticut Home Missionary Society—and the prosperity of both these Institutions was ever dear to his heart. His generous donation in aid of them, a short time before his death, was recorded in our last Report—the giving of a copy of his “Sermons, Experimental and Practical,” to each of their missionaries—a gift which was highly appreciated, and by which, though dead, he yet speaketh, proclaiming to multitudes that glorious gospel, which he so faithfully and effectively preached while he lived.

Dr. Linsley was deeply interested in early life in the spread of the gospel at the South and the West. His residence at Marietta gave strength and fervor to his desire to see Christian institutions everywhere established in the land, and he counted it his privilege, through his long and successful ministry, to bear testimony, wherever he had opportunity, to the greatness of the Home Missionary enterprise.

Professor Peck was distinguished for his simplicity of character, his love of truth and the boldness with which he defended it, his love of country, his unflinching devotion to the cause of suffering humanity, his unblemished life and his triumphant entrance into the joy of his Lord.

Five of the Missionaries of the Society have also died within the year: Rev. *Elbridge G. Carpenter*, in Maine; Rev. *James E. Carter*, in New York; Rev. *Francis Bartlett*, in Ohio; Rev. *James Conly*, in Iowa; and Rev. *David F. Judson*, in Kansas.

For the lives which have been spared, and the success which has crowned our labors, we give thanks to the great Preserver and Saviour of men.

#### SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society whose names are found in the General Table of the full Report, together with those engaged in superintending the work, and whose names are mentioned in connection with the respective Auxiliaries and Agencies, is 908.

Of these, 658 were in commission at the date of the last Report, and 250 have been since appointed.

They have been distributed in 29 different States and Territories, as follows:—In Maine, 94; New Hampshire, 45; Vermont, 66; Massachusetts, 61; Rhode Island, 4; Connecticut, 87; New York, 57; New Jersey, 4; Pennsylvania, 12; Virginia, 2; North Carolina, 1; Mississippi, 1; Louisiana, 1; Texas, 1; Tennessee, 1; Ohio, 48; Indiana, 5; Illinois, 86; Missouri, 81; Michigan, 78; Wisconsin, 64; Iowa, 110; Minnesota, 40; Kansas, 28; Nebraska, 12; Colorado, 4; Dakota, 1; California, 25; Oregon, 4.

This distribution gives to the New England States, 307; Middle States, 78; Southern States, 7; Western States and Territories, including 29 on the Pacific coast, 521.

Of the whole number in commission, 565 have been *pastors* or *stated supplies* of single congregations; 255 have ministered to two or three congregations each; and 88 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed is 702 years.

The number of *congregations* and *missionary districts* which have been fully supplied, or where the gospel has been preached at stated intervals, is 1,710.

*Three missionaries* have been in commission as pastors or stated supplies of congregations of *colored* people; *two* have ministered to congregations of *Indians*; and 88 have preached in foreign languages—20 to *Welsh* congregations, 14 to *German* congregations, and 4 to congregations of *Hollanders*, *Swedes*, *Scandinavians* and *Frenchmen*.

The number of *Sabbath school* and *Bible class scholars* is not far from 66,300.

The *contributions to benevolent objects*, reported by 548 missionaries, amount to \$84,068.35.

*Eighty-five* missionaries make mention of *revivals* of religion during the year, in some of which there have been 30, 40, 50, and in one case 60, hopeful conversions. The number of conversions reported by 392 missionaries is 8,296.

The *additions to the churches*, as nearly as can be ascertained, have been 6,214—namely, 3,548 on profession of their faith, and 2,671 by letters from other churches.

*Fifty-eight churches* have been *organized*, in connection with the labors of the missionaries during the year, and *twenty-two* have assumed the entire support of their own *gospel ordinances*. *Fifty-six houses of worship* have been completed; *one hundred and six* repaired or improved; and the building of twenty-eight

others commenced. *Eighty young men*, in connection with the missionary churches are reported as in different stages of preparation for the gospel ministry.

### THE TREASURY.

**RESOURCES.**—The balance in the Treasury, April 1, 1867, was \$75,558.67. The *receipts* for the succeeding twelve months have been \$217,577.25—making the resources of the year \$293,135.92.

**LIABILITIES.**—There was due to missionaries at the close of the last year, \$12,411.79. There have since become due \$256,604.57—making the total liabilities \$269,016.36.

**PAYMENTS.**—Of this sum, \$254,668.65 have been *paid*, leaving \$14,347.71 still due to missionaries for labor performed. In addition to these past dues, appropriations already made and daily becoming due amount to \$145,852.87, making the total of pledges, \$160,200.58, toward cancelling which there is a *balance* in the Treasury of \$38,467.27.

The receipts exceed those of the year last reported, by \$5,009.62; and the expenditures those of any year since the organization of the Society, by \$26,704.68. The number of missionaries exceeds the number in the preceding year, by 62—a larger increase than in any one year for the last twenty-six years. The aggregate of years of labor is greater than in the year preceding, by 47; the number added to the churches, by 255; and the number instructed in Sabbath schools, by 2,300.

Grateful evidences of the progress of our work, of its vitalizing power and its permanent results are seen in the organization of churches, in the building and repairing of houses of worship, in the increased provision for the support of the ministry, in the appointments for preaching in out-lying districts, in the establishment of mission Sabbath schools, in efforts to bring the neglecters of public worship within the reach of the gospel, and in the effusions of the Spirit, by which these labors of faith and love have been blessed to the conversion of souls, the promotion of temperance, education, social order and whatsoever is lovely and of good report among men.

The increased expenses of living, calling for larger appropriations, the cost of new and distant enterprises, and the addition of so large a number to our missionary forces have drawn heavily upon the resources of the Society. This enlargement, and the prompt payment of our missionary brethren as installments on their commissions became due would, notwithstanding the most rigid economy, have been impracticable, had it not been for a balance in the Treasury derived chiefly from the large amount of legacies of recent years. More than \$37,000 from this source, added to the current receipts of the year, have enabled the Committee to send into the field every well-qualified laborer who could be obtained, to make immediate remittances to the missionaries as their reports were received, and to take up, on our frontiers, many new fields of interest and promise. But this balance has been so far reduced, that with pledges on our hands of \$18,000 above the amount of the preceding year, and sixty more missionaries to be paid as their labor is reported, it will be impossible to extend the work of the Society the coming year, or to sustain it on its present scale, unless much larger contributions are realized from the churches and from individuals, who seek through this channel to give the institutions of the gospel to their destitute fellow-countrymen. We have seen, with deep sympathy in *past years*, the distress occasioned by an empty Treasury—by the inability of the *Society to make prompt payment* to missionaries, dependent with their families



for their daily bread upon their quarterly receipts, and we would do all in our power to prevent the recurrence of such an embarrassment. The laborer is not only worthy of his hire, but he cannot live and labor without it. If his scanty allowance is not forthcoming to meet his necessities, suffering is inevitable, and the abandonment of his work must follow. The Committee are not accustomed to put forth special appeals; nor do they deem it necessary now to do more than present a simple statement of facts to those who so fully understand the import of the cause and who have so generously sustained it hitherto. The claims of the cause are urgent. The continuance of every laborer in the field is imperiously demanded. And more men, many more men of truly apostolic spirit should be sent forth at once, with glad tidings of great joy to feeble churches and to waste places where no vision is. There are important posts in well-nigh every State and Territory that should be occupied. There are vast harvest fields whose golden sheaves may now be garnered. And while we linger, the harvest perishes and our opportunities cease!

## GENERAL COMPARATIVE RESULTS.

Soc. Sec'y's Year.	Receipts.	Expenditures.	No. of Missionaries.	Net income to the preceding year.	No. of Congregations and Ministries.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Average expenditure for a year's labor.	Average proportion of the total.
1-1836-37	\$18,140 76	\$18,064 17	160	68	196	110	not rep.	not rep.	\$197	\$33
2-1837-38	30,085 73	17,848 23	201	80	244	133	1,000	806	184	59
3-1838-39	28,997 31	26,514 96	304	100	401	166	1,878	498	144	68
4-1839-40	33,929 44	42,429 50	392	106	500	274	1,850	578	155	106
5-1840-41	48,124 73	47,347 00	468	104	577	334	3,089	706	160	109
6-1841-42	49,422 19	52,808 20	509	108	745	361	6,126	758	148	104
7-1842-43	68,627 17	60,777 96	606	209	901	417	4,284	1,148	159	100
8-1843-44	78,911 44	80,015 76	676	300	969	468	2,786	1,148	172	110
9-1844-45	88,468 23	88,894 68	719	304	1,030	490	8,300	52,000	170	116
10-1845-46	101,565 15	92,188 94	755	349	1,000	545	8,750	65,000	169	122
11-1846-47	65,701 59	99,529 72	786	229	1,025	554	9,751	80,000	150	128
12-1847-48	66,592 45	85,066 28	684	128	840	478	8,876	67,000	194	124
13-1848-49	82,584 68	89,556 64	805	201	794	478	9,929	58,500	175	124
14-1849-50	79,345 20	79,538 83	680	184	849	469	4,750	60,000	162	115
15-1850-51	85,413 34	84,864 06	690	178	892	501	4,615	54,100	169	122
16-1851-52	92,463 64	84,300 14	791	249	957	564	5,674	64,800	159	119
17-1852-53	99,919 24	98,315 11	849	225	1,047	667	8,728	65,400	149	116
18-1853-54	101,904 99	104,376 47	907	237	1,345	665	7,688	60,800	157	115
19-1854-55	121,946 23	119,800 12	943	309	1,765	726	4,929	60,000	160	126
20-1855-56	125,124 70	126,193 15	971	224	1,458	760	5,811	76,700	166	130
21-1856-57	116,617 94	119,170 40	979	180	1,470	718	4,400	78,000	167	123
22-1857-58	140,197 10	139,238 84	1,006	202	1,447	778	5,029	77,000	180	134
23-1858-59	143,985 91	148,771 67	1,019	199	1,510	808	5,550	83,500	179	141
24-1859-60	157,160 75	146,456 09	1,082	205	1,575	819	6,659	75,000	179	141
25-1860-61	150,940 25	153,817 90	1,063	211	1,890	858	6,578	70,000	170	144
26-1861-62	160,062 25	169,541 14	1,065	204	1,948	862	6,829	66,500	169	158
27-1862-63	171,734 24	174,389 24	1,067	318	2,160	879	6,679	72,500	199	160
28-1863-64	191,209 07	184,025 76	1,047	167	2,140	870	8,025	65,400	213	176
29-1864-65	190,128 69	177,717 84	1,089	190	2,194	815	8,684	61,800	218	171
30-1865-66	198,548 87	186,811 02	968	187	1,865	775	5,802	60,000	241	182
31-1866-67	178,060 68	180,550 44	974	201	1,985	760	5,550	62,500	231	185
32-1867-68	175,971 87	190,785 70	1,012	242	2,034	796	6,754	65,500	240	188
33-1868-69	189,189 29	197,084 41	1,054	250	2,195	810	8,791	67,800	281	173
34-1869-70	185,916 17	192,787 69	1,107	250	2,175	868	9,257	72,200	222	174
35-1870-71	158,761 80	159,762 70	1,062	212	2,025	835	5,600	70,000	220	178
36-1871-72	165,552 51	155,386 39	968	138	1,668	612	4,007	60,800	269	183
37-1872-73	164,884 25	183,848 89	784	155	1,455	548	3,109	54,000	240	184
38-1873-74	195,567 59	142,325 05	756	178	1,518	608	3,902	55,200	245	198
39-1874-75	166,697 60	169,965 39	902	199	1,575	685	3,920	58,600	299	237
40-1875-76	221,191 55	208,512 18	818	186	1,594	648	3,924	61,200	325	255
41-1876-77	212,567 68	227,969 97	846	209	1,645	655	4,959	61,000	348	269
42-1877-78	217,577 25	254,648 45	908	250	1,710	702	6,374	66,800	384	292

Remarks.—1. The total of receipts for forty-two years, is \$5,210,822 68.

2. The total of years of labor is 25,706.

3. The whole number of additions to the churches is 198,693.

4. The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the



expenses in conducting the Institution. The increased average of recent years has been occasioned by the greater number of those who have held full commissions, the expensiveness of more distant missions, and the larger appropriations that have become necessary, as the expenses of living have increased, to secure the missionary a comfortable support.

5. The fifth column—that of new appointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals, and other changes, and to make the increase, if there be any, over the number of the preceding year.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries, each year of the Society's operations, in the geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	786
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	265	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	354	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,065
27—1852-53	313	215	12	547		1,087
28—1853-54	292	214	11	530		1,047
29—1854-55	278	207	10	537		1,032
30—1855-56	276	198	8	504		986
31—1856-57	271	191	6	506		974
32—1857-58	291	197	3	521		1,012
33—1858-59	319	201		534		1,054
34—1859-60	327	199		581		1,107
35—1860-61	308	181		573		1,062
36—1861-62	295	87		481		863
37—1862-63	281	48		405		734
38—1863-64	289	44		423		756
39—1864-65	293	58		451		802
40—1865-66	283	64	4	467		818
41—1866-67	284	66	5	491		846
42—1867-68	307	73	7	521		908

## DISTRIBUTION OF MISSIONARIES, No. 2.

[illegible]

## PRINCIPAL AUXILIARIES, AGENCIES, AND MISSIONARY FIELDS.

### MAINE MISSIONARY SOCIETY.

Rev. GEORGE E. ADAMS, D.D., President; JOSHUA MAXWELL, Esq., Portland, Treasurer;  
Rev. STEPHEN THURSTON, Seaside, Secretary.

The *receipts* of this Society for the year ending March 1, were \$12,071.92. There were also received into the Treasury of American Home Missionary Society, during its financial year, from this State, \$101.08—making the total to the cause \$12,173, exceeding the amount of the preceding year by \$41.82. The *expenditure* within the State was \$13,851.91.

The *number of missionaries* in commission has been *ninety-four*. "Assistance has been granted to one hundred and two churches, and eight towns and neighborhoods where no Congregational churches exist. The aggregate average of the congregations to which the missionaries have preached is 10,473. Twelve or fourteen missionaries report each from 6 to 84 hopeful conversions—250 in all. Additions to the churches, 259. Total membership of the churches aided, 4,726. Average attendance at the weekly prayer-meetings, 2,056. In the Sabbath schools, 7,569 have been engaged in the study of the Holy Scriptures."

"Although our progress in the State," say the Trustees, "is slow, still there is advancement. If we look back thirty years and compare the statistics, we shall find that the churches of the General Conference have increased from 189

They are credited in the Society's Report as having "labored faithfully and earnestly, in season and out of season, preaching the word, encouraging Sabbath schools, sustaining weekly prayer-meetings, visiting from house to house, lecturing in the outskirts of their parishes, looking after the moral and spiritual interests of children and youth. In some instances, they have, in person, searched out and supplied the destitute throughout their towns or parishes with the Bible, and have induced more or less of their parishioners to subscribe for religious newspapers and periodicals, and in various ways have directed the minds of multitudes to God and to their spiritual and eternal interests." Few special revivals have been enjoyed, but the fruits of former revivals have added numbers and strength to the churches. The aggregate average attendance on public worship in thirty-seven congregations is 8,479. The number of members in thirty-six churches is 1,231; and of Sabbath school scholars in thirty-eight schools is 2,445. The contributions to benevolent objects in twenty-six churches amount to \$1,193.08.

"Home Missions," say the Trustees, "promote education and general intelligence, uphold the supremacy of law and government, cultivate good morals and domestic happiness, befriend and advance civil and religious liberty, and aim to secure, and with the divine blessing do secure, the endless welfare of men, the salvation of the soul. Can we then place too high an estimate upon them? Ought they not to have a larger place in our thoughts, prayers and benefactions? Are they not the hope, the almost only hope, of the perpetuity of our republican government and of the invaluable institutions that have risen up under it? Without them, how shall the institutions of our holy religion be sustained in many sections of the older States; how established in the newer States and Territories, all vast empires in extent of area, the greater portions of which are moral and religious wastes, in which there is almost no Sabbath, no sanctuary, no public worship of the Most High God, but in which iniquity abounds? The heart sickens at the contemplation of the wide desolations, and the certainty of their continuance and extension, only as the Home Missionary enterprise shall prevent. Let it prosper, and with the smiles of Heaven accomplish its benevolent, its far-reaching aims, and the wilderness becomes as Eden, the desert as the garden of the Lord."

#### VERMONT DOMESTIC MISSIONARY SOCIETY.

J. W. HICKOK, Esq., President; C. W. STORRS, Esq., Treasurer; Rev. C. S. SMITH, Secretary. Office at Montpelier.

The *receipts* of this Society for the year ending March 1, were \$10,697.48; of this \$1,500 were forwarded to the Treasury of the Parent Society. There were also received into the Treasury of the Home Missionary Society, during its financial year, in payment of legacies, \$864.50; from congregations and individuals, \$1,135.16—in all, \$1,999.66; making the total for the cause, \$12,697.14; which exceeds the amount of the preceding year, by \$4,844.51. The *expenditures* within the State were, \$10,182.45, and the amount put at the disposal of the National Institution, \$3,499.66.

The *number of missionaries* in commission during some portion of the year has been *sixty-six*. They have ministered in fifty-five different fields, and performed fifty-two years of service. One pastor has been dismissed and one settled. One church has been organized. Two parsonages have been purchased. Three churches have become self-sustaining. The year has been one of more than ordinary blessing. Yet many of the churches lose by emigration as many as they receive by conversion, and some even more. The scarcity of ministers

is severely felt by them. More labor than usual has been expended in *out-districts*, and with encouraging results; and the Directors urge this kind of service earnestly upon the ministry and the members of the churches, as essential to the preservation and growth of existing churches and as the only practicable means of converting these moral wastes into fruitful fields.

In concluding their Report, the Directors say, "While we strive to increase the efficiency of our work in the State, we should remember that our duty is not limited to our green hills and pleasant valleys, but that God calls upon us to do what lies in our power to meet the ever-increasing wants of the West and South. We are auxiliary to the American Home Missionary Society, and wish to be fellow-helpers in the blessed work of making the name of Jesus fragrant to the remotest extremities of the land. We have during the past year sent \$1,500 to the Parent Society. But what is that small sum for such a mighty work? Shall we not increase it many fold, and be able to report next year, as we come up to our semi-centennial anniversary, that we have obtained a more just appreciation of our great work, and have, with more liberal hands, brought up our gifts and cast them into the treasury of the Lord?"

#### MASSACHUSETTS HOME MISSIONARY SOCIETY.

REV. WILLIAM A. STEARNS, D.D., LL.D., President; BENJAMIN PERKINS, Esq., Treasurer; HENRY B. HOOKER, D.D., Secretary. Office at Boston.

The *receipts* of this Society for the year ending March 1, were \$42,757.76. The *expenditures* within the State were \$14,938.83; and the amount forwarded to the American Home Missionary Society, during its financial year, was \$29,000. There were also received into the Treasury of the Parent Society, in payment of legacies, \$7,223.15; from the Hampshire Missionary Society, \$2,172.95 from congregations and individuals, \$5,256.10—in all, \$14,652.20; making the total to the cause, \$57,409.96, which is less than the amount of the preceding year, by \$23,177.26, the difference arising chiefly from the larger amount of legacies in the preceding year. The amount put at the disposal of the National Institution was \$43,652.20.

The number of missionaries in commission within the year has been *sixty-one*. *Fifty-six* feeble churches have been aided in sustaining the ministrations of the gospel, furnishing Christian privileges to more than 5,000 people, who would otherwise have been deprived of them. These pastors have had under their care 2,861 of the professed followers of the Lamb, and 3,607 children and youth have received Sabbath school instruction. Special divine influences have been enjoyed in some of the churches, and 186 conversions have been reported. An increasing interest is felt in the work of Home Evangelization; and systematic and vigorous efforts are made in connection with Conferences, and on the part of individual churches, for the enlightenment and salvation of the multitudes that come not to the house of God.

The Executive Committee in their Report say, "Massachusetts Christians and philanthropists, sustaining the State Society, cannot be confined in their sympathies and charities to the narrow boundaries of their own Commonwealth. They feel that more than a score of other States, extending the national domain to the Western sea and the Mexican gulf, are united in one great nation; and that true Christian patriotism cannot but embrace the whole people of the land in its efforts for moral and religious improvement. The thorough evangelization

of the whole is the interest and duty of every part. That the nation may be truly a great Christian nation, with all its moral wastes reclaimed, and that the whole land may be beautified and exalted by the higher triumphs of Christianity, for this great purpose we unite with that noble Institution, the American Home Missionary Society, and through its agency we make our influence felt for good in the most distant parts of the land."

In reference to the reaction of sympathy with the feeble and destitute, they say, "The more than a million of dollars which Massachusetts Christians, through this Society, have given to evangelize the West, so far from impoverishing, has been the operation of a Christian benevolence that has had a reaction in the return of richest spiritual blessings. They who have watered have been watered themselves. Our churches could not afford to have been deprived of such opportunities of caring for the welfare of the needy. They have reaped largely in spiritual blessings for the seed thus sown. The New England churches are a hundred-fold stronger for all they have done for the spiritual welfare of other portions of the land.

#### RHODE ISLAND HOME MISSIONARY SOCIETY.

Dea. WILLIAM J. CROSS, President; EDWIN KNIGHT, Esq., Providence, Treasurer; Rev. JAMES G. VOSK, Providence, Secretary.

The *receipts* of this Society for the year ending March 1, were \$1,420.55. There were also received into the Treasury of the American Home Missionary Society, during its financial year, in payment of legacies, \$1,648, from congregations and individuals, \$738.20—in all, \$2,881.20; making the total for the cause, \$3,801.75; which exceeds the amount of the preceding year by \$799.22. The *expenditures* within the State were \$1,210.10.

*Four missionaries* have been in the service of the Society. The churches to which they have ministered have grown in strength and efficiency. One new church has been organized, and others are giving promise of self-support.

The Trustees, in their Report, urge the more vigorous prosecution of the missionary work upon the serious consideration of the abler churches. "How long shall any of the rural districts or manufacturing villages remain without an efficient ministry or Christian church suited to the religious wants of the people? If we are beholden to aid in sending the gospel to the West, or the South, or the heathen world, it is certainly strange if we are excused from doing it here. These are our neighbors beyond a question; and if they are allowed to perish so near to us, there is a sad reflection upon either our intelligence or our piety. While we remember the needy and the perishing afar off, let us not forget the desolate and destitute that are near at hand. Who is responsible for these, if not ourselves?

#### CONNECTICUT HOME MISSIONARY SOCIETY.

Rev. WILLIAM H. MOORE, Secretary; E. W. PARSONS, Esq., Treasurer. Office at Hartford.

The *receipts* of this Society for the year ending March 1, were \$17,403.44. The *expenditures* within the State were \$9,744.89, and the amount forwarded to the American Home Missionary Society, during its financial year, was \$7,800. There were also received from the State into the Treasury of the Parent Society, in payment of legacies, \$9,642.26; from congregations and individuals, \$8,900.40

—in all, \$18,542.66; making the total for the cause \$85,946.10; which is less than the amount of the preceding year, by \$911.18. The amount expended beyond the limits of the State, through the National Institution, was \$26,842.66.

The *number of missionaries* in commission has been *thirty-seven*. Thirty churches received assistance within the year last reported by the Auxiliary. Of these churches, seventeen have funds to an aggregate of \$29,211; twelve have parsonages; twelve had pastors, twelve stated preachers, and six various supplies. The highest salary was \$1,000; the lowest \$400; and the average \$644. The entire indebtedness reported by the thirty churches was only \$2,067; and twenty-seven of the thirty reported the salary as promptly paid. These churches had a membership of 1,855, or an average of 61 members for each church. Five churches enjoyed seasons of revival, the fruits of which, in the number added by profession, ranged from fifteen to forty. The entire additions were 255. The additions exceeded the removals, by 142; and the professions exceeded the deaths by 151. The aggregate attendance of Sabbath schools was 2,711, and the congregations embraced 1,565 families. The charities raised, were \$2,894.73; or an average of \$1.56 for each church member, and 45 per cent. of the whole amount granted to these churches during the year.

In regard to the more thorough Christianization of the people, the Directors say, "It should be our care and endeavor that the work of reaching and saving those in our parishes and on their borders who are without the grace of God,—whether they be in cities, villages, or rural districts, and whether they be known as natives, foreigners, or of the race of freedmen,—should be followed with steady fidelity in all ways of Christian effort appropriate to its accomplishment. It should be continually borne in mind that each church is responsible for its own field, and that no voluntary society, and no paid agency, can release it from a divinely imposed obligation to labor to bless and save its own charge. Let it be remembered, also, that the gospel is to be carried and preached to those who have it not, and come not for it,—not only if they reside in heathen lands, but also if they dwell in our own precincts and at our own doors."

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The total of *receipts* from *New England* is \$135,400.85; which is less than the amount of the preceding year by \$9,631.45. Of this, \$56,890.54 were expended within its bounds, and \$79,009.81 forwarded to the National Institution for its general work.

#### NEW YORK.

Rev. L. SMITH HOBART, Syracuse, Agent.

The Society has aided in sustaining in this State during the year *fifty-seven missionaries*, and has *received contributions* from it to the amount of \$38,125.30. Its work has gone forward with at least the ordinary efficiency and success. Two missionaries have been installed as pastors. Seven have newly commenced their ministry with mission churches without installation, and three have been dismissed. Two churches have become self-supporting; two have thoroughly repaired and enlarged their houses of worship—one of them at an expense of about \$2,000; two have secured parsonages; another has paid a debt of about \$1,300; four report revivals of religion of marked interest and blessed results. Plans are being adopted for securing in the churches more systematic and liberal contributions to benevolent objects, greater unity of feeling and action, a better



acquaintance with our faith and polity, a deeper sense of the responsibility which the Master has laid upon the churches for the evangelizing of the State. Two or three churches have come to us from another denomination, a new Association is about to be formed, and one or two churches are soon to be organized.

The Agent says, "There is great need of twelve or more efficient, acceptable ministers, with the requisite self-denial, to enter upon the work in the least inviting of these fields, and persevere until by the blessing of God these weak churches become strong. The supply of the right kind of ministers is so limited, that all find ready employment in congregations able to pay much larger salaries than are given to those in the employment of the Home Missionary Society. These Missionary fields, therefore, instead of practising on the maxim, 'the best are the cheapest,' are often obliged to accept such laborers as they in their poverty can secure. Yet, on the whole, the future of most of our Home Missionary churches in the State looks encouraging, and our prospects as a denomination were never fairer. The tendencies are right, and we may look for right results. In God we trust!"

#### OHIO.

Rev. LYSANDER KELSEY, Columbus, Agent.

In Ohio *forty-three missionaries* have labored under the Society's commission within the year, and the *receipts* acknowledged by the Treasurer have been \$3,649.80.

These missionaries have had the pastoral care of between forty and fifty churches, and have ministered also to about the same number of out-posts. Three churches have been organized, two houses of worship have been built, and another purchased; and only three churches yet remain unsheltered. Three have built or purchased parsonages; one expects to call for no more aid from the Society, eight have enjoyed powerful revivals of religion, and several others have been visited with seasons of more than usual interest. Several churches heretofore associated with other denominations are seeking affiliation with ours. In the opinion of the Agent, our churches were never more called for in Ohio than now, and were never increasing more rapidly in number or in membership.

He says, "The work of organizing our churches in this State is receiving a new impulse, and with earnest, self-denying laborers, and funds to sustain them, could be greatly enlarged. The State is growing in population and resources, and much ground is yet to be possessed. There is much hard missionary work to be done in building up our forty feeble churches in Ohio, and gathering the new ones that are needed. This work is more and more engaging the attention of our people. We shall work on in patience, faith and self-denial, ever looking unto Jesus, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

#### INDIANA.

Rev. NATHANIEL A. HYDE, Indianapolis, Agent.

The churches of Indiana have for some years been cared for by the Agents of the Society in Ohio and Northern Illinois. There has seemed of late, however, to be a call for more labor, especially of exploration and temporary ministration of the word in destitute places, and in the month of September, Rev. N. A. HYDE, for nine years a pastor in Indianapolis, entered upon this service.

*Five missionaries* in the State have held commissions from the Society within

the year. These have supplied nine churches and preached statedly at seven out-posts, thus regularly ministering the gospel to sixteen congregations. The amount *received* from the State is \$150.45. One church has been organized, and in several places steps preliminary to organization are being taken; two that had but a name to live have come into active existence under missionary supervision. One church has become self-supporting; two have been blessed with revivals of religion; applications are coming forward, and there is a prospect that the missionary force in the State will be considerably increased.

The Agent writes, "I have been greatly impressed with what I have seen of the benefits of missionary labor, especially in the rural districts. One church, in a region sparsely settled with farmers, undertakes to provide for the spiritual wants of a territory ten or twelve miles square. The hard-working missionary preaches in all the little school-houses of the section, visits the families in their homes, sustains Sabbath schools the year through. The love of education is fostered among the young, some of whom find their way to academies and colleges, then to places of influence in our cities and large towns. Thus an intelligent ministry and membership leavens the whole family and social life of the region. From just such parishes, West and East, are to come some of the best material for places of trust in Church and State, and for building up Christian society. Could the friends of Home Missions see the faithfulness and toil of some of the missionaries in these obscure parishes, and the precious fruits they garner for the Lord, they surely would thank God that they may share in so blessed a work."

#### ILLINOIS.

Rev. JOSEPH E. ROY, Chicago, Agent for Northern Illinois. Rev. HENRY D. PLATT, Brighton, Agent for Southern Illinois.

Indiana having been assigned to the care of a newly appointed Agent, the limits of the Northern Illinois Agency are to be extended southward, the supervision of the two Agents covering the State and confined to it. In Illinois, *eighty-six missionaries* have held the Society's commission during the year, and \$14,012.84 have been *received* from it into the treasury. Of this sum \$10,000 was the bequest of the late Flavel Moseley, Esq., of Chicago.

Within the limits of the Northern Agency five churches have been organized and supplied with pastors; two others have been brought up from extreme depression to a condition of promise, each rejoicing in its minister and new house of worship. Five churches have come to self-support, eleven houses of worship have been built, eight have been dedicated, and thirteen churches report seasons of revival, several of which still continue.

A few of the older churches of this Agency, "left on Ararat in the subsidence of the flood of supporting members," seem to be afflicted with chronic debility very trying to the faith and patience. On the other hand there are several new enterprises which, by rapid material development and manifestations of spiritual activity, give unusual promise of a prosperous future. As a whole, the aided churches of Northern Illinois were probably never in a better condition.

Rev. ELISHA JENNEY, after faithful service for ten years, has been compelled by ill health to resign his agency for the central and southern portions of the State, and Rev. HENRY D. PLATT, who for about the same period has been an active pastor in Chesterfield, Macoupin Co., has been appointed in his place.

Ten churches have been organized within the year, in this Agency, nine houses of worship have been completed and dedicated, other churches are build-

ing and about to build. The number reported of revivals enjoyed and of additions to the churches, is unusually large.

The time seems to have come for more hopefully undertaking anew the supply of the moral wastes of Southern Illinois. In the opinion of the late Agent, whose opportunities of observation have extended over more than a generation, the people of this section have come better to understand than formerly, and so less violently to oppose, the ideas and institutions which this Society seeks to plant. Indeed, where new church organizations are called for, there is a growing disposition to inquire into our principles of faith and polity. He says, "It is deserving of special notice, that most of our churches which have lately been founded here were the direct outgrowth of convictions and preferences in the communities where they are, rather than results of any efforts from without: a fact which warrants the expectation of progress just in proportion as correct views of our work shall obtain. A new era is at hand. If a sufficient number of qualified men can be had, the friends of this society, who have given, labored and prayed for its success, have not long to wait for a realization of their most sanguine hopes."

### MISSOURI.

Rev. EDWIN B. TURNER, Hannibal, Agent.

The *number of missionaries* laboring in Missouri for the year, in connection with this Society, is thirty-one, who have ministered to forty-eight congregations. The amount *received* from the State is \$898.07.

Eleven churches have been organized, six church edifices built or repaired, one pastor installed, and nine missionary churches have been blessed with revivals. Five ministers of our order have left the State, and nine have newly commenced labor in it. A few of the many churches, planted in communities unsettled by the war, have been so weakened by death and removals as to give little promise of permanence; but the results of the past year's work of strengthening and organizing has, on the whole, been gratifying. The chief hindrance has come from sectarian bitterness and strife, exciting divisions and jealousies wherever our brethren have attempted to work for the welfare of souls. It is estimated by some that nearly 100,000 people have come into Missouri during the year. Where these have formed new villages or concentrated largely in older ones, infusing them with new and more stirring elements, the Society has met with its most marked successes. In his work of exploration, aiding feeble churches, locating missionaries, and the like, the Agent has travelled more than 15,800 miles, visited 275 families, and delivered 106 sermons and addresses. He puts in a strong plea for more work, however, rather than less, wishing that he might live to post at least one good missionary in each of the one hundred counties of the State. "Its rich agricultural and mineral resources," he says, "which could not be developed under a system of human bondage, are attracting multitudes of earnest men. With an active, devoted corps of self-denying ministers, the planting of one at each strong, secure point, will be economy of time and money, and a sure, permanent method of working. If the Society had the money and men to enter upon this large scale of operations in Missouri, the results could not but be gratifying to every lover of the cause."

## MICHIGAN.

Rev. HERBERT A. READ, Marshall, Agent.

The Society has had in commission, within the year, *seventy-three missionaries* in Michigan, and *received* from that State into its Treasury, the sum of \$2,899.84.

Sixteen churches have been organized, "some of them in places of great importance, and with every token of strength, permanence, and usefulness." Eleven meeting-houses have been dedicated, and several others repaired and beautified. More revivals of religion have been reported than for several years, doubling the number of members in some churches, and greatly strengthening many others.

The Agent, having recently made a tour of exploration through the northern portion of the Lower Peninsula, especially along the Lake shore, earnestly renews his plea for helpers for that portion of the State. He speaks of one village which, at his former visit, six years ago, was morally as forbidding as it well could be, but which, in five years from the placing of a missionary there, has not only organized a church, but has made it self-sustaining, and built a most attractive house of worship. Another place, then a hamlet, has now 1,500 inhabitants, is doubling its population every two years, and has a living church. Another has grown from 200 to 1,500, has ten mills, eighteen stores, and a church, with its meeting-house dedicated and paid for. Of another place he says that three years ago its only buildings were a court-house of unplanned boards, one frame-house, and two log-houses; a year ago its people numbered 200; last winter they reached 500, and a Congregational church was organized. Another village, where, in 1862, was organized a church of ten members, now has 2,500 people, the church has increased to 75, has become self-supporting, and is completing a house of worship. "Not only are the villages on the Lake shore thus increased in population and wealth, but much the same has it been with the whole Grand Traverse section. Where in 1859 the assessed valuation of real and personal estate was \$100,000, in 1866 it was \$1,594,149. In January and February last, 25,000 acres were entered in the land office in Traverse City, and in that at Ionia, 23,000 acres. These figures indicate the rapidity with which this part of the State is filling up. Even in the older portion of the State eighteen or twenty churches call in vain for pastors to break unto them the bread of life. But these sorer destitutions of the frontier compel us to ask, as we have asked before, Where are the ministers willing to enter these fields? While they offer many things inspiring, many that make them desirable places of labor yet they require self-denying men, men who can overcome difficulties, and resist the tide of worldliness, which threatens these new communities. Men of this stamp can have the pleasure of laying sure foundations, and seeing erected on them glorious structures, which shall stand long after their founders shall have entered into rest."

## WISCONSIN.

Rev. DEXTER CLARY, Beloit, Agent for Southern Wisconsin. Rev. FRANKLIN B. DOR, Appleton, Agent for Northern Wisconsin.

The *number of missionaries* under the Society's commission in Wisconsin, for the year, has been *sixty-four*. The *receipts* from the State, for the same period \$2,081.26.

Within the limits of Mr. Clary's agency, *forty-six missionaries*—one of them Welsh and another German—have labored in connection with sixty-two churches and twenty-four out-stations. Four churches have been organized, four pastors installed, four houses of worship have been completed, and six have been commenced. Four churches have become self-supporting. Revivals of religion, varying in power and extent, have been enjoyed in many churches and are still blessing not a few. More than a thousand souls have been added to the churches represented in the Convention of the State during the year; and there has been a very encouraging development of the missionary spirit among young converts and others. More than usual interest has been shown in Sabbath schools, temperance, and similar movements, with an increase of union and coöperation among various Christian denominations.

Earnest efforts have been made to explore and to supply the "waste places" of the State, which it is hoped will result in a development of the resources in men and money of the nearly two hundred churches, and the bringing them to bear on the revealed destitution—each church building over against its own house. Wisconsin receives a large proportion of foreign immigrants—Welsh and Norwegians, who easily assimilate to American ideas and usages; and Irish and Germans, who tenaciously hold to their old principles and customs. How to effectively reach these incoming masses, our churches meanwhile greatly weakened by removals of their American members, is a difficult problem, which a revival of the spirit of entire personal consecration is helping many to solve.

The exigencies of the Society's work requiring a new division of the State with reference to Agencies, Rev. JOHN O. SHERWIN resigned his special care of the western counties, and Rev. FRANKLIN B. DOE has been appointed Agent for Northern Wisconsin.

In the district formerly under Mr. Sherwin's oversight, *eighteen missionaries* have taken the pastoral care of thirty-three congregations: one ministering to four, one to three, and five to two each.

Three churches have been organized within the year, making the present number in this district forty-four, with a membership of 1,480. Of these, thirty-three are regularly supplied, and eleven are without ministers. Three houses of worship have been completed, and two or three others commenced. Several of the churches have been spiritually refreshed and strengthened. Of the vacant churches, five are in important centres of influence, distant from each other from thirty-five to eighty miles. They need able, earnest, working ministers; and the presence of such men in these communities would soon lead to the formation of other new churches in surrounding settlements, to become in their turn important helpers in the great work of salvation. "Can you," asks the Agent, "consistently with many other pressing calls, send us MEN?"

#### IOWA.

Rev. JESSE GUERNSEY, Dubuque, Agent for Northern Iowa. Rev. JULIUS A. REED, Davenport, Agent for Southern Iowa.

Since the last Report, this Society has had in commission *one hundred and ten missionaries* in Iowa—an increase of seven over the number for the previous year. The *receipts* from the State have amounted to \$3,825.58; an increase of more than \$800 on the contributions of the previous year.

Of these missionaries, *sixty-seven*—an increase of five—have labored in that



portion of the State under Mr. Guernsey's care ; forty-three of them during the entire year, the aggregate of their service being nearly fifty-five years. They have statedly ministered to one hundred and forty-five congregations, and have preached with more or less regularity in very many other settlements and neighborhoods. Twenty-eight have chiefly confined their labor to single points, while the rest have preached regularly at from two to ten stations each. One has travelled with horse and buggy over 8,000 miles in fulfilling his appointments for the year.

Several missionaries have left this field for the farther West, and one, at the age of nearly seventy years, has gone to his reward. Three pastors have been installed—one of them after having served the church as "stated supply" for eleven years, and the others more than seven and five years respectively. Permanence, rather than change, characterizes the ministerial relation in the churches of this district.

The aggregate advance during the year in the amount raised for ministerial support is \$1,710; the aggregate decrease in the aid asked of the Society is \$460. Contributions to benevolent objects have averaged not less than three dollars to each church member. Seven churches have been organized, eight houses of worship have been built, at an expense of \$35,000, of which all but about \$7,000 was raised in the places where it was expended. Four or more churches have materially improved and enlarged their sanctuaries, and two have freed themselves from debt.

In the ten years of Mr. Guernsey's agency, fifty-one churches have been organized in his district, seven have become self-sustaining, thirty-eight meeting-houses have been built, several others enlarged and freed from encumbrances. The population, now about a million, was never increasing so rapidly ; homestead settlements are filling up, railroads are extending, fourteen counties have not a missionary, eleven organized churches are without pastors. "From these statements," he says, "you will see that we need a reënforcement of considerable strength and numbers. Of late few young men come to us from the Seminaries. If the young men there only knew how much more their lives would be worth here to their Master, their fellow-men and themselves, than in the older States, we should not have, as now, to reiterate year after year our cry for men, more men—men with enough of the spirit of the Master to take missionary fare and do missionary work in our multiplying fields, and to thank God that they may !"

In the Southern District of Iowa *thirty-four missionaries* have labored during the year, preaching to forty-seven churches and more than twenty other congregations. Of these, four have supplied German, and five Welsh churches—two of the latter preaching also in English. Sixteen have supplied two congregations each, five have supplied three, and two have ministered to four and five congregations each. Six churches have been organized ; three have been completed and paid for, five have been repaired, two have been nearly completed, and five are commencing to build houses of worship. One parsonage has been built. All the missionary churches, with possibly one exception, are free from debt. The pledges of the churches for the support of their missionaries are more than twenty-seven per cent. in advance of those of the previous year. While there has been a general religious interest in the churches and conversions in nearly all of them, twelve make special mention of increase by revivals. One church has enjoyed two seasons of special awakening within the year, more than doubling its membership, enabling it to build a neat house of worship and to assume the support of its minister.

Mr. Reed says, "It is generally believed that Iowa is soon to be covered with

a network of railroads, and immigrants are seeking every corner of it. The population will probably rapidly increase till it reaches 8,000,000. What we need is to establish churches and send missionaries into all the newer counties to lay the foundations of many generations. For this work more ministers are needed than can be found."

#### MINNESOTA.

Rev. RICHARD HALL, St. Paul, Agent.

*Forty missionaries* have been in commission, in this State, since the last Report—an increase of two over the number reported in the preceding year. They have supplied, statedly, fifty-two congregations and several out-stations. Eight laborers have entered the State, within the year; four new fields have been occupied; two congregations have become self-sustaining; six churches have been organized; six houses of worship have been completed, five are in process of erection, and several others have been enlarged, or otherwise improved. The contributions of the churches in this State, to the cause of Home Missions, during the last financial year, have been \$616.65.

There are now about sixty-five Congregational churches in Minnesota—all of them organized in the last sixteen years, and all but one the fruit of Home Missionary effort. Nine of them are now self-supporting. To most of the assisted congregations the past year has been one of encouraging enlargement, both in temporal and spiritual things, yet, in consequence of the partial failure of the wheat crop, the great staple of the State, less progress has been made toward maintaining their own ministry than was anticipated a year ago. Some churches, also, are weak and ready to die, because they have none to break to them the bread of life. For the same reason, inviting fields on the frontier remain uncultivated. "There is great difficulty," says the Agent, "in finding ministers ready to occupy the needy frontier posts remote from railroads, where as yet no churches are organized, and little religious sentiment exists. Two or three such I have visited recently, which should be occupied by young men able to endure hardness and adapt themselves to a new country, who come to stay and grow up with the people—men who can make themselves a place in the respect and affections of a community that will listen to earnest, faithful preaching. Ministers enough write inquiring for fields of missionary labor; but when I describe to them towns not growing rapidly, nor situated on a railroad, with a small church, if any, and without a house of worship or a parsonage, there are but few who can see, in these circumstances, either a call of duty or a prospect of usefulness sufficient to warrant them in entering such a field. Yet if the exhortation to Baruch—'Seekest thou great things for thyself? Seek them not!' were applied to this subject, though the field chosen might be of slow growth, yet perseverance in cultivating it would bring in the end a sure and large reward."

It is estimated that 50,000 immigrants entered Minnesota during the last year, and that its present population is not far from 400,000. The capital of the State is now brought into communication, by railroad, with the Atlantic sea-board, and the facilities for intercourse and traffic between different sections of the State are rapidly increasing. These internal improvements stimulate immigration, multiply business centers, and rapidly increase the demand for missionary labor. The Agent has made extensive tours during the year, in the Northwestern and Southwestern portions of the State, and the results of his observations and his appeal for additional laborers have been spread before the churches on the pages of the *Home Missionary*. It is our hope that the present year will witness a large accession to the missionary force in this field.



**KANSAS.**

Rev. HARVEY JONES, Wabaunsee, Agent.

There have been *twenty-three missionaries* in the service of this Society, in Kansas, during the past year. They have ministered regularly to forty-three congregations, and have extended their labors into many districts where permanent congregations have not yet been gathered. Two of them have been installed as pastors of the churches they serve. Five churches have been organized within the year; two have become independent of missionary aid; three have erected houses of worship; and the same number have been visited with the reviving influence of the Holy Spirit. Eight laborers have entered the State, to engage in missionary service; one has been called to his reward; and seven new fields have been occupied. The *contributions* to the Society from the churches of the State, amount to \$252.26.

These statistics show that something has been done, during the past year, toward supplying the State with Christian institutions; yet how disproportionate is it to the demand. How disproportionate is our *progress*, in this work, to the material development of this region! The Agent, who has made himself thoroughly acquainted with all parts of the State, speaks as follows of the work done, and of the work yet to be done, by this Institution: "The American Home Missionary Society has done, and is doing, much for us. More than thirty living churches, that owe their existence and their present strength and influence for good to its fostering care, are monuments of its wise Christian beneficence. But the work is only just begun. While our efforts for the spiritual welfare of the State are advancing steadily and surely, I trust, yet with slow and almost halting steps, our population, internal improvements, and all our material interests are striding on with wonderful rapidity. While we are congratulating ourselves on having secured a faithful minister for some town that has, for many months, been waiting and pleading for a spiritual guide, half a dozen new towns, of equal or greater need and importance, have sprung up and are presenting their plea for the restraining, elevating, saving influence of a permanent and intelligent Christian ministry. In half of the forty-two counties of the State, some of them populous and wealthy, we have not a single church or minister. On the Central Pacific Railroad, now completed for some 300 miles, we have no minister or church west of Junction City; though in this distance, of 150 miles, there are three or four important towns where churches could and should be gathered. We have as yet but a single laborer on the Central Branch of the Pacific Railroad, seventy miles of which have been completed. On the line of the Lawrence, Leavenworth and Fort Gibson Railroad, though passing through four of our most populous counties, and touching their principal towns, we have not occupied a single post. We do not, we cannot keep pace with the material growth of our young State, nor can we have good morals, good society, a Sabbath, a God-fearing people, and a Christian commonwealth, unless the Lord of the harvest shall send us many more such earnest laborers as he has, through you, sent us in the past."

**NEBRASKA AND WESTERN IOWA.**

Rev. REUBEN GAYLORD, Omaha, Agent.

The *number of laborers* in the employ of the Society in Nebraska during the past year is *twelve*. They have supplied sixteen congregations with the stated

ministrations of the gospel, and have preached, as they have had strength and opportunity, in the sparsely populated districts around them. The *contributions* to the Society within the State, during the year, have been \$115.10.

The establishment of railway communication between Nebraska and the Atlantic States, and the completion of the Union Pacific Railway across the State, have stimulated immigration and given a new impetus to all kinds of secular enterprise. "The past year," says the Agent, "has been one of constant and increasing activity in respect to all material interests. Our great railroad is extending its iron arms toward the Pacific, and even now is reaching to embrace the mountains with their hidden treasures, soon to be laid at the feet of the nation. The population is increasing; capitalists are constructing railways; farms are brought under cultivation; towns and cities are springing up; and now is the time to lay the foundations of gospel institutions for future generations. We must repeat here the experience and policy of the early settlers of New England, if we would see a prosperous and glorious future. Along the whole river front of this new and rapidly developing State, your Society has but two missionaries, while there remain eleven counties, with a large and growing population, entirely unsupplied. We need a large reënforcement of laborers without delay."

In Western Iowa, which forms a part of Rev. Mr. Gaylord's field, *nine laborers* have been in commission, preaching statedly to seventeen congregations. Two churches have been organized in this part of the State; two others have been visited with the reviving influence of the Spirit—one has provided itself a house of worship, and several others expect to accomplish this work during the present year. Two churches are without the ministrations of the word, and many other promising fields are calling urgently and vainly for laborers. The whole region is rapidly growing in importance as a field of missionary effort. During the war, and until the completion of the Chicago & Northwestern Railway to Council Bluffs, its development was slow. But during the past year, thousands have gone in to occupy these fertile prairies for whose spiritual necessities no adequate provision has been made. It is expected that a larger immigration will be witnessed during the coming season than in any former year. How shall these multitudes be fed? Only eight laborers now bear the commission of this Society on the "Missouri slope" of Iowa. What are these among so many? In behalf of both sections of his great field, the Agent pleads earnestly for additional laborers. "Situated as we are," he says, "in the very heart of the continent, on the great highway of nations, destined to become the chief source of supply to the mountain Territories, how important is it that this valley should be thoroughly evangelized, not only for its own sake, but for the regions beyond?"

#### COLORADO.

The past year has been one of severe trial to the churches in Colorado. Early in the year all the material interests of the Territory were seriously affected by the Indian war. The great routes of travel were invaded, property seized, and life endangered by the savages. Of course immigration almost entirely ceased, and communication between the Territory and the States was greatly interrupted. In addition to this, the crops were much injured by the grasshoppers, and mining operations were depressed through the effect of reckless speculation. Yet some progress has been made in the missionary work. At Boulder a commodious house of worship has been erected, which, though unfinished,

is occupied by a much larger congregation than the missionary had ever before been able to gather. Rev. G. D. GOODRICH, who has been stationed for two years at Denver, was obliged last autumn to return to New England. His place, however, was promptly supplied by Rev. NORMAN McLEOD, by whom this church was gathered in 1864. The people have been encouraged, by his coming, to attempt the erection of a house of worship, and the prospect of holding this ground and building up a stable congregation is more encouraging than at any former time.

The difficulty already referred to, and the heavy cost of sustaining missionaries in this region, have prevented the Committee from adding to the number of laborers in this Territory. But the time is at hand when a large reinforcement will be urgently demanded. Improved methods of mining will render the products of the gold fields more certain and abundant. The Pacific Railway, already completed to the border of the Territory, furnishes a convenient avenue of travel and traffic. The Government will undoubtedly provide adequate protection to passengers and merchandise on this great national thoroughfare; and the flood of emigration, arrested for a time, will soon rush through this and other channels in augmented volume. The tens of thousands now living in the ravines and on the slopes of these mountains, will in a short time become hundreds of thousands. Leaving the privileges and restraints of Christian institutions behind them, they will sink into vice, ignorance, and barbarism, if the seed of the Kingdom be not planted there by missionary hands. This is the alternative which Providence now sets before the churches of the East, and the responsibility which it imposes rests, in no small degree, upon the supporters of this Institution.

#### CALIFORNIA.

Rev. JAMES H. WARREN, San Francisco, Agent.

The *number of missionaries* sustained in California, since the last Report, is *twenty-five*, which exceeds by seven, the number employed in any former year. They have ministered statedly to thirty-three congregations, five of which have been gathered on fields hitherto unoccupied. Five churches have been organized, two have become self-supporting, three houses of worship have been completed, two are nearly finished, and steps have been taken to erect six others in the course of the year. Twelve missionary congregations are now supplied with commodious church edifices, and more than \$10,000 have been raised for this purpose during the present year. The *contributions* of the churches in this State, during the year, have amounted, in coin, to \$1,776.27. Revivals have not prevailed as extensively as in the preceding year; yet four or five of the missionary churches have enjoyed seasons of refreshing, by which their material and spiritual strength have been much increased. These statements, though they embody but a small portion of the results secured, are sufficient to show that the past year has been one of unusual prosperity to the missionary churches of this State.

In reference to the future, the Agent speaks as follows: "Never have we as a State, felt the future pressing so hard upon us as now. The old gold fever has greatly abated, and more are coming to our shores for the sake of the wheat and the advantages of the climate, than for the shining dust of the placers. Railroads are looming into such importance as to require, for their control, stupendous monopolies, such as we have never heard of before. The south country is rapidly filling up—cheap fare is pouring into it fresh thousands from beyond

the mountains, and from all lands across the sea. Factories and farms are beginning to yield more than the mines, though the latter are not yet exhausted. We cannot tell what is before us, as a State, but we know that 'the morning cometh.' We are grateful for what the American Home Missionary Society has been able to accomplish, in moulding the character of this imperial State. It has never faltered; it has ever been generous in supplying our wants; and the day will come when all men will acknowledge that, to no other organization of the Mother of States is California so great a debtor, as to the American Home Missionary Society."

#### OREGON.

*Four laborers* only have held commissions from this Society in Oregon, during the past year. Amid many discouragements, they have held the positions assigned them, and God has given them evident tokens of his favor. At Astoria, near the mouth of the Columbia river, a commodious church edifice has been erected, and the missionary has been cheered by more than usual religious interest among his people. But the demand for additional laborers continues, and becomes every day more urgent. One of the most important churches in the State, that of Oregon City, has been for many months looking in vain for a minister, and many inviting fields, in whose behalf the most earnest appeals have been made, remain unoccupied.

The Committee are disappointed that they are not able to report an addition to the missionary force in this State. They have repeatedly called attention to its needs, and have spread the appeals of their brethren there before the churches and candidates for the ministry; but men, possessing the qualifications indispensable for such a service, have not responded to the call. The effort to obtain additional laborers will not be abandoned. The field is growing in importance, and its religious interests must not be neglected. A correspondent says, in a recent communication, "We are only four days from San Francisco, and we are to be on the nearest route, by 600 miles, *via* the North Pacific Railway, to China. The lines of travel are increasing in this direction. Our general prospects as a State are very fair. Our crops have never failed. Our wheat takes lead of all in the New York market. Our valley is declared the garden of this coast. Our farmers are not tenants, but owners of the soil. Our mineral resources are developing. Within seven miles of Portland, iron mines have been opened, and furnaces erected and put in motion by our capitalists within a year, at a cost of about \$100,000. This is the first enterprise of the kind on this coast. The mines seem exhaustless. We desire to occupy this and other important openings, but we lack men and cannot go forward." The Committee commend these facts to the attention of those who are ready to endure hardships in the work of founding Christian institutions for our rising empire on the Pacific coast.

#### THE SOUTH.

The two missionaries who were laboring in Virginia at the date of the last Report, still remain at their posts—Rev. HARVEY HYDE, at Independent Hill, Prince William Co., and Rev. JOSEPH R. JOHNSON, at Herndon, Fairfax Co. The latter, in the face of bitter opposition, and even of personal violence, has succeeded at length in gathering materials for two churches, which were organized by an ecclesiastical council in March last. Arrangements have also been commenced for the erection of a house of worship on this field.

In the autumn of 1865, the Rev. A. A. ELLSWORTH was commissioned to labor

in Newbern, N. C. A church had previously been gathered, a chapel was provided by the aid of the American Congregational Union, and it was supposed that the people would sustain the minister from the commencement of his labors among them. At the end of two years, during which he was supported, almost wholly, by this Society, only four of the twenty-three members of the church remained at Newbern; and such was the prostration of business, the dispersion of the Northern settlers, and the poverty and discouragement, as well as sectional rancor of the community, that he did not deem it expedient to continue his labors. He therefore returned to the North, in December last, and the Committee await further providential encouragement to continue this mission.

Rev. THOMAS E. BLISS continues his labors at Memphis, Tenn., though at a large expense to the Society, and in the face of difficulties similar to those described above. The congregation, though temporarily weakened by removals, and the prevailing financial depression, hope, ere long, to recover and to maintain their pecuniary independence.

In December last, the Executive Committee commissioned Rev. SAMUEL C. FERMSTER to preach to the Independent Presbyterian church, in Salem, Miss. The father of this missionary was formerly a Presbyterian minister in South Carolina, whence he emigrated, many years ago, with some of his parishioners, to Mississippi. There he organized an independent self-governing anti-slavery church, and became its pastor. On account of his great age he was not molested during the war, but his two sons, with eight other members of the church, fled from the rebel conscription, and though pursued by bloodhounds, made their escape to Illinois. They were found by the Agent of this Society, and were induced to enter the Chicago Theological Seminary. The father having recently died, one of the sons has been commissioned to take the oversight of the church, and endeavor to lay again the foundations which were nearly swept away by the waves of rebellion. It is too soon to determine what will be the result of the experiment.

It was stated in the last Report that the church planted by this Society in New Orleans, La., had installed a pastor and assumed his entire support. He resigned his position in the early part of last summer, and the church was left without the ministrations of the gospel. This fact, combined with the stagnation in business, and the prevalence of the yellow fever during the summer, greatly reduced the financial strength of the congregation and obliged it to fall back upon the bounty of the Society. Accordingly, in December last, Rev. ALBERT H. PLUMB, of Chelsea, Mass., was commissioned to proceed to New Orleans and take temporary charge of this enterprise. The church has been greatly strengthened by his labors; but his term of service will soon close, and no arrangements have yet been made for the subsequent supply of this important field.

Rev. AARON ROWE, the missionary of this Society at Corpus Christi, Texas, was obliged, by domestic affliction, to leave his field temporarily, early in the last summer. Soon afterward, the yellow fever broke out in the town, several members of his church died, and more than one-tenth of the white population were swept away by the epidemic. Meanwhile, he became engaged in ministerial service at the North, which obliged him to remain there till it was too late to resume his missionary work in Texas, during the present season.

From these statements it is evident that the labors of this Society in the Southern States, though sustained at large expense, have thus far yielded but lit-



the fruit. Other fields in that region, respecting which the Committee have been in correspondence, seem to afford even less promise than those which have been occupied. The people, generally, remain impoverished and disheartened from the effects of the war; enterprise is paralyzed; the fever of political excitement still rages; party animosities are not allayed; hostility to loyal men and institutions does not abate; and even New England families, seeking homes in the South, are slow to encounter odium and neglect, by sustaining churches that have been planted by their brethren at the North. Till these obstacles lose their force, in some degree, as they ere long must, the Executive Committee think it wise to employ the limited resources at their command, chiefly, in other and more productive fields.

### CONCLUSION.

In conclusion, the Committee would record their grateful acknowledgments to God for the continued privilege of taking part in this good work, and for the success with which it has been crowned during the past year. Each annual review of the results accomplished by this Society, serves to heighten our estimate of their value to the country and to the world. Nine hundred faithful ministers of the gospel, distributed through twenty-nine States and Territories, preaching Christ and him crucified, at more than seventeen hundred stations, form no inconsiderable portion of the whole evangelizing force employed by the churches of our land. But while we rejoice and thank God that we are permitted to share in these labors and triumphs, we would not forget how disproportionate they are to the country's needs and claims. As we lift up our eyes to the multiplying fields that still await our labors, we exclaim with wonder, "Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified: thou hast removed it far unto all the ends of the earth."

In the whole marvellous history of our country's growth, there is no page more striking than that which we are now recording. The tide of emigration, from the East and from the Old World, which was checked by the rebellion, is now rolling westward in augmented volume. The nation's energies, no longer taxed for its defence against its foes, are again employed in fields of productive enterprise. The capital, driven from the ocean by the war, is opening new paths to new and ample fields, in the undeveloped West. The two sections of the Pacific Railway, having already scaled the Rocky Mountains and the Sierra Nevada, will soon meet in the intervening valley, binding the oceans to each other with bands of iron. Over this great highway, not only will travel, traffic and intelligence flow from the Pacific Coast and from the Orient, to the Atlantic seaboard and the nations of Western Europe, but the hosts of emigration will speed westward, to take possession of the yet unoccupied portion of the national domain. Around this iron stem of commerce, and its numerous branches, villages and cities will gather like clusters on a fruitful vine. The rich prairies of Kansas, Nebraska and Dakota, the ravines of the Rocky Mountains and the Sierra Nevada, and the verdant slopes of the Pacific Coast will soon swarm with a busy population. For their spiritual nurture the churches of the East must provide. *And the seed-time is now!* Every year's delay will add immensely to the extent of the field and the difficulties of the task before us. For, while we sleep the enemy will sow tares. Let them have time to take root, and grow, and multiply; let these youthful States and Territories pass on to maturity, without the culture and the restraints of the gospel; let error and iniquity have free course for a few years, and how shall the ground be recovered? How, and when, and by

whom? But if we comprehend and meet the demand of this crisis; if we pre-occupy the ground with the good seed of the kingdom, in humble dependence upon God's promised blessing, he will surely give the increase; and, over all the mountains and plains of our rising empire, "THE FRUIT THEREOF SHALL SHAKE LIKE LEBANON."

In behalf of the Executive Committee,

MILTON BADGER,  
DAVID B. COE,  
A. HUNTINGTON CLAPP,  
*Secretaries for Correspondence.*

## MISSIONARY INTELLIGENCE.

### OREGON.

*From Rev. T. Condon, Dalles, Polk Co.*

#### **Sabbath School Blessed.**

Shortly after the new year, there was a good deal of religious interest among the older Sabbath school classes. Evening meetings were commenced, and continued as long as there seemed any prospect of accomplishing good thereby. For three or four weeks I preached a short sermon every night; but my health being poor, I sent for Rev. Mr. Gray, of Astoria, who preached every evening for ten days more. After this, prayer meetings were continued as before, almost daily. Fifteen of the oldest scholars of our Sabbath school, ranging in age from fourteen to eighteen years, were led to cherish a hope that they were born again. Several of these give the best evidence of true conversion. It was thought best to defer till another communion season, inviting these to any public profession of their faith other than that of the ordinary prayer meeting. This delay will test more fully, it is hoped, the permanence of the work. Otherwise than in the quickening of our own hearts the interest did not appear to have reached beyond the Sabbath school.

Of the results you shall in the proper time be informed.

### CALIFORNIA.

*From Rev. J. N. Hubbard, Lincoln, Placer County.*

#### **Restoring the Lost Sheep.**

I sometimes meet with professors of religion who have been so long away from any means of grace as hardly to know whether they should be classified among the world's people or the people of God. A lady who had been a member of a Congregational church in Conn., assured me that I was the first clergyman she had exchanged a word with in six years. I asked her if she loved the Saviour. She "hoped she did." Are you a member of any church? "It is so long since I have been to any church or enjoyed any of its privileges," said she, "I hardly know whether I am a christian or a heathen. I sometimes think I am a heathen. I was once a member of the church, but I suppose I don't belong anywhere now." She then showed me a letter from the clerk of the church in Connecticut, containing a resolution of the church to send those who had been absent a year or more a letter of dismissal, with a request to unite with some Christian church in their vicinity. To the letter was appended the form of a certificate to be forwarded when the relation should be consummated. She



had never had the opportunity of uniting with any church where she could feel at home, and hence stood in this anomalous condition, having a spiritual home nowhere.

I assured her it was a great pleasure to act in anywise the part of my blessed Master in looking after "the lost sheep of the house of Israel," and I hoped the day was not far off when she could present her letter and send back her certificate to her friends at the East assuring them that she had found a spiritual home.

### KANSAS.

*From Rev. E. A. Harlow, Wyandotte, Wyandotte Co.*

#### Self-Sustaining.

This church henceforth assumes the entire support of its pastor, as you will learn by the accompanying paper. For the four years of my work in the ministry, I have been dependent in part for my support on your Society. I have been treated always with the most genuine Christian courtesy and cordiality by its officers; and you may be assured that, as long as I am pastor of this church, my best wisdom will be given to making it a sustainer of your Society, as you have sustained us.

"The members of the First Congregational Church of Wyandotte, Kansas, grateful to God for their prosperity as a church, take great pleasure in stating that they are able this year to become self-sustaining. At a regular church meeting an address of thanks was voted to the American Home Missionary Society for the valuable material aid which that society has extended to this church for the last nine years, with an acknowledgment that without that aid our house of worship would have been closed much of that time. Desiring to verify our profession by our works, we hereby pledge our pecuniary aid by regular contributions in the future, as we have done in the past."

### MINNESOTA.

*From Rev. N. H. Pierce, St. Charles, Winona Co.*

#### Spiritual Blessing.

For the last few weeks the Lord has in a special manner been blessing us in the outpouring of his Spirit. We observed the week of prayer, and the week following we continued to meet from night to night in prayer for God's blessing. Soon after I invited Rev. Mr. Miles, of St. Charles, to assist us in the meetings. He preached several nights, but was obliged to return home on account of sickness in his family. Bro. Craven, another earnest worker, has since been assisting us. Though we have had some very cold and unfavorable nights for meetings, our house of worship has been filled nearly every evening with attentive listeners, many coming as far as three and four miles. About forty have asked for the prayers of Christians. Parents and their children have come forward and knelt together. Quite a number of these are now hoping in Christ. We have great reason to thank God for what he has already done; and though exhausted by the continuance of our meetings, I am recruiting and still continue to labor in this blessed work.

*From Rev. L. S. Griggs, Owatonna, Steele County.*

#### Revival.

There has been an unusual religious interest in our community during the last quarter. It was my purpose to follow up the week of prayer with a protracted meeting, but the extremely cold weather made our unfinished house of worship very uncomfortable, and I reluctantly brought the meeting to a close. But a growing interest in the church and congregation was manifested partly by two or three conversions, and the weather becoming more favorable, we commenced a series of meet-

ings early in February, and continued them for a little more than six weeks. We have reason to believe that much good was accomplished. Thirty-five persons, half of them adults, made profession of faith in Christ and united with our church in the months of March and April; eleven also joined us by letter. A few others are purposing to take the same step soon. We feel strengthened and encouraged. Our membership has increased, since the first of October, from 63 to 115. God forbid that a mere increase of the number of our members should be of itself a satisfying result and end of labor. But we have reason to hope that most of these whose names we have thus enrolled with ours have become the true children of God, and will prove faithful supporters and promoters of the Kingdom of Christ on the earth.

I long for the time when as a church we can go alone; and believe that the time is coming rapidly, when the money paid to us shall go to support some herald of the cross where the people are far less able or disposed to sustain the means of grace among themselves.

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#### IOWA.

##### The Joy of Harvest.

*From Rev. G. W. Palmer, Polk City, Polk County.*

You will notice that we report the number of conversions to be twenty-five. I wish to say that I expect nearly, if not quite all, will connect themselves with our church at the next communion, which will take place the first Sabbath in May. We have had a thorough searching work, one that will be permanent I think. Stout hearts have yielded. The effect has been excellent upon the hardest characters of the place—God has been gracious indeed. The way is now open for great success, with God's blessing. The place is *considerably improved*; there is a greater

respect for the religion of Christ, a readiness to acknowledge the hand of God, so that now we are very hopeful.

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*From Rev. D. Lane, Belle Plaine, Benton County.*

##### Glorious Revival.

We have had a glorious revival of God's work in Belle Plaine, commencing with the "Week of Prayer." The result has been not far from one hundred hopeful conversions in the three churches here. Between twenty and thirty have given their names to me wishing to be regarded as candidates for admission to our church. The particulars I will give in my quarterly report, due now in two or three weeks. I am now holding a series of meetings in the "Beaman District" with the Irving Church. There are good indications there. Your missionary commenced labor here not quite one year and six months ago. There were then but four members of the church. The prospect now is that in the course of one week, our number will be fifty, perhaps more. To the Great Shepherd of Israel be the glory forever and ever!

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*From Rev. W. C. Sexton, Lewis, Cass Co.*

##### Gracious Outpouring.

There has been a *precious work of grace* in our community during the past winter. It commenced with union prayer meetings held nightly for about four weeks, when preaching was commenced at the Methodist church, and continued for four weeks longer. During this period, upwards of fifty persons became religiously interested, a good part of whom, it is hoped, are genuinely converted. Meetings having closed at the Methodist church, preaching services were immediately commenced at the Baptist church, and continued nightly until some three weeks since. These latter meetings were attended with still greater evidences of the Spirit's presence

and power. Many became interested, several of whom were regarded as among the most hopeless cases in the community. A goodly number have already made public profession of their faith by uniting themselves with God's people. Our church has shared in this precious outpouring of the Spirit, both as regards the reviving of the membership and the conversion of some belonging to the congregation.

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*From Rev. J. D. Mason, Mason City, Cerro Gordo Co.*

Last Sabbath at our communion season, eighteen united with the church by profession, of whom ten were baptized. The school-house and entry were full, some of the congregation being compelled to stay out of doors during the exercises. About thirty have professed conversion in this place during the last winter. Fifteen who have united with us are heads of families.

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### MICHIGAN.

*From Rev. N. D. Glidden, Eaton Rapids, Eaton Co.*

#### Love for His Alma Mater.

I have been so long associated with you, my ministry has been so much a missionary work, and I have received so much hearty sympathy from you, amid all the dark and strange experiences of the last three years especially, that the writing of a quarterly letter has become far more a privilege to me than a duty. My attachments to my people are very strong and precious, but as dear a bond of friendship binds me to your Society, and with reason. Its aid enabled me to enter the ministry with a small and feeble church, which could not have lived without it, and to grow up with it to a good and noble work. During my entire connection with your Society, now nine years, while I have received from it the smallest

pecuniary aid which would enable me to go forward in my work, I have felt that I received all that was compatible with the advancement of Christ's kingdom in other places. In addition to this pecuniary aid, and better than that, I have felt the pulsations of your hearty sympathy with me and my brethren. This has encouraged and strengthened me in every embarrassment and toil and, in the dark waters through which I have twice passed, has been as oil to the bruised spirit. I am sure the church and the ministry have a right arm in the American Home Missionary Society. God bless it!

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### ILLINOIS.

*From Rev. T. Gillespie, Marengo, McHenry County.*

#### Work of the Spirit.

I made my last quarterly report in the midst of a precious work of grace. For four weeks, with but little help from abroad, we held meetings every night during the week except Saturday. As the result, some sixteen or eighteen souls were, we trust, converted to God. A deep interest prevailed to the close of the meetings, and some who were then seeking him, have since found the Saviour. I was obliged to give up the meetings from fatigue, having been for eight or ten weeks consecutively in revival labors, being unable to procure help.

Some of the cases of conversion were of marked interest—as that of a young man who had always been noted for his "wildness;" another, the daughter of a spiritualist, who came despite her mother's opposition. Several heads of families were converted, three or four backsliders were reclaimed, and the cause of God decidedly advanced. True, we could have wished for a more thorough and wide-extended work, but we thank God for these tokens of his grace, and trust that though the special effort has ceased he will still con-

tinue to awaken and convert sinners. Eight persons united with us at our last communion, and others will unite at the next.

A pleasing and blessed feature of the work was its effect upon the church itself. The members became thoroughly interested, and worked with a good heart. Considering our previous dead condition, had nothing else been effected than this, it would have been a blessed work, for the lukewarmness of the professing Christians was a great stumbling block to the unconverted community.

#### Home, or Foreign? •

Twelve years ago, when I commenced my studies for the ministry, I consecrated myself to the foreign missionary work, and that was my design until ill health forbade. But I find no need of going to China, or Turkey, or Micronesia, to find subjects to preach the gospel to. I find them swarming all around me here on the plains of Illinois; some of them just as truly heathens as you can find on the plains of India, or the mountains of Thibet. I cannot but believe that the masses on heathen soil are as hopeful a class, as to being reached by the gospel, as the masses in this nominally Christian land.

Nor do I need to go to the *distant* heathen, to find trials, difficulties, and opportunity for self-sacrifice. I believe I find here, in some form or other, all the difficulties of any foreign field. The man of God needs to be as self-denying here as anywhere. The work here is as arduous as it can be anywhere. Souls are perishing here as well as in China; and the voice of the Master calls as loudly for laborers in America as in Turkey or Syria. I know the general feeling in regard to foreign missionaries, while many think that *Home* missionaries enjoy "a little heaven." But where in Christ's vineyard is "paradise," save in the joy the soul finds in his service? I take to myself all the charge Professor Bartlett gave to my five classmates a

year ago when they were ordained to the foreign mission work; and my constant complaint is that I have so little of the spirit of my Saviour and do so little for him. Men, self-denying men, men of a missionary spirit, are needed for the work. May God baptize me and my fellow-laborers daily with that spirit, and may the cause of home missions be appreciated more and more by the churches until this land shall be wholly reclaimed through its agency and shall become Immanuel's land.

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#### OHIO.

*From Rev. L. L. Fay, Moss Run, Washington County.*

#### Rejoicing in Revival.

We commenced a series of meetings at Moss Run, the last of February, and continued them into March. I felt that as we were enjoying our new meeting-house and bell, we ought to labor to build up the spiritual house. During four weeks I preached over forty sermons, besides numerous visits from house to house, the members coöperating with me in the good work. The Sabbath prayer-meetings, especially for the last year, have been a great benefit to my people. It was very cheering to see, in a single prayer meeting, twenty-two different persons arise to speak a word for Christ. The Lord has greatly blessed this church, and about twenty persons outside its membership are inquiring what to do to obtain eternal life, some of whom have expressed a hope in Christ. When Zion travails she brings forth her children. We are enjoying a precious time. Several new family altars are erected; two of them by men who were soldiers through the war, ringleaders in sin, but who, now, through the grace of Christ, can pray in their families and in the house of God. So far they appear well, and their conversion has produced a good effect on this whole community. A very intelli-

gent young lady from the Universalist Church in Marietta, who was here visiting her friends, became interested in the conditional salvation of Christ, renounced her former faith, and now trusts in Jesus as the Saviour of lost sinners. She desires to profess her faith in Christ with us.

A young man, twenty-one years of age, who surrendered his heart to God during our meetings, has died deeply lamented. He did what he could for Jesus before his death, and left us, resigned and happy in his Saviour. A goodly number are expecting to unite with us at our next communion season; I cannot tell how many, as several of the new converts have moved into other sections of country. Emigration is very discouraging to us; we gain material for a prosperous church, and other churches reap the harvest of our toil. I can count twenty-four members of the Moss Run church that are now far away; the most of them are doing good and blessing other neighborhoods. This is our joy and consolation, so that we do not weary in well-doing. The field is the world.

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*From Rev. J. H. Jenkins, Lebanon, Warren County.*

#### **A Gentle Rain.**

The voluntary meetings, spoken of in my last report, as held on Sabbath evenings, grew into a daily prayer meeting during the "Week of Prayer," and have been maintained as such up to the present time. A dozen conversions, perhaps, have resulted from them. Six of this number have been received by the church, and others will soon join. The meetings, however, have been maintained, not as a revival excitement, but because they were so much enjoyed by the brethren who attended them that they could not bear to discontinue them. They have been blessed gatherings. If they should continue, and continue to exert the transforming power that has characterized them *thus far*, it would

not be long before I could count upon every man, woman and child in the church to take part in prayer meeting.

#### **"White unto Harvest."**

Two weeks ago your Agent for Ohio spent the Sabbath with me. I took that occasion to visit a neglected neighborhood that had been saying for some months, "Come over and help us." One of the brethren drove me over. We rode fourteen miles and I preached twice, the congregation, both times, filling the school-house. The brother promised to take me over again, and so I left an appointment for last Sabbath. The day was very stormy; but we went. The people were awaiting us, and in spite of a drenching rain, it was good to be there. One man assured me he had been praying since I was out before. He had already set up the family altar. The tearful tenderness with which he spoke of the Saviour, and of his own unworthiness, testified more plainly than words could that he had not sought the Lord in vain. Several tarried to talk with me after the meeting, and promised to commence praying at once. I was compelled to leave an appointment for Wednesday night and for the coming Sabbath. It seems the work of the Spirit wholly. The harvest has ripened under the hand of the Lord, and he only asks some one to come and gather it, before it goes to waste. If it had been possible for me to reach them, I should have visited this and several similar fields in this neighborhood. But the Lord knows best. He would have sent me a horse from among "the cattle on a thousand hills," if he had seen that it was best, and that I could have taken care of it, if I owned it. More and more do I prize the privilege of working in the cause of him "who loved me and gave himself for me." May he graciously crown these labors with success, and his shall be the praise. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!"



APPOINTMENTS IN MAY, 1868.

Not in commission last year.

Rev. William A. Tenney, Soquel, Cal.  
Rev. John Price, Richardson Co., Neb.  
Rev. Simeon Gilbert, Ames, Iowa.  
Rev. Henry Mills, Independence, Iowa.  
Rev. R. J. Williams, Bradford and Nashua, Iowa.  
Rev. Warren F. Day, Vernon, Mich.  
Rev. Samuel Porter, Crete and Matteson, Ill.  
Rev. Albro L. Greene, Harrisville, N. Y.

Re-commissioned.

Rev. Daniel A. Miles, Forest Grove, Oregon.  
Rev. Henry Frankfurth, Dubuque, Iowa.  
Rev. Albert Manson, Quasqueton, Iowa.  
Rev. Owen Owens, Long Creek, Iowa, and Coal Valley, Ill.  
Rev. Merritt F. Platt, Pacific City and Bartlett, Iowa.  
Rev. T. N. Skinner, Brighton and Marshall, Iowa.

Rev. Elmer O. Taylor, Civil Bend, Iowa,  
Rev. John Van Antwerp, De Witt, Iowa.  
Rev. Peter Weldmann, Pine Creek, Iowa.  
Rev. E. P. Whiting, Bellevue, Iowa.  
Rev. B. S. Baxter, Mauston, Wis.  
Rev. E. W. Borden, Pine Run and Olio, Mich.  
Rev. Edward Cleveland, Lawrence, Mich.  
Rev. James L. Crane, North Adams, Mich.  
Rev. Charles Doolittle, Lamont, Mich.  
Rev. N. D. Glidden, Eaton Rapids, Mich.  
Rev. Alanson St. Clair, Whitehall, Mich.  
Rev. David Wirt, South Haven, Mich.  
Rev. O. C. Cadwell, Richmond, Ill.  
Rev. Jerome D. Davis, Turner, Ill.  
Rev. S. P. Putnam, De Kalb and Malta, Ill.  
Rev. George W. Williams, Newtown, Ill.  
Rev. Llewellyn B. Powell, Alliance, Ohio.  
Rev. Edward W. Jones, New York Mills, N. Y.  
Rev. Felix Kyte, Lumberland and Barryville, N. Y.  
Rev. C. C. Stevens, Crown Point, N. Y.

RECEIPTS IN MAY, 1868.

MAINE—

Skowhegan, E. R. E., \$5 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,  
Treas. N. H. M. Soc.,  
Brookline, Cong. Ch., \$16 18  
Deerfield, Cong. Ch. and Soc., 10 11  
Rev. Jacob Chapman, 5 00  
Henniker, Cong. Ch. and Soc.,  
to const. Mrs. Nathan Carter  
and Miss Sarah A. French L.  
M's, 75 00 106 29  
Great Falls, First Cong. Ch., by  
Samuel S. Rollins, to const. Mrs.  
Charlotte Ann Dow a L. M., 65 16  
New London, Luther M. Trussell, 5 00  
Piermont, Cong. Ch. and Soc., \$20;  
and Mrs. Rev. A. L. Marden, \$10,  
by Rev. A. L. Marden, to const.  
Miss Julia Messer a L. M., 30 00  
Rochester, Cong. Ch., by Rev. A. F.  
Marsh, 12 75  
Winchester, Ladies' Home Miss.  
Soc., by Mrs. Alfred Willis, Treas.,  
of which \$30 to const. Ellery Albee  
a L. M., 65 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by Benja-  
min Perkins, Treas., 4,000 00  
Amherst, Faculty and Students of  
Amherst College, by Rev. E. P.  
Crowell, Treas., 97 86  
Berkshire, Clarissa Briggs, \$20; a  
female friend of Missions, \$2, 22 00  
Dudley, on account of Legacy of Ro-  
samond Robinson, by C. Larned,  
Ex., 155 00  
Newburyport, Mrs. J. H. Spring, 20 00  
Sheffield, First Cong. Ch., mon. con.,  
by J. Bradford, 5 00  
South Boston, D., 2 00  
Sturbridge, on account of Legacy of  
Mrs. Hannah B. Walker, by N. W.  
Plimpton, Ex., less Gov. Tax, 710 74  
West Stockbridge, Estate of Benj.  
Cone, by H. W. Taft and G. J.  
Tucker, Trustees, 528 00

RHODE ISLAND—

Pawtucket, Frederick Bates, in full  
to const. him a L. D., \$75 00

CONNECTICUT—

Burrville, P. Elmer, 1 00  
Cheshire, Cong. Ch., by Geo. Keeler,  
to const. Dea. Jesse R. Brooks  
and George Keeler L. M's, 65 00  
Connecticut, G., 30 00  
Gaylordsville, Legacy of Delia Gay-  
lord, by Lewis Spooner, Ex., less  
Gov. tax, 470 00  
Green's Farms, Cong. Ch. and Soc.,  
by E. Beers, Treas., 34 25  
Middletown, Ladies' H. M. Soc. of  
the North Cong. Ch., by Miss C.  
M. Bacon, 5 00  
New Fairfield, Cong. Ch. and Soc.  
by C. B. Dye, to const. Mrs. C. B.  
Dye and Miss Susan A. Barnum  
L. M's, 62 00  
New Haven, Ellab T. Foote, 10 00  
Norwalk, M. Darling, 3 00  
Salem, Rev. N. Miner, \$2; Mrs. E.  
S. Miner, \$2; N. E. Miner, \$1; G.  
E. Hyde, 25c., by Rev. N. Miner, 5 25  
South Coventry, Village Cong. Ch.,  
by Rev. A. Winter, 28 90  
Stratford, Col. G. Loomis, by O. R.  
Kingsbury, 5 00  
Terryville, Cong. Ch., by M. Blakes-  
ley, Treas., 94 00  
Waterbury, "A Debtor to Christ," 5 00  
Woodstock, Cong. Ch., by H. C.  
Bowen, 11 00

NEW YORK—

Received by Rev. L. S. Hobart,  
Homer, Cong. Ch. and Soc.,  
Ladies, \$247 43; Gent.,  
\$164 75, \$412 18  
Phoenix, Legacy of Miss Sarah  
M. Bradley, 50 00  
Spencerport, Cong. Ch., 12 40 474 58  
Batavia, Mrs. L. B. Smith, 5 00

Brooklyn, Church of the Pilgrims, by S. P. Phelps, Treas., coll. in part, \$344 48; A. Baxter, to const. him a L. D., \$300; F. H. Fowler, to const. him a L. D., \$100; C. D. Wood, to const. him a L. D., \$100; R. F. Buck, to const. him a L. D., \$100; Samuel F. Phelps, to const. Rev. George Lyman a L. D., \$100; Calvin Adams, \$50; M. D. Thomas, \$50; J. P. Wallace, \$50; W. H. Swan, \$50; C. Dunning, \$50; J. P. Robinson, \$50; F. Woodruff, \$25; A. H. Porter, \$25; Thomas Douglass, in full to const. Miss E. J. Smith a L. M., \$75; W. T. Hatch, \$25; E. Mygatt Jr., \$25; J. H. Storrs, \$10; D. Wesson, \$10.

\$1,084 48

South Cong. Ch., by J. Crowell, Treas., to const. Charles H. Parsons, Henry C. Hultbert, E. A. Lawrence, Jeremiah Crowell, L. D's.

427 81

East Ashford, Cong. Ch., by Rev. J. Johnston,

10 00

Eden, Cong. Ch., by Rev. W. I. Hunt, to const. Miss Eunice Warren a L. M.,

48 40

Gloversville, Cong. Ch., bal. of coll., by Rev. C. J. Hill,

67 80

Hudson, on account of Legacy of Dr. David Mellen, by Samuel Leeds, Es.

170 28

Lockport, First Cong. Ch., by E. Simmons, Treas.,

18 00

Morrisania, Cong. Ch., by Rev. H. G. Egan,

18 00

New York City, Harlem Cong. Ch., mon. con., by W. W. Farrier, Treas.,

86 00

W. D. D., \$50; Mrs. I. J., \$5,

86 00

Niagara City, First Cong. Ch., by Rev. Abel S. Wood,

20 00

Oneida Valley, William Sabine, Perrotville, Cong. Ch., by Rev. J. England,

10 00

Richville, Welsh Cong. Ch., by Rev. D. Jones,

8 50

Schenectady, Two individuals of the Pr. Ch., by Rev. J. T. Backus, D. D.,

27 00

Sutton, Cong. Ch., by C. P. Howell,

10 18

## NEW JERSEY—

Mont Clair, Pr. Ch., coll. in part, by W. S. Morris,

60 00

New Jersey, a Friend, Orange, Second Valley Cong. Ch., by Rev. T. Atkinson,

5 00

28 28

## PENNSYLVANIA—

Le Rayville, First Cong. Ch., by Rev. J. W. Raynor,

8 00

Morrisville, Welsh Cong. Ch., by Rev. E. B. Lewis,

10 00

Philadelphia, J. M. Van Hartingen, St. Clair, Welsh Cong. Ch., by Rev. E. B. Lewis,

60 00

18 20

## DIST OF COLUMBIA—

Washington, Rev. E. Goodrich Smith,

15 00

## OHIO—

Alliance, Welsh Cong. Ch., by Rev. L. R. Powell,

15 00

Clarkfield, Cong. Ch., by Rev. J. M. Fraser, to const. Henry P. Tyler a L. M.,

30 00

Cleveland, O. M. Orvatt, Eyrta, I. B. Metcalf,

30 00

Gustavus, Elara Linsley, Hudson, Cong. Ch., by M. Messet, Treas.,

25 00

Nelson, Dea. Harvey Pike,

27 50

1 50

Newbury, Cong. Ch., by Rev. J. P. Davison, in full, to const. Milo Hardy a L. M.,

\$30 50

St. Joseph, Cong. Ch., by Rev. E. Rowden,

8 00

## INDIANA—

Received by Rev. N. A. Hyde, West Creek, Ind. Presb. Ch., of which \$5 from Mrs. Eliza D. Gerish, to const. a L. M.,

27 50

## ILLINOIS—

Received by Rev. H. D. Platt, Mendon, Dea. Irish Platt,

10 00

Aurora, N. E. Church, Chicago, South Cong. Ch., to const. O. A. Boyne and Christopher B. Boston, L. M's.

24 10

Scandinavian Cong. Ch., Rev. W. W. Patton, D. D., to const. Rev. A. L. Pennoyer a L. M.

70 00

Dallas City, First Cong. Ch., by Rev. W. C. Merritt,

9 00

Danvers, Cong. Ch., by Rev. H. N. Baldwin,

5 00

De Kalb, Cong. Ch., East Paw Paw, Cong. Ch., \$1 50;

3 20

Wyoming, Cong. Ch., \$2, bal. of coll., by Rev. O. O. Breed,

3 50

El Paso, Cong. Ch., Geneva, Cong. Ch., by Rev. A. H. Post, to const. Henry Towne a L. M.,

18 00

McLean, Cong. Ch., Rock Island Co., avails in part of land given by Edward Burrall,

47 88

Roscoe, Cong. Ch., by Rev. J. S. Graves,

10 00

Shelfield, First Cong. Ch. by Rev. A. Lyman,

25 01

Springfield, Joseph Thayer, by Rev. A. Hale,

10 00

Waukegan, First Cong. Ch., by Rev. M. M. Colburn,

27 00

25 00

## MISSOURI—

Neosho, First Cong. Ch., by Rev. C. S. Shattuck,

12 00

Kansas City, First Cong. Ch., by Rev. E. N. Andrews,

7 08

## MICHIGAN—

New Baltimore, First Cong. Ch., by Rev. H. H. Van Auken,

11 00

Webster, First Cong. Ch., by E. Cranson,

31 29

## WISCONSIN—

Received by Rev. B. Hall, Hudson, a Friend,

1 00

Albany, Cong. Ch., by Rev. J. Jameson,

7 75

Boscobel, Cong. Ch., by Rev. W. Stoddard,

24 00

Bloomfield, Cong. Ch., by Rev. C. C. Cadwell,

16 00

Cooksville, Cong. Ch., \$5 50; Stoughton, Cong. Ch., \$5, by Rev. R. Sewell,

18 50

Green Bay, First Pres. Ch., by M. D. Peak, Treas.,

26 54

Hartford, First Cong. Ch., to const. Rev. George W. Wainwright a L. M., by Rev. G. W. Wainwright,

37 50

Hustisford, J. Hall and wife, \$1; C. Lowell, \$1; B. B. Jones, \$1; J. D. Woodward, \$1; Mrs. R. Baker, \$1;

11 00

J. Wilson and wife, \$1; Wyocena, A. F. Smith and wife, \$5, by Rev. J. W. Donaldson,

13 00

Palmyra, First Cong. Ch., by Rev. E. Southworth,

15 00

Peshigo, Cong. Ch., by Rev. L. Church,

15 00



Wauwatosa, Cong. Ch., by J. A. Warren, to const. Mrs. A. B. Mow-  
er & L. M.,

\$38 68

## IOWA—

Bellvue Cong. Ch., Rev. E. P. Whit-  
ing, 25 00  
Clay, Cong. Ch., by Rev. T. H.  
Holmes, 11 00  
Franklin, Cong. Ch., \$4 15; Seventy-  
six, Cong. Ch., \$8; South English,  
Cong. Ch., \$3, by Rev. D. B. Bella,  
Genoa Heights and Williamsburg,  
Cong. Ch., by Rev. W. A. Felt-  
ton, 9 50  
Keosauqua, Cong. Ch., bal. of coll.,  
by Rev. J. W. Windsor, 1 00  
Lyons, Cong. Ch., by Rev. Thomas  
M. Boas, 22 00  
Polk City, First Cong. Ch., by Rev.  
G. W. Palmer, 20 00  
Salem, Cong. Ch., by Rev. J. A.  
Hallock, 1 42

## MINNESOTA—

East Prairieville, Cong. Ch., by Rev.  
L. C. Gilbert, 11 10  
Lansing, Cong. Ch., by Rev. P. Can-  
field, 6 00  
Monticello, Cong. Ch., by Rev. B.  
A. Dean, 13 65  
Owatonna, First Cong. Ch., by Rev.  
L. S. Griggs, 27 00  
Sauk Center, Cong. Ch., by Rev. A.  
K. Fox, 10 00

## CALIFORNIA—

Rio Vista, Cong. Ch., by Rev. S. B.  
Dunton, 11 50

## OREGON—

Forest Grove, Cong. Ch., by Rev. D.  
A. Miles, 3 71  
Portland, First Cong. Ch., mon. con.,  
by Rev. G. H. Atkinson, D. D., 13 00

## HOME MISSIONARY,

\$11,063 99

Receipts, in coin, of California Agency, by J. W.  
CLARK, M. D., Financial Agent.

Oakland, Cong. Ch., mon. con., \$108 20  
San Francisco, Green St. Ch., 25 60  
Second Cong. Ch., 5 00  
Third Cong. Ch., 9 00  
San Mateo, Cong. Ch., 8 00

\$156 80

## Donations of Clothing, etc.

Barre, Mass., by Mrs. Harding P.  
Woods, a barrel, \$52 00  
Brooklyn, N. Y., a few Friends of  
Home Missions in Rev. Henry Ward  
Beecher's Ch., two boxes, 250 00  
Hinsdale, Mass., Ladies, by Mrs. C. J.  
Kittredge, a barrel, 67 57  
Middletown, Conn., Ladies' Home  
Miss. Soc. of the North Cong. Ch.,  
by Miss Caroline M. Bacon, a barrel, 130 00  
New Britain, Conn., Ladies' Benev.  
Soc. of the South Cong. Ch., by Mrs.  
C. L. Goodell, a barrel, with cash  
donation, 170 38  
Stonington, Conn., Cong. Ch. Ladies'  
Soc., by Rev. E. W. Gilman, a box, 200 00

Receipts of the Massachusetts Home Missionary  
Society, in April. BENJAMIN PARKINS, Treas.

Abington, First Cong. Ch. and Soc., \$12  
ba. of coll., 1  
Adams, North, Gardner White, 16  
Andover, F., 3  
Ashburnham, 918  
Boston, Phillips Ch. and Soc., mon. con., 10 00  
Shawmut Ch. and Soc., 10 00  
Mrs. E. L. Pierce, 10 00  
Cambridge, Shepard Ch. and Soc., of  
which mon. con., \$29 23, 192 00  
Groton, on account of Legacy of Dea.  
J. S. Adams, by S. W. Rowe, Esq., 1,506 00  
Groton Junction, Cong. Ch., 3 00  
Haverhill, Centre Cong. Ch., 50 75  
Holden, Cong. Ch. and Soc., 10 00  
Leominster, Cong. Ch. and Soc., 21 50  
Lynfield Hotel, Cong. Soc., 2 00  
Marblehead, Third Cong. Ch. and Soc., 5 00  
Natick, Cong. Ch. and Soc., 72 32  
New Bedford, Pacific Cong. Ch. and  
Soc., 100 00  
Newton, Rev. D. L. Furber's Ch. and  
Soc., 210 00  
Randolph, Atherton Wales, for sup-  
port of a Western Missionary, 100 00  
Rochester, First Cong. Ch. and Soc., 37 00  
Rockport, Cong. Ch. and Soc., 35 00  
Roxbury, First St. Ch., mon. con., \$10;  
Mr. Flier, \$30, 40 00  
Miss Mary, M., 6 00  
Shelburne Falls, Cong. Ch. and Soc., 58 48  
Shutesbury, Cong. Soc., 2 00  
South Deerfield, Legacy of Rev. Sam'l  
Ware, to const. Mrs. E. P. W. Pack-  
ard and Anstin Ware L. M's, \$500,  
less U. S. revenue tax, \$30, 470 00  
Templeton, Cong. Soc., bal. of coll., 18 64  
Tewksbury, Cong. Ch. and Soc., 35 00  
Townsend, Cong. Ch. and Soc., 14 65  
Ware, Cong. Ch. and Soc., 10 50  
Warwick, Cong. Ch. and Soc., 20 00  
Watertown, Cong. Ch. and Soc., 60 00  
Westboro, Evan. Cong. Soc., \$78.01;  
mon. con., \$27.76, 106 77  
Worcester, First Cong. Ch. and Soc., 64 00

\$4,264 48

Receipts of the Connecticut Home Missionary  
Society, in May. E. W. PARSONS, Treas.

Bolton, Cong. Ch., 68 34  
Bridgewater, Cong. Ch., by Rev. W.  
H. Dean, to const. George Milor &  
L. M., 42 00  
Charles Jeanup, 1  
East Hartford, Bequest of Harriet  
Norton, by A. O. Raymond, Esq., 135 96  
Goshen, Cong. Ch., by Rev. W. F.  
Doubleday, 75 00  
Greenville, Cong. Ch., 49 00  
Hartford, Center Ch., by A. R. Skinner,  
Treas., 1,044 48  
Pearl St. Ch., by J. B. Eldredge,  
Treas., 187 81  
Middlebury, Cong. Ch., M. De Forest,  
Jr., Treas., 46 10  
Mt. Carmel, Cong. Ch., by E. B. Bow-  
ditch, Treas., 49 92  
Plainville, Cong. Ch., by E. P. Hotch-  
kiss, 129 06  
Ridgefield, Cong. Ch., by E. Jones,  
Treas., 65 00  
Somers, Cong. Ch., by C. H. Dilling-  
ham, 26 45  
South Cornwall, Cong. Ch., by M.  
Boers, Treas., 32 22  
Wanregan, Cong. Ch., by Rev. S. H.  
Fellows, 10 00  
Whitneyville, Cong. Ch., by E. Bow-  
ditch, Treas., to const. James Augur  
& L. M., 88 80  
Windeor, Cong. Ch., by S. T. Frieble, 97 66  
Woodbury, Cong. Ch., W. P. Aber-  
nethy, 50 00

\$2,223 14

# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?...*Rom. x. 15.*

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## THE THEOCRATIC PRINCIPLE; OR, RELIGION THE BOND OF THE REPUBLIC.

A Sermon, in behalf of the American Home Missionary Society, preached in the Broadway Tabernacle Church, New York, May 10, 1868, by Rev. JOSEPH P. THOMPSON, D.D., LL.D.

DEUT. xxviii: 13. *And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them.*

THE promissory portion of this text the people of the United States would appropriate without misgiving or reserve. It is their ambition to lead the world; their expectation to become the acknowledged head of modern civilization; their boast even, that as an American ambassador is selected to present the oldest nation of the East at the Courts of Europe, so do the United States mediate between the Past and the Future, leading the nations out of the bondage of old forms and ideas into the line of political and humanitarian progress, and as the cosmoplastic nation, dictating to France, to England, to Germany, the law of citizenship for all mankind.

Our political unity and military strength evidenced by the war, our loyalty to Law, shown in that without revolution or tumult, or more than a passing ripple upon the surface of finance and trade, the Executive Head of the nation can be brought to trial for an alleged violation of the Constitution, have given new vitality and force to pretensions of national greatness that once rested mainly upon the bigness of our territory and its material resources. Confident of our position, we would now leap to the front toward which we had elbowed our way, by dint of self-assertion. Forgetting that Russia has a territory and population double our own, and has been a growing power for ten times the period of our national life; forgetting that through our war England has regained her mastery of commerce, and that Germany is far beyond us in learning, science and culture, as is France in the humanities and in beautiful arts, we tacitly assume the preëminence of Nationality, at a period when not the king, nor the empire, but the nation is the unit of political power. We accept it as the behest of divine Providence, that hereafter in the balancing of political powers and national influence, this nation shall be "the head and not the tail," shall be "above only, and shall not be beneath."

But many who appropriate this divine charter of preëminence demur at the covenant upon which it is conditioned—a steadfast observance of the divine law in the principles and order of our national life. Having grown so great through the divine guidance and favor thus far in our history, we have reached the point where Success is our greatest Peril, because in glorifying results it depreciates principles, and in appropriating self-praise it disowns dependence upon God. Hence the dangers that now threaten us are on the side of morality—the feeling that God is no longer necessary to us, that His law would be an undemocratic restriction of our liberties, and that the free unfolding of our national life requires that it be severed from that religious faith which informed and nurtured our growth as infant colonies. The doctrine that political society is to be governed in accordance with the divine righteousness—which is “the *theocratic* principle” fairly applied to democratic institutions—it is openly declared, was a thing of the Past, and is repelled by “the liberal and progressive spirit of the age;” and the worship of individual freedom and political liberty seems to have displaced God from the creed of multitudes of our fellow-citizens as effectually as did the worship of Reason from the French Republicans of the last century. This apostasy from the primitive morality of the nation more seriously threatens its organic life than did the heresy of political secession.

For the first time in history, Republican Government has now vindicated itself at the points where it seemed most vulnerable; its adaptation to a vast area and a mixed population; and the harmonizing of local self-government, with its widely distributed powers and functions, and a sentiment of national oneness and sovereignty. The success of our political organization is thus far assured. But the body politic has also a social and a moral life, from which its political institutions can no more be dissevered than the framework of bone and muscle in the physical body can be dissevered from the arterial and nervous systems; and the dangers which now threaten us, assail not the framework of political institutions, but the social and moral life of the nation. To speak of dangers is less welcome than to celebrate deliverance or to inspire hope; but this implies no distrust of the future of the nation, nor of the Almighty Ruler whose power and goodness have thus far guided and preserved it. Sharing neither the temerity of the sanguine nor the despondency of the timid, the thoughtful patriot will not presume upon the Providential deliverance of the nation as guaranteeing its perpetuity without regard to moral causes, nor will he fear that God will abandon a nation delivered at so great cost, and capable of a future so vast and glorious for humanity. To see the dangers is to escape them betimes. It is Faith that gives the warning, it is Hope that brings the remedy; and the threatened demoralization of the nation is just now the pressing argument for pervading its entire mass with the light and power of the gospel.

The moral degeneracy of the times has been graphically sketched by a journal which does not profess to speak for evangelism, but only in the interest of common morality and political honor and security : \*

“We are suffering just now from political corruption—a corruption which is eating its way into nearly every State Legislature, and which unhappily is also reaching the courts; we are suffering from drunkenness; from crimes of violence; from growing indifference to law; from wide-spread contempt

\* The *Nation*, Jan. 2, 1868.

for training and study; from a clumsy, corrupt, inefficient civil service, whose agents, instead of serving the country, defile and disgrace it through their dishonesty and incapacity. We have before us the tremendous problem of reconciling to each other the white and black races at the South—of reducing the whites to civilized subjection to the law, and of teaching the blacks to use the law intelligently for their comfort and security, and not for vengeance or proscription. We have to make head against the great tide of barbarism which our vast frontier is ever rolling back on us, and at the same time to raise up to the American level the vast horde of immigrants which are every year deposited on our shores without any other preparation for their new life than discontent with their old one. We have, too, to strengthen the national conscience to resist the assaults of the crop of demagogues whom every political trouble brings to the surface, who seem to seek the national dishonor with almost satanic eagerness, and to find their highest happiness in persuading the community to do things which no individual would like to confess to his son that he had a share in."

To this we must add, as a most perilous symptom of social decline, the disposition to disparage the family, to evade the honorable and sacred responsibilities of marriage, and to practise a communism in social morals, while magnifying individualism with respect to property, manners and opinions. Much of all this is due to an exceptional rapidity of material growth.

"Few careful observers," continues the *Nation*, "will deny that although the opening up of the West by steam has added enormously to our material wealth, it has not added in the same ratio, or any thing like the same ratio, to our moral and political strength. We have no hesitation in saying that much of the decline in moral and political tone at Washington and elsewhere during the last thirty years, is due to the enormous preponderance in government and society given by the railroads and steamboats to communities scattered over immense areas, and slenderly influenced either by church or school or social intercourse. If the national future be in peril at all, it is not for want of territory but from excess of it—not because we have not soil enough, but because we are unable to cover what we have with law, order, religion and education."

If this view of our social condition be accepted—and none will pretend that it is too darkly colored—it is obvious that the preservation of our political framework, by military force, does not guaranty against corruption and decay the body politic itself, the social organism that lies back of political forms, the nation as a community, in distinction from its organized government; and, therefore, while our political nationality is lifted to the head, the nation itself may suffer a collapse of its life-powers, and fall into depths of social and moral degradation—not only go "beneath" but go to the bottom. And, moreover, since the defence of our institutions has been achieved through the moral strength that lay in the people, if this shall be sapped, our political order will come into worse jeopardy than when assailed by violence.

The moral decline of a nation is always a sure presage of its political death—but never so surely as in a republic. "Human institutions," says a French philosopher, "like human bodies, make and unmake themselves through their own forces; health or unhealthiness in either is due to the nature of their organization and their situation;" and as in the physical

world temperature determines the existence and continuance of species, so in the life of men and nations, much is due to "the action of a *moral* temperature consisting of the general social and intellectual influences of a community;" and there is a certain moral temperature—like that of French civilization in the seventeenth century—under whose action "the very development of a social state causes its dissolution;"\*—the stimulation of outward growth by the prostration of vital force; the luxuriance of material civilization produced through consuming by intensity of heat, the oxygen of life.

To this critical condition we are fast approaching. The great strain of the war came not upon the finances of the nation, nor upon its physical resources, but upon its moral force—the persistency of that carried it through; but, at the same time, the intense stimulation of that gave a prodigious, almost preternatural, impulse to all mental and material activities; and these are fast draining the life-power, so that while the excitement of the war prolongs itself in social extravagance and commercial excesses, the reaction is felt in the *morale* of the nation; in the average tone of private and public morality; in a disposition to discard moral obligations; in an indifference to moral considerations in the management of business and of civil affairs; and in theories of political liberty which would banish from legislation and government all moral convictions and all principles founded in religion.

For these perils the current Political Philosophy propounds two chief remedies—Suffrage and Education—its argument and motive being the absolute Rights of Man: whereas the teaching of the Bible, illustrated by history, is, that the true preservative of national life is the *Theocratic* Principle,—which, as applied to modern society, signifies that behind political forms and institutions, the Law of God rules the nation, through reverence for justice in the hearts of the people.

#### I. The first specific of Political Philosophy is SUFFRAGE. •

The ballot in the hands of the people is held to be a specific against all forms of national peril. The ballot, it is said, is an educator; and to put this in the hands of a man,—be he an unlettered immigrant or the slave of yesterday—is to train him in the knowledge of affairs, through participation and the feeling of responsibility. The ballot, it is further claimed, is a conservative power,—the sense of obligation and of personal responsibility being opposed to rash experiments and revolutionary measures, and favoring a regard for precedent and law. There is much weight in this, if one takes into view a whole people and a long series of years. The history of the ballot shows that it stimulates political inquiry in all circles of society, and that notwithstanding the oscillation between party extremes which marks the course of every great question, the mass of voters commonly gravitate toward a stable and sound judgment.

But in relying upon the ballot as an educator, some forget that one cannot graduate its lessons to the capacity and progress of the voter. He enters at once the High School of government, and the most vital interests of the nation may be put in jeopardy by voters upon whom the ballot has not yet accomplished its educating and conservative influence; and the greater the interests committed to the polls,—such as the framing of constitutions, the organization of government, the administration of finance, the election of

\* Taine, Philosophy of Art.

judges—the greater the peril of using the ballot for the education of the crude, illiterate voter. When he possesses the ballot, the motive to discipline is lost in the consciousness of power, and in devotion to party. The qualified privilege of the ballot should be the incentive to an education for the duties of a citizen, which the use of the ballot would afterwards perfect in its intelligent practical application to affairs. The responsibility of running a locomotive no doubt perfects the education of an engineer in handling an engine, in making time, in looking out for dangers; but it is customary to educate one to the care of an engine in the machine-shop, and as stoker, and on a freight-train, before trusting him with a passenger-express. Now the ballot lifts the voter at once to the post of supreme power; by his first vote he is inducted into the highest judicatory of the nation; there is no greater trust for which to educate him, and his voting is not simply a reflex process of self-discipline, but is a final judgment upon public measures and public men which may bring destruction to the country before he is educated to comprehend the bearing and influence of his votes. Popular suffrage has not yet educated the Mexicans to the art of self-government by law; popular suffrage procured some of the worst leaders and excesses of the first French Revolution—when “the people had become possessed of irresistible power before they had attained the slightest knowledge of the art of government, and the legislature was composed of persons who were scarcely fit to compose a debating society,”\*—popular suffrage sanctioned the usurpation of Louis Napoleon; popular suffrage gave to secession a semblance of legality; popular suffrage sends to Congress men who pour forth upon its floor the ribaldries of tap-rooms and stews; popular suffrage makes New York the shame of honest men, in all departments of her local and representative government; popular suffrage may yet dare to repudiate the faith of

\* The variations of suffrage in the course of the revolutionary governments of France in the last decade of the 18th century are curious and instructive. The “States General” having been convoked by Louis XVI in 1789, according to ancient usage, in three bodies, the Nobles, the Clergy, and the Commons or *Tiers Etat*, as represented by their Notables, the latter assumed the whole prerogative of legislation, and declared itself the “National,” afterwards the “Constitutional,” Assembly. In 1791 this Assembly decreed a Constitution—in which the king was retained as a sort of lay-figure—providing for the election by the people, of a new National Legislative Assembly. Every French citizen twenty-five years of age, legally domiciled, paying taxes, enrolled in the National Guard, and not in any menial service, could vote in a primary assembly for electors, who in turn would choose deputies to the Assembly. In 1792 this Assembly decreed a “National Convention,” and for this extended the suffrage so as to embrace every Frenchman twenty-one years of age, and reduced the qualifications, but retained the system of a double election—for electors and for deputies. Out of this sprung Danton, Robespierre, Camille Desmoulins, Marat and other Jacobins, who afterwards made infamous the Revolution begun in the interest of law and liberty. This Convention brought forth the Constitution of 1793, by which every male, whether of French birth or naturalized, of twenty-one years, was admitted to vote *directly* for deputies to the one sovereign Assembly, which constituted the government of France. This was the nearest approach to governing directly by the popular voice: but so far from saving the Republic, it terminated in the despotism of a violent and bloody faction, who, in the words of John Stuart Mill, “erected all France into a camp, and subjected the whole French people to the obligations and the arbitrary discipline of a besieged city.” The French Revolution, so unhappy in its ending, did great service to the cause of popular liberty in Europe; but it has taught us that something more is required to give permanence to liberty than the extension of suffrage.—*Hist. Parlem. de la Rev. Fr.* Bichez et Roux; vol. xi. pp. 412-414.



the nation, and to render its bonds infamous. Unless suffrage be competent, enlightened, and conscientious, the moral dangers that are upon us cannot be averted through the muchness of suffrage, nor the color of it, be it white or black. Whatever its basis, suffrage must be impartial; whatever its conditions, these must be the same for all, and open to all alike; hence white or black cannot be made a condition of suffrage without injustice to man and insult to his Creator. But simply to *extend* suffrage with a view to relieve dangers arising from ignorance, demagogism, and corruption, is like issuing bogus stock to cover the bankruptcy of the old, or crowding on steam to avoid the risks of broken rails on the edge of a precipice. In the clear, terse language of Mr. Herbert Spencer, himself a strong advocate of popular liberty, and far enough removed from religious dogmatism, "Let us never forget that institutions are *made* of men; that men are the struts, ties, and bolts, out of which they are formed; and that, dovetail and brace them together as we may, it is their nature which must finally determine whether the institutions can stand. Always there will be some *line of least resistance*, along which, if the humanity they are wrought out of be not strong enough, they will give way. No matter how admirably devised, their results will be good only in proportion as the nation is good."\* If the voters themselves are bad, no number of votes can shore up institutions which are falling by reason of the decay of public virtue.

II. It is too late, however, to think of restricting the privilege of suffrage to those who can comprehend its dignity and value, and would use it under a just sense of responsibility. The perilous step has been taken, away from qualifying discipline and tests, in the direction of mere numbers; and ignorance, with the ballot in its hands, will not disfranchise itself. It is even proposed to give new impetus to this stupendous engine of political power, by engaging a corps of viragos to throw the trencher and the broom into the furnace, and then crowding on steam for Progress!

But here comes in the second specific of Political Philosophy, to modify the over-action of the first. EDUCATION, it is claimed, will avert the perils that threaten us, and render suffrage safe in proportion to its universality. The Alphabet and the Ballot will together insure the perpetuity of the Republic. Far be it from me to undervalue, even by the remotest implication, the elevating and conservative influence of education. With free suffrage, ignorance is our first danger, and intelligence our first remedy; nevertheless, the cure is not commensurate with the evil, and cannot be relied upon as an antidote to mischiefs that are moral in their origin, though political in their effects. There are two fallacies concerning the antiseptic properties of education, the bare statement of which will show that education alone cannot counteract the tendency to corruption in the body politic. The first is that of confounding reading with education: assuming that to teach one to read

\* *Social Statics*, p. 238. "There is no greater error than making the vote or election the sole basis of liberty—or believing that, with the establishment of an extensive or universal suffrage, we found liberty, however true it is that liberty stands in need of election. Absolutism may rest on this as on any other basis. . . . And where liberty is believed to consist in the unlimited power of the people, the inevitable practical result is neither more nor less than the absolutism of the majority and the total want of protection of the minority." Dr. Francis Lieber, *Civil Liberty*, pp. 290 and 374. See also *note at the close of the sermon*.



is to teach him to think and act correctly upon the affairs of State. But if one read only the documents and appeals of his own political party, the art of reading may forge for him new chains of ignorance, bigotry, and prejudice. He may be less intelligent in his duties as a citizen than if, unable to read, he gave himself to independent thinking upon what he heard from both sides, and obeyed the dictates of common sense and the instinct of justice. Reading, while ordinarily the prelude to education, and always its most valuable auxiliary, does not embody in itself those elements of mental and moral discipline, which are required for educating the citizen to the duties of the State. That training of the judgment, that culture of the moral sense, that grave conviction of responsibility, that self-respecting devotion to justice, which are prime qualifications for an intelligent and honest suffrage, are no more the talismanic gifts of the Alphabet than of the Ballot itself.

The other fallacy concerning education assumes the identity of intelligence with wisdom and integrity in political affairs; that whatever examples of moral obliquity may be found in individuals of high intellectual culture, the average intelligence of the community will identify itself with measures of practical wisdom and political honesty. As a rule this faith is warranted by experience in the ultimate decision of political questions involving moral issues, by the popular voice in this country. But from the beginning, our political system has been grounded upon *ethical* principles; and the average morality of the people consequent upon this early and constant indoctrination in the ethics of politics, has guided their average intelligence to sound conclusions. It was not so in the first republic of France, which opened with what Macaulay styles the reign of the philosophers and the philanthropists; when Philosophy "brought with it mummeries as absurd as any which had been practised by the most superstitious zealot of the darkest age; and Philanthropy brought with it crimes as horrible as the massacre of St. Bartholomew."

On the part of the masses the excesses of that period were a natural but misguided reaction against both spiritual and kingly despotism. Yet these were not wholly the revolt of ignorance against force. This very phase of the French Revolution, its mad Mobocracy, was the practical outcome of that philosophy of Free Thought which the most subtle, polished, and brilliant intellects of France—Raynal, Voltaire, Diderot, Rousseau, and the Encyclopedists—had for forty years applied to all existing notions of religion and society. It was science and genius which, by this destructive philosophy prepared the return of Chaos and Erebus.

The first Republic of France was a government of speculative *theories*—chief among which was the theory that "political liberty is an end and not a means; that it is not merely valuable as the great safeguard of order, of property, and of morality, but that it is in itself a high and exquisite happiness to which order, property, and morality ought, without one scruple, to be sacrificed."\* This theory ran first to the republic, then to the radical, then to the red, which would strip society of every institution, and leave only naked "human rights." It was the foresight of this that led Mirabeau, dying, while yet he held these volcanic forces under control, to exclaim, "I have before my eyes unbounded presentiments of disaster. . . . Soon neither the King nor the National Assembly will rule the country, but a vile faction, which will overspread it with horrors." Robespierre and the Jacobins were the *sequel*.

\* Macaulay on Mirabeau.

The same theory of Liberty has been imported into our political conventions from the Red Republicanism of Continental Europe; and the danger from Teutonic license in politics and religion is as great as from Celtic ignorance and bigotry. This theory would have the State acknowledge no higher divinity than the Ideal of Humanity in the individual man, and would reduce the supreme government to a mass convention, having no law but the latest will of the people, and no restraints but the popular theory of rights. Such notions are not mere crudities of ignorant minds; more commonly they are the refinements of theorists in political philosophy and in humanics, whose first postulate is, either that Humanity is the alone divinity, or that the metaphysical conception of the Absolute which they name God, can have no place in civil government, or in the affairs of political society. Under such teachings, "faith in public opinion," says de Tocqueville, "becomes a species of religion, and the majority its prophet."

Suffrage guided by such speculation will make shipwreck of the state. Education in such principles and with such results, so far from mitigating the dangers of an indiscriminate suffrage, would make of suffrage a greater peril than could ignorance itself. To make government the mere creature of the popular will, without obligations to a morality higher than man, to remove it from its anchorage in divine law that it may float with the ever-shifting current of human speculation and impulse, were like abandoning the bridge whose chains are sunk deep in the everlasting rock, and laying down a pontoon of India-rubber for driving an express train across the rapids of Niagara.

Our new perils—and these the gravest—arise from the failing morality of the people in public and private affairs; and the first and constant and hopeless defect of that political education which is proposed as the remedy, is that it begins in the negation of the government of God. The *morale* of the nation is fast becoming vitiated; the festering sores upon the body politic are symptomatic of the decline of moral force; and the remedy is not to be had by leading the patient to the polls to vote changes in his political constitution, nor by teaching him to experiment in new schools of political philosophy. The Alphabet, the Ballot, the Constitution, so much vaunted as the A.B.C. of a sound political system, cannot restore to soundness a society whose morality has begun to degenerate.

III. The remedy must come through RELIGION, pervading the hearts of the people with reverence for the authority of God, and infusing the spirit of divine justice into their institutions and laws. With a material power rivaling the Roman republic, when her military roads ran from the forum of the capital eastward to Arabia and westward to Caledonia, and with thought and opinion as unfettered as in the French Republic, where every custom, order, institution of the state, of religion, of society itself, was cast into the crucible of Popular Reform, and the very calendar was abolished to make way for a new social creation—with this material energy and this mightier social activity, the American Republic can escape the ghastly collapse of the one or the fiery explosion of the other, only by means of the religious sentiment, at once the most vigorous and the most conservative of forces in a free society. To this Nation now suddenly uplifted to an ascendancy that seemed before but a distant dream, comes the voice of Philosophy and of History, enforcing the admonition of the word of God, "Thou shalt be above only,

and thou shalt not be beneath, if that thou hearken unto the commandments of the Lord thy God." The necessity of the religious element to the life of the Republic will appear from these considerations:

(1.) A government is rightful in proportion as it can justify itself to the moral sense of mankind. "Authority," says Cousin, "legitimate and moral authority, is nothing else than Justice." Or in other words, whatever the form or the proximate authority of government, its ultimate foundation must rest in its accordance with justice—which in its highest concrete expression, is the absolute will of God. A government enforcing that which is not enforced by justice is a despotism, whether it be the government of one man or of the majority. A law enacting any manner of injustice is an oppression, whether it derive its authority from the ballot or the bayonet. An unjust requirement does not become the less unjust through being multiplied by the wills of a million. Instead of the voice of God, the voice of the people may be only "the united clamor of erring men." The popular will is not the end of the law for righteousness; for what right have the majority to make laws for me, except as their laws accord with that justice which is necessary to the existence of society? The protection of the individual against the tyranny of the majority lies in the doctrine that political society should be regulated in accordance with the divine righteousness. A critic of ancient architecture, contrasting the public buildings of Rome with those of Greece and Egypt, has said, "In Rome we have not to deal with either a Theocracy or a kingdom, but with a great people—a people that cared for government and justice more than for religion, and consequently paid more attention to the affairs of the basilicas than to those of the temples."\* But it is not possible for a people, however great, to preserve government and justice for any considerable period after they have ceased to care for religion, and only the sense of responsibility to a higher power, as controlling the administration of government, can secure their rights and liberties. This is in reality "the theocratic principle," in distinction from the obnoxious pretence to government by "divine right." A strange fallacy concerning this principle seems to have possessed a convention of German Radicals, held in New York last fall, in their manifesto against laws regulating the observance of the Sabbath. "Fortunately for humanity," say they, "the times are past in which the theocratic principle, more or less openly expressed, ruled the political society. The supreme law of the Union and of our State repels it," as contrary to "the liberal and progressive spirit of the age." Had these philosophers first troubled themselves about facts, had they inquired what manner of political society was that which the theocratic principle constituted among the Jews, they would not have congratulated humanity upon its disappearing, nor have crudely put forth the same system as its own substitute! For that was a society whose fundamental charter embodied these three great principles, without which free government cannot exist, and which civil liberty can never outgrow. (1) "The equality of all members of the community before God"; (2) "Equal justice for all without exception";—the laws regarding with strict impartiality the equal good of all; and (3) "The unimpeded development of every faculty and power under the protection of the community. Nowhere else in antiquity was a nation or community established on principles so strictly spiritual and indestructible, and starting legitimately

\* *Ferguson, Hist. of Architecture, I. 292.*

from aims so pure."\* These principles rendered impossible slavery, caste, aristocracy, kingship; and it was a departure from the normal idea of the theocracy that brought the Jews first under the misrule of kings, and then under the tyranny of the Sanhedrim. The theocratic principle, indeed, has been perverted to enormous abuses, through the claim of particular men or classes to rule by a prescriptive "divine right," and the attempt to enforce their will by the sanctions of the divine government. But the principle of governing in accordance with absolute justice, is the justifying ground of all government, and would be the perfection of any government. A pure Theocracy would be *a People governing themselves in equity, by virtue of the allegiance of each member of the community to the supreme law of righteousness, the will of God*. Our Declaration of Independence rests the right of popular government upon the equality of all men before God, and their inalienable endowment of rights from the Creator; and so the very foundation of our political society, that which gives it right to be, is the theocratic principle.

(2.) A Popular Government can be maintained only through reverence for law, which is founded in the moral convictions of the people. That reverence for names, traditions, office, rank, that loyalty to a person or a family, that fear of power, which in other forms of society are such helps to government, in a free nationality must give place to simple reverence for law, and loyalty to the constitution as to the ideal sovereignty. Take away that feeling, and the nation will plunge into anarchy or succumb to despotic usurpation. But if law be regarded as a mere expedient for government, or the variable utterance of the will of the majority—if like the Fugitive Slave Law, it rouse the sense of injustice, or like the Whiskey Tax tend to bring the authority of government into contempt—the very foundation of the republic is subverted; and instead of resting upon the granite pillars of justice, it totters upon piles set in quicksand. Reverence for law must be inspired by the sense of religious obligation, and can be preserved only by keeping the laws in harmony with the natural sentiment of justice.

Moreover, the government itself must be held responsible to law by the sanction of an oath. But an oath is without meaning or validity save as an appeal to the Supreme Being, whose punitive justice is invoked in case of perjury. The House of Representatives solemnly impeached the President upon the charge of violating his oath to support the Constitution. There is then a something higher than the Constitution, by which we hold the government itself to its allegiance to law. To whom, then, to what is that oath rendered? To blind fate? to blank nothingness? to abstract, ideal virtue? Nay; in the words of Andrew Johnson, "There is somewhere in the universe an eternal law of right, and a God who will vindicate it." By that law the President is sworn.

When the Roman Senate had found Catiline guilty of conspiracy against the republic, Cæsar opposed the infliction of the death-penalty, because, said he, "after death there is no more punishment for sin, neither is there any reward for virtue." The logical consequence of this denial of responsibility after death was the assassination of Cæsar himself. Both government and people will plunge headlong into crime and destruction, if once they cut the tie that binds man back to his Creator—which is the substance of religion.

\* Ewald, History of Israel, English Ed., p. 560.

(8.) The religion of the Bible alone can supply adequate moral sanctions to the laws and institutions of a free commonwealth. Religion we must have, if we would have a free and just government; and in religion our choice must lie between Christianity and naturism or some form of philosophic deism. But these last fail at precisely the point where they vaunt their superiority as religions of humanity: in providing for the "Rights of Men." Any plea for rights which ignores the divine command to love one's neighbor as one's self, must presently expend its force within the narrow limits of temporal interests; it rests upon selfishness, upon policy, upon abstract morality, upon a vague generalization of humanity. But when all such talk of rights is exhausted, Christianity comes in to speak of *duties* which are higher than rights, which give to rights their validity, and put them under protection of divine authority. Christianity enjoins justice by the law of God; teaches equality by community of origin and of interests before God, and recommends fraternity by the example of unselfish love in Christ. Even Robespierre warned the convention of '93, that by abolishing religion and its sanctions, they undermined in the souls of men the very sentiments of faith, justice, and reverence upon which the plea of liberty, fraternity, equality was based. They cast away all moral sanction of political rights, and thus lost the capacity for maintaining those rights themselves. A despotic government may suppress a bill of rights; a revolutionary junto may trample out in blood the rights that the people had wrung from despotism; but the obligation to justice and humanity cannot be extinguished nor suppressed, and despotism, spiritual or temporal, fears nothing more than a free Bible, and the free equalizing spirit of the gospel, which makes justice and humanity a duty, enforced by the awful sanctions of God, the maker and the judge of all.

The principles of the gospel gave shape and fibre to our beginnings as a people. Puritanism was the exaltation of humanity, through that divine sonship which sets the man above priest and king, and makes church and state no longer masters of his servile homage, but ministers to his dignity as a personal soul. That principle, wrought into the life of the people, in time necessitated the American revolution; "whose highest glory," said John Quincy Adams, "was this: that it connected in one indissoluble bond, the principles of civil government with the principles of Christianity;"—declaring that to secure the rights of man as based upon the laws of his Creator, was the end for which governments were instituted.

Of late, however, the pretension has been put forth that, inasmuch as the homogeneous society of our primitive colonies has been displaced by the commingling upon this soil of millions of people of different creeds and customs, "the future of this world-republic demands the abandonment of the primitive basis [*i. e.* the religious principle in legislation] adopted by colonies and states in their infancy, for a broader, for a universal basis." The fallacy of this demand for the renunciation of the religious principle by the political society, lies in confounding the enactment of religious laws by the civil power—which our constitution wisely forbids—with the recognition of the higher law of justice and of the fundamental principles of ethics, without which neither government nor society itself could exist. What broader, more universal basis can a world-republic demand than this: that, all men being *equal before God*, the community is bound to protect the rights of *each with equal justice*, and to consult the welfare of *all*? But this is the



first law of Christianity, or, if you please, the "theocratic principle," avowed in our Declaration of Independence as "the law of nature and of nature's God."

And what but this religious principle of allegiance to right shall hold together the people of this nation, when they shall have become a hundred millions, occupying fifty states, and belting the continent with a line of cities—its extremities the depots where two oceans shall discharge the commerce of the world? Shall they be held by a national history, in which they have no community of origin? by a Constitution which of late has manifested a fateful facility of change? by the attractions of mineral wealth that draw the New Englander, the German, the Celt, the Chinese by one magnetic force to a common strife for gain? by the agglutinative properties of divers commercial centres, in jealous competition with each other? by rival railways stretching from the Atlantic to the Pacific? Except there be in the hearts of the people that supreme allegiance to almighty God which shall maintain the sanctity of law, as formulating justice and assuring equity, the sanctity of the oath as binding citizens and government to a higher power, the sanctity of marriage as preserving the family the normal unit of society, the sanctity of religion as the expression of the soul's superior worth, the sanctity of the Sabbath rest and worship for the behoof of all moral, social and industrial interests—except there be this tie of a common religious sentiment, the bonds of political alliance and the iron bands across the continent will be but ropes of sand.

We stand before a future, vast, momentous, appalling—big with opportunity, with possibility, with destiny! The millions will come, are coming, are even at the door. The cities will rise, are rising, as by enchantment in a night. The railways will be built; already the tramp of the buffalo gives place to the thunder of the train, and the whoop of the savage to the whistle of steam. The mines will be worked, and yield such wealth as India and Peru have never known; treasures of lead and copper, of silver and gold, and more than all, of iron, man's earliest, most varied and faithful servant—"the soul of every other manufacture, and the mainspring of civilized society." But all these constituents of material greatness, whose bare statistics puzzle the brain, will bring with them elements of corruption and disintegration which must be counteracted by a vitalizing moral principle. The fate of the American Republic is no longer within the power of constitutions and laws, of statesmen, generals and armies, but of her Christian people. These have committed to their trust, that gospel whose regenerating, sanctifying power in the hearts of millions, shall prove the organic, unifying, preservative power in our vast free commonwealth. This must stay that contagion of European luxury which is fast corrupting our Eastern society; this must regulate by sober thought and noble aims, the eager, restless, mammon-seeking West; this must lift to a just conception and use of liberty, those of other nations who have come hither for an unbridled freedom of opinion and of manners; this must gather the broken and hostile elements of Southern society, the acrimonious master, the unregulated freed-man into a new combination based upon essential manhood and Christian brotherhood; and this must fuse together all sections, races, rivalries, in one vast commonwealth of peace and good-will.

For the diffusion of the gospel and its practical efficacy must we therefore *pray and plan, and labor, and give*, with a zeal and consecration correspond-

ent to the urgency of the work, and the vastness of the responsibility. A church by every depot where the railroad is opening new avenues of population; a preacher in every settlement where pioneers have halted in their march upon the wilderness; a Sunday school in every hamlet that dots the prairie or clusters on the slopes of the mountain; a Bible in every house, and with these, all personal agencies that Christ has blessed for bringing souls into his kingdom! This Home Missionary Society must have twice its nine hundred preachers and three times its two hundred thousand dollars for their adequate support, if it would keep abreast of the waves of population, of enterprise, of material forces, of riotous energies, that already dash against the Rocky Mountains, and force new outlets for the swelling life of the nation to the shore of the Pacific. Left to its own action, that flood will be marked by a track of violence and erosion like the waters of nature in the drear and desolate cañons of Arizona. We must hem in the tide betimes with barriers of righteousness, must sow the waters with the bread of heaven; till calmly settling into the virgin soil, these very impurities shall be transmuted into a chemistry of life for that Holy Seed, which is the "substance" of all growth, grandeur, and power, in a nation chosen of God.

NOTE.—Since the preceding pages were in type, the author has met with a striking confirmation of his view of the inadequacy of suffrage as a safeguard of liberty, in the *Westminster Review* for April, 1868. In an article on "Modern Notions of Government," this noted organ of Liberalism says: "The classes to which the suffrage has now, for the first time, been extended, are conspicuously wanting in those qualities, moral and intellectual, which go to form good and efficient citizens. In some quarters we have been charged with treachery to our Liberal sentiments for holding these views. . . . It is because we believe strongly, and not without enthusiasm, in the root principles of democracy that we would raise a warning voice against any such sanguine hopes in the value of mere democratic forms as would prevent the population being trained in the special way a democratic constitution demands. . . . But in order to bring about a true liberation of the whole people, it serves little to cry out that they are free already. . . . Nor is it of any service to hold out mystical anticipations that however ignorant, besotted, or immoral may be the individual members of a constituency, yet when acting in a body they will be suddenly gifted with a wisdom and self-restraint of which no tokens whatever are at present discernible. . . . It is quite possible, and only too probable, that untaught multitudes might impetuously operate on Government in a way forever suicidal to their own improvement." The last two sentences are from the January number of the same review, where the writer argues that these "dangers of democracy" must be averted by "a very wide and pervasive system of national education," and by a "prevalent consciousness of moral obligation."

## MISSIONARY INTELLIGENCE.

### COLORADO.

*From Rev. N. Thompson, Boulder, Boulder County.*

#### Church Erection.

Church-building has been my theme of late, and I must tell you about it. We thank God that our expectations are fulfilled, and now we worship Him in his own house. *It is not yet finished*

—very far from it—only advanced to a usable condition. But, in these difficult times in Colorado, we think that even this is accomplishing a great deal. I trust the frontier churches that have our experience in this matter are few. But we do not propose to get into that farther difficulty—a "church debt." I think that, by the 20th of May, the last dollar of our indebtedness will be



paid. I speak the judgment of others in saying, that I think few churches have been built in the West for which a smaller amount of money has actually been paid in proportion to the worth of the edifice, than for our own. I assure you that, after two and a half years' worship in kitchen and school-house, we rejoice to meet in our own church edifice, though the walls are yet naked bricks and stone. People understand, perfectly well, that every church and every community should have its meeting-house. Those of them who are without personal interest, or who are too independent (wicked rather) to conform to the respectful outward observance of the Lord's day, will say: "When there is a place for meeting, we'll go. We do not want to go to somebody's kitchen or the school-house, those are no places for service. Back in the States, we used to have a meeting-house and good music. That's the way things should be; and when you get them here, you'll find that people will go to meeting here as well as there. A good many people go to meeting there who are not religious. If you are going to get them out to meeting here, you must afford them some inducement to go." In our efforts to bring the people to Christ, we need to be mindful that it is the blessing of the Lord that giveth prosperity; and yet it is ordinarily true that certain means must be employed by us, his servants, else they will not hear.

Our house is yet in nowise as comfortable and attractive as those which the people have left behind; still, it is the meeting-house, and for the three Sabbaths we have worshiped in it, I have seen some there whom I have never seen at meeting before. Not long since, one man, who has never been to meeting here, said to me, "We shall have to go to church when you get the house, and when you get it done, I will rent a good pew." Now we know very well that the vitality of our faith does

not depend upon a good-looking meeting-house, a well-trained choir, and a comfortable pew. At the same time we feel that we "sing the Lord's song in a strange land," unless we here build his temple and call the people to witness that even here is the Jerusalem of their faith.

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## DAKOTA.

*From Rev. E. W. Cook, Yankton, Yankton County.*

### First Things.

Three months have elapsed since I came to Yankton. For several weeks, and until three weeks since, I was very unfavorably situated in respect to a preaching place. I was compelled to preach in the Episcopal Church at 3 o'clock P. M., while that congregation held service morning and evening and had a Sabbath school at 2 o'clock P. M. Yet the attendance was fair.

Four weeks ago the Capitol building changed owners, and I secured the lower room, 21 x 30 feet, the owner giving the rent for one year, if I would seat it so that it could be used as a place of public meetings. It contained nothing but a platform, six feet square. We needed seats, lamps for the room, desk, lamps for the desk, curtains, carpet for the platform and an organ. I started a subscription paper, and have raised \$152. I hired a carpenter to make 20 seats. The desk I made myself—a rough table, covered with velvet. On the table is a box covered with velvet—the whole, with two handsome lamps, making an arrangement not only neat, but rather *handsome*. My performance in that line has been highly complimented. The lamps, curtains, carpet for the platform, I arranged myself; in fact I have done *every thing* except make the seats and our place is complete, except as to an organ, which we have ordered and are daily expecting from Chicago.

We also have a *bell*. An old steamer

was broken up on the river last fall, and the bell, weighing about 400 lbs., came into the possession of one of my people, and he has rigged it on the top of the building, so that we take the lead of our Episcopal friends in the matter of a bell—they having a church *edifice*, but cannot make the *noise*.

### Busy and Happy.

I have to multiply myself to meet the emergency. I am not only preacher, but sexton, bell-ringer, Sabbath school superintendent and chorister, and have a fine Bible class. I have no time to be homesick or lonely; and have hardly seen a gloomy day since I came here. I would not exchange Yankton for any other spot on earth, till I have seen a church built and dedicated. To say I am *happy* here in my work, does not begin to express it. The prospect of planting a church here, and bringing it up to the point of self-support, is unspeakably attractive, and I rejoice in it "with joy unspeakable and full of glory." I believe, with all my heart, that God will give me a precious harvest of souls here, some time; and every sermon is written as if the Lord Jesus was standing at my side and dictating it for this very purpose.

### Prospects of Yankton.

Those who have been here for years have conflicting anticipations—some thinking it will *never* be a place of more than 3,000 or 4,000 inhabitants, others prophesying a large population. The territory in this region is being taken by actual settlers, at the average rate of 20,000 acres a month, as appears from the records of the land office. This will make a large agricultural community, in time, and there is no centre of trade but this, for a long distance.

The country around now is of wonderful beauty. It is the rolling prairie, and carpeted in all directions with the richest green—one wide expanse of ver-

dure, like the most fertile of Eastern meadows, only so much vaster, and stretching away in endless beauty. The prairie, on whose border we are, has an extent of about 400 by 600 miles, and it was only a few years ago that the vast herds of buffalo were ranging it; they have now receded some hundreds of miles further westward.

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## NEBRASKA.

*From Rev. C. Little, Lincoln, Lancaster Co.*

### The Prospect.

The future of Lincoln brightens, each month. Its growth this year may not be as rapid as some have imagined, but will probably be as great as we could reasonably desire. When I was here in November, there were within the town limits, only nine dwellings; now there is a population of about 400. Next year, with a railroad approaching, and State lands in the county thrown into market, we anticipate a more rapid increase. Now is the time to lay foundations. If ever Congregational principles are to prevail in this State, now is the hour and this the place to strike.

### The Need.

We need help. These central States will soon be filled with a vast population, exerting influences for weal or for woe, upon the other parts of the country. We are in the heart of the nation. If the other members of the body wish to be healthy, safe, and prosperous, they must see to it that the heart is right. This will not be, unless the East will freely give us men and money to reproduce here Eastern institutions. In no other way can the East protect herself and retain her influence.

We need now a few good men, with some capital, who will come and labor with us to build up here, and eventually through this State, churches, schools, academies, and colleges, such as have made New England the pride of all her

sions. We shall have many obstacles. We are all poor. The devil is at work. Drinking saloons multiply, profanity and Sabbath-breaking abound. Pray for us!

### KANSAS.

*From Rev. R. D. Parker, Manhattan, Riley County.*

#### Preaching in a Saw-Mill.

Last Sabbath, with the aid of Messrs. Cordley, Liggett, Guild and Bascom, of Illinois, I began service at Rocky Ford, the "Lowell of Kansas," four miles above here on the Blue. A great saw-mill was filled with people, and, amid the roaring of the waters, we consecrated it to Christ. With the aid of my lay members, I design to sustain this appointment, hoping to reach the workmen and residents of that vicinity. But, we are somewhat hampered by people of this town going up—fifteen wagon loads from here were there last Sunday. I hope the novelty will cease, for I think we can reach those people best when they are by themselves.

#### A Grateful Review.

The meeting of the General Association with us, during the past week, has been a precious season. Over eighty ministers and delegates came up to the feast, and the Lord was with us. Some came over two hundred miles, and even ladies spent a night upon the prairie. The reports of revivals among the churches were thrilling. Since January 1st, God has been present in Kansas in mighty power. My heart has been almost too full for utterance. I was one of the little band that gathered in the school-house here at the meeting of the General Association ten years ago. Rev. C. E. Blood, whom the Lord has taken, was then pastor of this church, and Messrs. Lamm, Woodford, Cordley, Bodwell, Morse and myself, were the *ministers present*. We knew we were

at work upon the foundation, but we little realized the magnitude of the temple. Three of us were appointed trustees for a college, and now "Lincoln" comes up, ready to graduate its first class, and rejoicing in a mighty outpouring of God's spirit. Then we planned the *Congregational Record*, and now, in a large bound volume, we have ten years of the most eventful history that has befallen any State. Then we hardly filled two small wagons, now I welcome fifty delegates from the cars, who, instead of travelling hard, three days, took breakfast at home, and tea with us; and thirty others come with teams, from back settlements, the names of some of which we learn for the first time.

I am very grateful that the Lord turned my face toward Kansas, and that he has cast my lot amid such a band of faithful, self-denying, successful missionaries, and that the Master has raised up such a Society as yours, to be the Joseph in this land of spiritual famine.

### MINNESOTA.

*From Rev. L. S. Griggs, Owatonna, Steele County.*

#### The House of Worship.

The prospect is cheering of the early completion of our church building. Some persons in the community thought us rather immoderate and imprudent in attempting to build so large a house. But we find it is not at all too large. Since leaving the school-house, we have had congregations twice as large as formerly. We have an attendance now of 200 to 250; and our Sabbath school, for the past two months, has averaged 140.

#### How to get Acquainted.

I have felt very sensibly at times, since I came to Owatonna, the want of a thorough acquaintance and sympathy among the members of our church, and

I have been endeavoring, lately, to bring about a better state of things in this respect. As a chief means of effecting this desirable end, we have instituted a monthly meeting, held on the Saturday preceding the first Sabbath of every month, and the church has adopted the rule that every member is expected to be present at every meeting (unless unavoidably detained), and take part in the services. At the first meeting, I called upon the first person by name, and then upon the next in order, and so on, having in most cases only to direct my eye to the brother or sister whose turn it was. All of the seventy or eighty present, with two or three exceptions, spoke a few words. Occasionally a brief prayer was offered, or a verse or two sung; and the meeting proved a very happy and profitable one.

From Rev. P. Litts, Elgin, Wabashaw Co.

#### Revival.

During the month of March, I held a protracted meeting at my preaching station, three miles from Elgin. For a week or more my congregation, though large, was composed entirely of impenitent persons, and during the entire time of the effort there were none present to take an active part in the meetings, until the Spirit of the Lord was poured out, and the ungodly found salvation from sin in believing on the Lord Jesus Christ. One family, in particular, joyfully received the gift of the Holy Spirit, six of whose members are rejoicing in hope of a blessed immortality beyond the grave. The work was not extensive, but we trust a good one. Eleven persons have made a public profession of faith, nearly all of whom we expect to receive into our church at our next communion season.

My work at Forest Mound has become more encouraging, and the congregations are increasing there as at Elgin—where, at our last service, several had to leave for want of room.

#### IOWA.

From Rev. G. W. Palmer, Polk City, Polk County.

#### Ingathering.

In my last I think mention was made of the revival through which we passed during the winter. At our last communion, the first Sabbath in May, twenty-four were received into the church, twenty-two of them by profession. At the next communion more are expected to come in. The examination for connection with the church was, on the whole, remarkable for the promptness and intelligence of the answers of candidates. A young people's prayer meeting is well sustained, and nearly all attending it are connected with the Sabbath school. One of the number has become a missionary, and opened a Sabbath school in her own house, although she has a considerable family to care for. The protracted effort of the winter effected a considerable change among the people. Meetings are better attended, the Sabbath is much better respected, and the entire prospect is much more hopeful.

From Rev. S. J. Whiton, Wittenberg, Jasper County.

#### Self-Supporting.

This quarter completes a year since I entered this field. When I came, the church numbered sixty-five. During the year fifty-eight have joined us, making our present number 120. A year ago we worshiped in the College chapel; now we have a commodious and beautiful church. Last year more than half of my salary was paid by your Society; this year \$200 have been added to it, but we shall ask no aid from you. I am sorry to leave your employ so soon, yet rejoice in the reasons that cause the separation. I declined a unanimous invitation to settle here, hoping to leave this spring for a new field in the "regions beyond."

under your commission; but I have not been able to resist the importunities of the people, and the advice of brethren in the ministry, to stay at least another year. I hope, however, to be none the less a missionary than if commissioned by a dozen Societies. We thank you sincerely for the aid afforded us last year. The Eastern churches can hardly realize the magnitude of the work you are doing among the young, but rapidly-growing churches at the West.

#### Retrospective and Prospective.

The past year has been a precious season to us. The revival which began in December, of which I wrote you in my last, can hardly be said to be over. True, we have fewer meetings now, and conversions are not so numerous, but God is with us still. It has been a peculiarity of this work of grace, that it began quietly, continued quietly, and does not speedily end. O what memories cluster around these winter months! Jacob's ladder has stood in the midst of us and angels have come and gone upon its shining steps. Jesus of Nazareth has been our constant guest. Yonder humble school-room, with its straight-backed seats and narrow platform, has been like the gate of heaven to many a soul. The crowded chapel has seemed as the mount of God, and the new church, whose opening was marked by a precious communion season and the admission of forty-six new members, is rendered forever dear to our hearts by hallowed scenes.

We look forward to the future with courage and faith. A church which God has so richly blessed, ought surely to possess an ardent missionary spirit. Such, I trust, is in a good degree the case. Many of the dear brethren and sisters are earnest and gifted workers for Jesus. Among the brethren are two ordained ministers, efficient helpers in preaching at the out-stations. We have a portion of our summer campaign arranged. We maintain three weekly

prayer meetings, four Sabbath and preaching at various places. In this way the whole surrounding is canvassed for Jesus. God gives the seed thus sown with prayer tears may spring up and bear life eternal!

#### Children's Meetings.

Some of our children's meetings have been precious and profitable seasons. We began them with the hope of reaching the children more directly, and the result has not disappointed me. Meetings have been conducted as informal as possible. I have talked—not preached. The dear boys and girls also have talked and prayed with much freedom. The manifest presence of God, in their simple words, deep feeling and tears, have greatly moved my heart. Nearly all who have attended have found hope in Christ, and many give evidence of a real change. The children sing, "WORK FOR JESUS," and they put it out among their schoolmate friends. My heart was touched at the last meeting, when one dear boy, in language and with many tears, begged me to pray for his teacher, and he said, "does not pray in the school."

Have not the children been too neglected by ministers and Church workers? It seems so easy to lead them to Jesus—not by those sentimental stories that some who address schools are so prone to relate, but by telling the simple story of the Gospel. The gospel, pure and simple, has more power than any thing else to reach the human soul, and especially the child's soul. I wish I could say to our brother Home Missionaries, "work more to bring the children to Christ."

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From Rev. O. Emerson, Jr., Sabersburg, Pa.

#### Overworked.

The writing of my last report was followed by an attack of illness.

compelled an entire suspension of my labors for three weeks. It was the result of labor and exposure during the winter months, beyond what my constitution could safely bear. For some days it seemed doubtful whether it would not be the close of my earthly work. But I recovered more rapidly than was expected, and have since been better than for months previous. The entire rest attending my convalescence, was in many ways a decided advantage. The bad roads and high water attending the breaking up of winter, make these spring months least favorable to such work as mine.

#### The Western Fever.

The prevalence of the "western fever" is the most discouraging feature of the situation. But this scattering abroad of his disciples has always been the Lord's method of diffusing his truth, yet this weakening of the churches, by dispersion, makes more and more hopeless the prospect of supplying each church with the entire labors of a minister. Whatever disadvantage may attend the plan, there is no hope in reference either to men or money to sustain them, unless two or more churches divide among them the labors of a minister.

From Rev. H. Adams, New Hampton, Chickasaw Co.

#### The Catholics.

The Catholics have published proposals for building a church here. There are but two families in town in sympathy with them, but they will do their best to secure settlers of their own belief. Should they succeed, they may make us some trouble. We see plenty of evidence that, if they had the power, all matters would have to be according to their will. Only last week, report says that one of the families in town disowned an adopted boy because he would not attend the Catholic meeting, and join the church. *The boy says*

he has read the Bible through, and that he "cannot find a passage which directs any one to go to the priest for forgiveness of sin." He asked them, "Where did the priest get his authority?" "From the bishop." "Where did the bishop get his authority?" "From the pope." "Where did the pope get his?" "From Jesus Christ." "Then," said the boy, "*I guess I'll go to headquarters.*" But perhaps God is sending the Romanists among Christians, that they may learn the gospel. Certain it is, that civil and religious freedom has, in a great many instances, been instrumental of good to them.

#### Additions.

On the first Sabbath in April we admitted twelve to our church; and on the first Sabbath in May, four more; making twenty who have joined since the year came in. Many of these are among the best educated and most influential of our people. Seventeen of the twenty united by profession. At our next communion we expect to receive several more.

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#### WISCONSIN.

From Rev. J. W. Harris, Evansville, Rock County.

#### "To the West."

The past quarter has been one of peculiar trial to myself, because of a difficulty with my eyes, causing much suffering, and compelling me to be absent from my people, for a few weeks, for medical treatment. It has also been a period both of trial and encouragement to the church. We have been called to part with some of our best and most beloved members who have gone to the "far West." They were here when I came, and have most cheerfully and faithfully sustained and labored with me through the six years of my stay. It costs a Home Missionary sorrow and tears to part with such friends



and colaborers. Last-Sabbath was one of unusual interest. Five were received into the church—three by letter, and two on profession. The communion season was the last we expect to enjoy together on earth. Though

“Tears unbidden bedimmed our eyes,  
And sad the thoughts of parting ;”

yet were we drawn still nearer together and to our blessed Lord, by tender recollections of the past, and cheered by the prospect of a future reunion above.

#### Six Years' Work.

Six years ago I found here a little church of five members—one of them male—without anything they could call their own, as an organization, except a few Sabbath school books. Since that time an ecclesiastical Society has been organized, a site bought, and a house of worship built and paid for (with the help of \$400 received from the Congregational Union), and thirty-four received into the church. I leave them with a membership of twenty-five, with a good house of worship, carpeted and comfortably furnished, a good cabinet organ, and nearly free from debt. True, this is but little ; and yet we cannot but hope that, by the grace of God, we have been permitted to lay the foundation for a more efficient spiritual work in the future. It has cost us all much of effort and sacrifice, but we have ever found those words of the Master to be true : “ Whosoever will lose his life for my sake, shall find it.”

The ladies of my congregation have been my main dependence, in every department of labor. Year after year they have planned, toiled and sacrificed. By their own independent efforts, they have put about \$1000 into the church, besides paying some debts and doing much every year, for the minister's salary. They have a noble record, and are worthy to live in the grateful recollections of all lovers of good society. *I never expect to find another such a band of workers.*

Please accept our sincere thanks for your continued care and kindness to myself and this Society during these years of toil and trial. Without your help we could not have carried forward the work here. Every year your cheering words and helping hands have inspired us with new strength and hope.

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#### MICHIGAN.

*From Rev. N. D. Glidden, Eaton Rapids,  
Eaton Co.*

#### Love for His Alma Mater.

I have been so long associated with you, my ministry has been so much a missionary work, and I have received so much hearty sympathy from you, amid all the dark and strange experiences of the last three years especially, that the writing of a quarterly letter has become far more a privilege to me than a duty. My attachments to my people are very strong and precious, but as dear a bond of friendship binds me to your Society, and with reason. Its aid enabled me to enter the ministry with a small and feeble church, which could not have lived without it, and to grow up with it to a good and noble work. During my entire connection with your Society, now nine years, while I have received from it the smallest pecuniary aid which would enable me to go forward in my work, I have felt that I have received all that was compatible with the advancement of Christ's kingdom in other places. In addition to this pecuniary aid, and better than that, I have felt the pulsations of your hearty sympathy with me and my brethren. This has encouraged and strengthened me in every embarrassment and toil, and in the dark waters through which I have twice passed, has been as oil to the bruised spirit. I am sure the church and the ministry have a right arm in the American Home Missionary Society. God bless it!



## MISCELLANEOUS.

**Waiting an Opportunity.**

The following brief note, received by a Wisconsin pastor, from one of the female members of his church, sufficiently explains itself:

*Dear Pastor:*—Please find enclosed five dollars, which I have kept by me for the last five or six months, waiting an opportunity to give to Home or Foreign Missions. Now, lest among the multiplicity of calls for money, this should slip through my hands—as its mate has done, saved for a similar purpose—I pray you place this in the Lord's treasury, and oblige

ONE OF THE SISTERS.

The pastor feels unwilling to give his name. The lesson is a salutary one, which a great many pastors would do well to heed. They are too timid—have too little confidence in the faith and benevolence of their people. There are thousands of “five dollars” laid up, and “waiting an opportunity” of passing into the Lord's treasury, to be scattered like manna, around the tents of the Home Missionary in the wilderness and on the prairie. The fault is often with the pastor. He does not give the people a chance. Let every Congregational church in the land “go through with the motions” of a collection for the Home Missionary cause before next May, and her income would be more than doubled. The agents of this Society not being specifically collecting agents, the duty is all the more laid upon pastors to see that the annual collection for this object is taken. It is a shame to us that so many “five dol-

lars” should be waiting to go out on their mission of mercy. We know one pastor who has decided not to be open to rebuke again in this way.

PASTOR.

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**“If I Were Rich.”**

How many thousands have said in their hearts, Oh, if I were as rich as such a one, how would I multiply the streams of my bounty; I would do nothing else than employ my wealth in doing good. But all such talk is vain; the process of becoming so rich would expose you to the fiercer heats of temptation, consuming all benevolent affections. The process of increasing wealth, without the outgoings of benevolence, is a process of confirming a feeling of poverty, a grasping desire for more, which, like the grave, will be ever crying, Give! give! A case has been known of a man at the age of threescore and ten, with his hundred thousand dollars, free from debt, and well invested, and yet crying like a child in apprehension of a possible experience of poverty. And this state of feeling was induced by a most natural process, by a mind given up to the passion of accumulating, without the counter-process of distributing. This is an invariable result of human experience in like circumstances, and it shows the importance of some law of conduct to keep our benevolent activities in use. Our condition is like that of a leaky vessel, which needs the constant labor of the pump in throwing out, to prevent its being submerged.—*Rev. Parsons Cooke, D.D.*

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**APPOINTMENTS IN JUNE, 1868.**

*Not in commission last year.*

Rev John L. Atkinson, Postville, Iowa.  
Rev. Lyman D. Boynton, Waukon, Iowa.  
Rev. Sylvester D. Storrs, Glenwood, Iowa.

Rev. H. B. Swift, Rome, Wooster and Glasgow, Iowa.  
Rev. A. L. P. Loomis, Elkhorn, Wis.  
Rev. James F. Taylor, Saugatuck, Mich.  
Rev. Moses M. Longley, Greenville, Ill.

Rev. John A. Palmer, Nebraska and Gridley, Ill.  
 Rev. Wilson D. Webb, Arcola, Ill.  
 Rev. A. F. Gayton, Hobart, Ind.  
 Rev. J. C. Burnell, North Madison and Unionville, O.  
 Rev. John M. Thomas, Ironton, O.  
 Rev. J. A. Farrar, Knoxville, N. Y.  
 Rev. Cyrenius Ransom, Wadham's Mills, N. Y.

*Re-commissioned.*

Rev. James W. Brier, Clayton, Nortonville and Somerville, Cal.  
 Rev. Charles H. Pope, Benicia, Cal.  
 Rev. Luman C. Gilbert, East Prairieville, Minn.  
 Rev. N. A. Hunt, Vernon Center, Minn.  
 Rev. William Leavitt, Minneapolis, Minn.  
 Rev. Abel K. Packard, Anoka, Minn.  
 Rev. Philo Canfield, Washington, Iowa.  
 Rev. Thomas W. Evans, Flint Creek, Iowa.  
 Rev. Samuel N. Grout, Monroe, Iowa.  
 Rev. George W. Palmer, Polk City, Iowa.  
 Rev. Giles M. Porter, Garnaville, Iowa.  
 Rev. William J. Smith, Alden, Iowa.  
 Rev. Sidney H. Barteau, Plymouth, Wis.  
 Rev. James W. Harris, Evansville and Cooksville, Wis.  
 Rev. John M. Hayes, Big Spring and Briggsville, Wis.

Rev. James Jameson, Albany and Magnolia, Wis.  
 Rev. John O. Sherwin, Menomonie, Wis.  
 Rev. Cyrenius N. Coulter, Hartland and Osceola, Mich.  
 Rev. Danforth L. Eaton, Ada and Cannon, Mich.  
 Rev. William H. Osborn, Augusta, Mich.  
 Rev. Samuel Phillips, LeRoy, Mich.  
 Rev. Edwin W. Shaw, Leslie, Mich.  
 Rev. Levi P. Spelman, Portland, Mich.  
 Rev. Charles Spooner, Lexington, Mich.  
 Rev. Leroy Warren, Elk Rapids, Mich.  
 Rev. Edwin G. Bryant, Atkinson, Ill.  
 Rev. Thomas Gillespie, Riley, Ill.  
 Rev. William C. Merritt, Dallas City, Ill.  
 Rev. Henry G. Pendleton, Chenoa, Ill.  
 Rev. Joel G. Sabin, Seward, Ill.  
 Rev. Pliny F. Warner, Como, Ill.  
 Rev. James Watts, Harvard, Ill.  
 Rev. Levi Wheaton, Poplar Grove, Ill.  
 Rev. Lewis Wilson, Montgomery and Hart Township, Ind.  
 Rev. Tertius S. Clarke, D.D., Canfield, O.  
 Rev. William Irons, Plain and Bowling Green, O.  
 Rev. Thomas O. Thomas, New Albany (Hope) and Columbia Centre, O.  
 Rev. Henry D. Lowing, Conneaut, Pa.  
 Rev. Charles Barstow, Hamilton, N. Y.  
 Rev. Ward L. Hunt, North Collins and Eden, N. Y.  
 Rev. John T. Marsh, Harpersfield, N. Y.

## RECEIPTS IN JUNE, 1868.

## MAINE—

Freeport, Mrs. Sarah A. Hobart, \$10 00

## NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,  
 Treas. N. H. M. Soc.—  
 Fisherville, Dea. A. Harris, 10 00  
 Candia, Richard H. Page, 5 00  
 Dover, on account of Legacy of William Woodman, by T. J. W. Pray, Ex., 1,000 00

## VERMONT—

Vermont Dom. Miss. Soc., by C. W. Storrs, Treas., 500 00  
 Berlin, Truman Perrin, 10 00  
 Bridport, legacy of Mrs. Martha Claves, by N. S. Bennett, Ex., thro' C. G. Tilden, less Gov. tax, 564 00  
 Grand Isle, Cong. Ch., by Rev. O. G. Wheeler, 5 00  
 Middlebury, Bertha, \$10; A Friend, \$5, 15 00  
 South Hero, Cong. Ch., by Rev. O. G. Wheeler, 13 00  
 Swanton Center, Mrs. Amos Skeels, 15 00  
 West Addison, K. S. M., 2 00

## MASSACHUSETTS—

Mass. Home Miss. Soc., by Benj. Perkins, Treas., \$1,000 00  
 Amherst, on account of Legacy of Dea. Aaron Lawrence, by R. M. Hinley and Rev. J. G. Davis, Ex's., less Tax, 470 00  
 Cummington, William Packard, 2 00  
 Hampshire Miss. Soc., by E. Williams, Treas.—  
 Hadley, Russell Ch., \$64 71  
 Haydenville, Cong. Ch., to const. Esborn Sharp a L. M., 33 31  
 Huntington, First Cong. Ch., 21 40  
 North Hadley, Cong. Ch., 23 00  
 Southampton, Females, 9 00 151 42  
 Hampshire Co., "From an old Friend," 500 00  
 Housatonic, B. W. Turner, 3 00  
 Marion, First Cong. Ch. and Soc., by N. Briggs, 18 00

South Amherst, Cong. Ch. and Soc., by R. B. Bridgman, 20 00  
 South Hadley, Teachers and Pupils of Mt. Holyoke Sem., by Miss Helen M. French, to const. Miss Elizabeth D. Ballantine, Miss Susan M. Clary, Miss Elizabeth B. Prentiss, Miss Julia A. Goodhue, Miss Annie Dearborn, and Miss Elizabeth M. Bardwell, L. M's., 120 00  
 Westhampton, North East Sewing Circle, by Harriet F. Clapp, \$12 00  
 Worcester, Salem st. Cong. Ch., Ladies' Soc., by Sarah B. Earle, 4 00

## CONNECTICUT—

Center Brook, Cong. Ch., by S. M. Pratt, 43 45  
 Colchester, Master William Robinson, 50  
 Cromwell, A Friend to the Cause, 5 00  
 Derby, First Cong. Ch., by L. D. Sanford, Treas., 50 42  
 Fair Haven, Ladies' Soc., by Mrs. H. H. Griswold, 2 00  
 Hebron, Cong. Ch., by Rev. C. H. Gleason, 15 00  
 Killingworth, J. L. H., 2 00  
 Lebanon, First Cong. Ch. and Soc., by H. Talcott, 72 84  
 Mansfield Center, Mrs. S. M. Dewing, to const. her a L. M., 30 60  
 New London, Mrs. Henry O. Ames, 10 00  
 North Bransford, James F. Linsley, by E. F. Rogers, of wh. \$30 to const. Lucy A. M. Rogers a L. M., 50 00  
 North Cornwall, Benev. Assoc., by E. D. Pratt, 30 06  
 Stratford, Col. G. Loomis, by O. R. Kingsbury, 5 00  
 Waterbury, Mrs. Laurana North, by T. F. Richards, to const. Mrs. Ellen J. Williams a L. M., 30 00  
 Watertown, Cong. Ch., by A. P. Baldwin, 33 00

## NEW YORK—

Received by Rev. L. S. Hobart—  
 Homer, Ladies of the Cong. Ch., bal. of coll., \$11 61  
 Tully, Almon Brewer, 5 00 16 61

Antwerp, Cong. Ch., by J. H. Jones,	\$15 00
Attica, on account of Legacy of Mrs. Anne Doty, by J. H. Loomis, Ex.,	50 00
Belavia, J. L. Tracy,	50 00
Bridgewater, Cong. Ch., by Rev. C. H. Beebe,	5 00
Brooklyn, Plymouth Cong. Ch., Mr and Mrs. J. W. Hayes,	20 00
Church of the Pilgrims, C. B. Caldwell, On account of Legacy of Mark H. Newman, by Hon Edward Dickinson, Ex.,	50 00
Buffalo, Mrs. W. G. Bancroft,	10,000 00
East Bloomfield, on account of Legacy of Uri Beach, by George Rice, Ex.,	5 00
Fairport, Cong. Ch., by J. Butler,	25 00
Fowlerville, First Cong. Ch., by Rev. N. T. Yeomans, to const. Miss Harriet E. Ferrin a L. M.,	10 30
Lisbon, First Cong. Ch., by W. Briggs,	30 00
New Lebanon, Legacy of Miss Margaret Rowe, by Miss Churchill, Ex., to const. Rev. E. H. Decker, a L. M.,	10 50
New York City, Broadway Tabernacle Ch., J. T. Leavitt, to const. Mrs. Sarah B. Leavitt a L. M., \$30;	100 00
Thomas Ritter, \$25,	55 00
North Elba, Cong. Ch., by Rev. T. Watson,	60
North Potadum, First Cong. Ch., by Rev. G. Hardy,	14 00
Oriskany Falls, Cong. Ch., by Rev. A. J. Baell,	3 00
Owego, L. H. Allen,	5 00
Port Leyden, Cong. Ch., by Rev. G. A. Miller,	13 00
Rochester, Martha J. Jenkins, 50c;	
Willie Thompson, \$1,	1 50
Sayville, Cong. Ch., \$11.07; Rev. H. Clark, \$5, by Rev. H. Clark,	26 07
Tarrytown, Charles Bowen,	10 00
Thompson, Sab. School Miss. Assoc. of the First Cong. Ch., by Miss Mary R. Wickes,	10 00
Wading River, Cong. Ch., by Rev. C. P. Mallory,	7 00
Westbrook, Maggie Fitch,	1 00
Winfield, Cong. Ch., by Rev. C. H. Beebe,	\$11 00

## NEW JERSEY

Newark, First Cong. Ch., by Rev. G. Brown,	58 68
New Brunswick, Joseph B. Drake, Sec., Mrs. Mary J. Drake, 50c,	1 00
Princeton, Rev. G. Hood,	5 00

## OHIO—

Received by Rev. L. Kelsey—	
Brookfield, Welsh Cong. Ch., by Rev. D. Davies,	\$14 25
Charleston, Cong. Ch., by Rev. D. D. Waugh,	9 64
Cleveland, First Cong. Ch., by Rev. J. A. Thome,	135 00
University Heights, Cong. Ch., by Rev. W. H. Brewster,	10 60
Cuyaboga Falls, Cong. Ch., by C. Clark,	24 60
Edinburgh, Cong. Ch., by Rev. D. D. Waugh,	12 66
Lafayette, Cong. Ch., by Rev. P. Randall,	13 78
Morgan, Cong. Ch.,	12 00
Oberlin, Second Cong. Ch., by E. B. Johnson,	28 63
Panfield, Cong. Ch., by Rev. J. H. Prentiss,	6 00
Rochester, Cong. Ch., by Dea. D. S. Cummings,	6 00
Shangaville, Cong. Ch., by Rev. W. H. Brewster,	10 00
Randolph, W. J. Dickinson and children, by Rev. J. Marston,	2 20
Tallmadge, Welsh Cong. Ch., by Rev. B. Davies,	15 45
Mrs. G. W. Segur,	5 00
West Millgrove, Cong. Ch., by Rev. W. Irons,	5 37 318 87

Andover, First Cong. Ch., Rev. H. D. Lowing,	67 66
Monroe, Cong. Ch., by Rev. W. T. Richardson,	39 00
Tallmadge, Rev. L. Shaw,	19 00
Toledo, "Trust;"	10 00
Wauseon, First Cong. Ch., by Rev. G. W. Walker,	23 89

## INDIANA—

Hart Township, Cong. Ch., \$11.10; Montgomery Cong. Ch., \$11.50, by Rev. I. Wilson,	22 66
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## ILLINOIS—

Received by Rev. H. D. Platt—	
Collinsville, A. Sumner,	10 00
Arlton, Trinity Cong. Ch., \$3.00;	
Union Cong. Ch., \$14.25, Grayville,	
Ridge Cong. Ch., \$4.25, Providence,	
Cong. Ch., \$3; to const. Rev. William Curtis, Sen., a L. M., by Rev. A. Conner,	40 53
Altoun, Cong. Ch., by Rev. J. D. Wyckoff,	15 10
Byron, Cong. Ch., by Rev. J. V. Stoddard,	13 00
Chicago, Dwight Needham, to const. W. C. Needham, C. T. Needham, Mary E. Bailey, Francis S. Needham, J. H. Needham, Francis H. Tenney, and B. D. Little, L. M's,	210 00
Union Park, Cong. Ch., by Dr. H. M. Lyman, Treas.,	108 78
Downer's Grove, Cong. Ch., by Rev. T. Chafer,	8 00
Quincy, First Cong. Ch., by C. H. Bull, Treas.,	50 10

## MISSOURI—

Cameron, Union Cong. Ch., by Rev. W. A. Waterman,	12 35
Sedalia, First Cong. Ch., by Rev. J. M. Bowers,	20 00

## MICHIGAN—

Received by Rev. H. A. Read—	
Augusta, Cong. Ch.,	\$30 00
Litchfield, Cong. Ch.,	2 00
Muskegon, Cong. Ch.,	23 00
Pinckney, Cong. Ch.,	7 00
Benzonia, First Cong. Ch., by Rev. J. B. Walker, D. D.,	70 00
Boston, First Cong. Ch., by Rev. G. C. Strong,	15 00
Dundee, Cong. Ch., by Rev. S. R. Wells,	11 00
Lansing, Cong. Ch.,	62 00
Middleville, Cong. Ch., by Rev. J. W. Kidder,	7 00
Ransom, Cong. Ch., by Rev. J. F. Boughton,	13 00
St. Joseph, First Cong. Ch., by Rev. J. B. Fairbank,	35 00
Somerset, Cong. Ch., by Rev. G. A. Smith,	10 36
Traverse City, First Cong. Ch., by Rev. H. Hatch,	26 00

## WISCONSIN—

Received by Rev. D. Clary—	
Beloit, Second Cong. Ch., by Dea. A. L. Field, Jr.,	\$33 47
Young Men's Chris. Assoc. of Beloit College, by J. Anderson, Treas.,	5 00
Johnstown, Cong. Ch., by Rev. J. D. Todd,	7 00
Lake Mills, Cong. Ch., by Rev. C. Caverno,	7 35
Millwaukee, Plymouth Cong. Ch., by T. A. Hayden, Treas.,	117 61
Whitewater, Cong. Ch., by A. Marsh,	18 82 180 25
Avoca, Cong. Ch., \$2.40; East Kishau, Cong. Ch., \$2; Sextonville, Cong. Ch., \$4.25, by Rev. A. H. Bush,	8 45

Beetown, Cong. Ch., \$20.10; Potosi, Cong. Ch., \$8.85; Rockville, Cong. Ch., \$5.45, by Rev. N. Mayne,	\$34 40	East Hartford, Cong. Ch., to const. Josephine Goodwin a L. M., of wh. \$30, from Walter Pitkin, to const. Anne E. Olmsted a L. M.,	\$314 00
Leeds, Cong. Ch., by Rev. R. Hassell,	6 25	Ellington, Cong. Ch., by C. H. Dillingham, to const. Edwin Pease a L. M.,	53 72
Prairie du Chien, First Cong. Ch., by Rev. J. Porter,	30 25	Everest Fund, by C. H. Blair,	50 00
Rio, Cong. Ch., \$6; Wyocena, Cong. Ch., \$9, by Rev. S. H. Thompson,	14 00	Gilead, Cong. Ch., by J. C. Gilbert,	7 50
Ripon, Isaac Cooper,	2 00	Hartford, South Cong. Ch. and Soc., by W. Blakesley,	125 00
Tafton, Cong. Ch., bal. of coll., by Rev. A. A. Young,	1 00	North Greenwich, Cong. Ch., by S. Husted, Treas.,	40 00
IOWA—		Ridgefield, Cong. Ch., bal. of coll., by E. Jones,	8 65
Received by Rev. J. Guernsey—		Rocky Hill, Cong. Ch., by Rev. Mr. Knight, to const. Miss Sarah D. Baldwin a L. M.,	52 80
McGregor, Cong. Ch.,	22 60	Saybrook, Ladies' H. M. Soc., by Mrs. Mabel Shipman, Treas.,	57 25
Belle Plain, Cong. Ch., \$15; Blainstown, Cong. Ch., \$8.25; Beaman's District, \$3.60, by Rev. D. Lane,	26 86	Vernon H. M. Soc., by C. H. Dillingham,	81 60
Cedar Falls, Cong. Ch., by Rev. L. B. Fifield,	18 00	Willington, Cong. Ch., by C. H. Dillingham,	5 00
Concord, Cong. Ch., \$2.50; Durango, Cong. Ch., \$7.50; by Rev. F. Fawkes,	10 00	Windsor Locks, Cong. Ch., by J. H. Hayden,	158 60
Council Bluffs, Cong. Ch., by Rev. J. B. Chase, Jr.,	25 00	Wolcott, Cong. Ch., by Rev. L. S. Hough,	10 00
Dyersville, Cong. Ch., by Rev. H. L. Chase,	5 55		\$1,145 37
Lewis, First Cong. Ch., by Rev. W. C. Sexton,	20 50	<i>Receipts of the Massachusetts Home Missionary Society, in May. BENJAMIN PERKINS, Treas.</i>	
Lima, Cong. Ch., by Rev. S. D. Helma,	8 50	Acton, Cong. Ch. and Soc.,	\$10 00
Monona, Cong. Ch., by Rev. J. R. Upton,	10 00	Adams, North, Gardiner White,	1 00
MINNESOTA—		Andover, South, Ch. and Soc., mon. con.,	100 00
Anoka, First Cong. Ch., by Rev. A. K. Packard,	11 00	Maternal Assoc, \$3; A. T. C., \$2,	5 00
Beaver, Cong. Ch., \$3.70; Plainview, Cong. Ch., \$12.50; Smithfield, Cong. Ch., \$3.80, by Rev. H. Willard,	20 00	Andover, North, Cong. Ch. and Soc.,	22 57
Cannon Falls, Cong. Ch., by Rev. E. W. Merrill,	7 00	Ashburnham, Second Cong. Ch. and Soc.,	1 60
Mantorville, Cong. Ch., by Rev. L. J. Sawyer,	5 00	Beverly, Dane st. Ch. and Soc.,	10 00
KANSAS—		Boston, Essex st. Ch. and Soc., ann. coll.,	624 21
Wabaunsee, Cong. Ch., by Rev. H. Jones,	12 50	Mt. Vernon Ch. and Soc., ann. coll.,	1,188 29
CALIFORNIA—		Park st. Ch. and Soc., ann coll.,	1,196 80
Saticoy, Cong. Ch., by Rev. M. B. Starr,	\$10 00	L. O.	3 00
OREGON—		Boston Highlands, Vine st. Ch., mon. con.,	10 00
Forest Grove, Cong. Ch., by Rev. D. A. Miles,	3 28	Braintree, Ladies' H. M. Soc., First Parish, to const. Mrs. E. A. Belcher, Mrs. T. H. Dearing, Mrs. William Dennett, L. M's.,	90 00
HOME MISSIONARY,	10 00	Cambridge, Ladies' Miss. Assoc., in Shepard Ch., to const. Mrs. Abigail Alden, a L. M.,	40 00
	\$17,091 42	Chester, Cong. Ch. and Soc.,	35 00
<i>Donations of Clothing, etc.</i>		Dracut, West, Cong. Ch. and Soc.,	17 40
Fair Haven, Conn., Ladies' Soc., by Mrs. H. H. Griswold, a box,	\$36 05	Great Barrington, First Cong. Ch. and Soc.,	51 25
Gloversville, N. Y., Ladies' Soc., First Cong. Ch., a box,	100 00	Hardwick. a Friend, \$10 in Gold,	14 00
New Britain, Conn., Ladies of the South Cong. Ch. Sew. Soc., by Mary F. Peck, Sec., a barrel, including a bundle from the Juvenile Mite Soc., \$14.20,	177 20	Holland, Cong. Ch. and Soc.,	22 00
Worcester, Mass., Salem st. Cong. Ch. and Soc., by Sarah B. Earle, a box,	96 29	Ipawich, Linebrook Parish,	7 25
<i>Receipts of the Connecticut Home Missionary Society, in June. E. W. PARSONS, Treas.</i>		Leverett, Cong. Ch. and Soc.,	17 10
Broad Brook, Cong. Ch., by Rev. E. T. Hooker, to const., Miss Grace Hogan a L. M.	\$40 00	Lynn, First Cong. Ch. and Soc., to const. C. G. Washburn a L. M.,	84 75
Canterbury, Cong. Ch., by Rev. C. P. Grosvenor, to const. Washington Smith a L. M.	84 50	Middleboro, North, Cong. Ch. and Soc.,	27 63
Chester, Cong. Ch., by Rev. E. J. Doolittle, to const. Alida B. Clark, R. M. Ely, and Mrs. M. A. Brooks, L. M's.	90 00	Millbury, Cong. Ch. and Soc.,	121 00
Deep River, Cong. Ch., by Rev. A. Wickes,	16 75	Natick, Cong. Ch. and Soc., balance,	9 86
		Newbury, First Cong. Ch. and Soc.,	20 06
		Newburyport. Whitefield Ch. and Soc.,	27 20
		Norfolk Conference, collection,	51 00
		Northampton, Florence Ch. and Soc.,	121 00
		Roxbury, Elliot Ch. and Soc.,	973 70
		Sterling, First Evan. Cong. Ch. and Soc.,	24 63
		Taunton, Trin. Cong. Ch. and Soc., to const. Dr. E. N. Jones, J. H. Anthony, and E. Porter L. M's.,	110 93
		Ladies' Assoc. in Rev. Mr. Richmond's Soc.,	7 00
		Townsend, Donation of Ephraim Spaulding, dec.,	50 00
		Uxbridge, Cong. Ch. and Soc., to const. Dr. C. A. Wilcox and Stephen Williams L. M's.,	60 00
		Walpole, Cong. Ch. and Soc.,	20 00
		Warren, Cong. Ch. and Soc.,	65 00
		Wayland, Cong. Ch. and Soc.,	106 25
		Weymouth, East, Cong. Ch. and Soc.,	18 00
		Wilmington, Cong. Ch. and Soc., to const. G. Cook a L. M.,	57 18
		Woburn, Ladies' Char. Reading Soc., to const. Mrs. James Tweed L. M.,	30 00
			\$5,446 70

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark xvi. 15.*  
How shall they preach except they be SENT? . . *Rom. x. 15.*

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## MINISTERIAL CULTURE.

The following is the substance of an address delivered to the Senior Class in the Andover Theological Seminary, by Prof. AUSTIN PHELPS, at the close of his course of lectures on Sacred Rhetoric, July 12, 1867. We transfer it to our pages, from the *Congregationalist*, in the belief that it will prove equally acceptable and useful to the larger class of theological students, already in the ministry, whom it is our privilege to address:

My treatment of the theory of preaching has grown up in a course of years, on that model of homiletic teaching which the Calvinistic mind has generally held to be essential to the training of a preacher. The ideal of a preacher which I have uniformly had in view, is that of a scholar using his scholarship with the aim of an orator. I have spoken to a group of scholarly hearers; and have aimed to help you to a more enlarged growth of scholarly culture. I do this every year, with an increasing conviction that, as it respects intellectual preparation for the pulpit, this high Calvinistic ideal of a preacher is the true one.

At the same time, I find alongside of this conviction, another, which is also deepening with years. I have tried in various parts of these lectures, to give you a hint of it in the way of warning. It is, that our Protestant denominations are not in all respects *using* this theory of high culture in the ministry in a Christian way. Somehow or other, it is not working altogether right in practice. I acknowledge some alarm at the prospect before us, if the present drift of things, in one respect, is not arrested. A scholarly ministry, taken as a whole, we must confess, is *working away from the unscholarly masses of the people*. Perhaps it would seem more strictly accurate to say that the unscholarly masses are working away from it. But, practically, this makes no difference. The ministry is, in its conception, aggressive, not receptive. The commission is, "Go"—not, "Wait."

You have heard from eye witnesses of the relations of the masses to the pulpit, in the Protestant portions of Continental Europe. In Great Britain, the fact is attracting more attention every year, that the clergy and the people are drifting asunder; and, I repeat, it makes no difference which is anchored, if the other is moving. The religious Press of England and Scotland confesses the sundering. Infidel critics triumph over it. All parties discuss it, as a fact which no candid man will dispute. Reformers and Statesmen are looking about them for

other agencies than those of the Church and the Pulpit, to elevate the degraded and control the "dangerous" classes. Is it not an ominous event, that, in a country which Christianity has civilized for a thousand years, vast masses of society should be so vast and so brutal as to be classified in the national mind by that title "dangerous"? They are no longer thought of by statesmen, as objects of hope, scarcely even of compassion, but simply as a *threat* hanging over the safety of the rest. They are given up to the police.

In our own country, with the advantages of our voluntary system in the support of the gospel, the same widening of the distance between the Protestant ministry and the masses is palpable. Politicians accept the fact, and act upon it. The secular press, to a great extent, treats it flippantly. Meanwhile, what are our churches and ministry doing about it? Much that is cheering, but somewhat that is not so.

In the Episcopal Church, it is frequently claimed as the mission, peculiar to that branch of the Church, to reach the cultivated strata of society.

Episcopal wisdom charges upon churches of Puritan origin, that they have in them the elements of low life; that their historical antecedents are not respectable; that their founders were low-born and low-bred; that their social affinities are not those of culture and refinement; and that therefore a reaction from them is periodically inevitable, in the direction of the Episcopate and the Prayer-book. From such argument for Episcopacy, one might reasonably infer that the chief glory of a church is to gather to its bosom the *élite* of cultivated life; to minister to the masses by churchly authority rather than by sympathy; and to rescue from low-bred sects, the "Martyrs of Disgust."

Yet in our own churches, and in the whole Presbyterian group, the present drift of things is, not altogether, but to a considerable extent, in the same direction. The undercurrent may still be right in the main, but many of the surface-currents, and certain local currents are not so. Our tastes in architecture; our craving for artistic music; in some a hankering for liturgies; worldly views of what constitutes ministerial success; and more than all else, the principle of elective affinity in the gathering of churches, by which identity of social rank is made to mark practically the outline of church-membership, and still more sharply that of Christian fellowship—are all tending the same way. It is not difficult to see *whither*. More than one minister, and theological student, and layman, who have abandoned churches of Puritan origin, have confessed to me that they were led to the change, not by convictions of conscience, but by cravings of taste. They wished to release themselves or their families from association with the "low-born and low-bred."

Yet the complaint is universal among us, that a less proportion of the uneducated masses, of American birth, is to be found in Calvinistic churches, than was found there thirty years ago. Christian men are innocently wondering, and inquiring, "Why is this?" We are entering upon an era of experiments for remedying the evil. I have not a word to say against those experiments. They may all be excellent in their way. They are all welcome as evidence that good men are feeling after the right way. But this fact is observable in them thus far: that to a large extent—not entirely—they either leave the clergy out of the question, or assign to them a false position. We are creating vast organizations of lay-laborers, Sabbath schools, Mission schools, Mission chapels, Young Men's Christian Associations, Colporters, Bible readers, etc., to reach the masses of the people, *because of the admitted fact* that our pulpit, as administered to our own



wants and tastes, does *not* reach them. We are working, in great part, upon a system which takes it for granted that our own clergy, in our own churches, *can not* reach them. In some cases, the avowal is whispered that we do not *want* to reach them *there*.

Even in the Methodist churches, the same complaint begins to be heard. Recent Methodist authorities say that they are losing, in some degree, their ancient hold upon the lower orders of the people. They affirm that the spirit of their denomination is rising in the direction of refinement, of education, of social position, and of pecuniary beneficence; but that they are not lifting the masses with them. They are simply soaring overhead. The ideal of an educated ministry being of recent origin in the Methodist Church, many earnest friends of culture there think they see that the working of clerical education is not wholly a gain. They acknowledge that, as their ministers become more highly cultivated, their tendency is to work *away from* those portions of the people which are not so. Like seeks its like. The danger is that nature will outweigh grace. Their educated preachers and their humble classes are in peril of parting company, because they are in peril of losing sympathy.

In view of these facts, it is not strange if the whole question of clerical education undergoes revision. It must not be wondered at, if many Christian laymen infer that our process of cultivation is a destructive one. It is not unnatural that one of them should say, as he did: "Our ministers are educated to death;" or that another should write: "They are so trained as to make it difficult for the churches to support them with their expensive tastes;" or that a third should believe that "they are so cultivated as to indispose them to become pastors of rural churches;" or that a fourth should affirm, that "they are so made over, by ten years of scholastic seclusion, as to wither their godly sympathy with the people everywhere." All this and much more is said by laymen in their conversations and correspondence on the subject. You perceive inklings of it now and then, in the reports of public assemblies.

I do not endorse these criticisms; far from it. Indeed, so far as my observation goes, the men who make them do not express in them their own personal wants, but what they suppose to be the wants of others. I have yet to find the first layman, with intelligence enough to have a reasonable opinion on such a subject, who wants any other than the first order of intellect, and the most perfect culture in the person of his own pastor. Still, such criticisms *contain* a truth; and they may become wholly true, unless the clergy prevent that result, each in his own experience. The youthful clergy have a special responsibility respecting it. Dr. Emmons said that he never expected to convince a man of anything which he did not already believe, after the age of forty years. There is less of hyperbole in this, as applied to educated mind, than as applied to the illiterate. Clerical mind, especially after spending fifteen years in the pulpit, exercising there the authority of a religious teacher, is apt, from that time onward, to *float* on currents of opinion formed and *set* during those years. The junior ministry, therefore, must commonly change the currents of clerical practice, if they need change.

I wish, therefore, to commit these homiletic discussions to you with the most solemn charge, that you receive them with a spirit of *practical good sense*, and of *practical piety*. These two things are the substance of the whole matter. I have tried to proportion the theory of preaching as symmetrically as I could. But in a thousand applications of it, you must do the work of adjusting its proportions. *You must qualify rules. You must balance principles. You must in-*



interpret precepts in the light of circumstance. You must judge when it is a use, and when it is an abuse, of any truth you may have heard here, to apply it to your own practice. Good sense and piety should shape your applications of it, as of all knowledge; and always should so shape them, as to *make* your pulpit reach the masses of the people. I tell you frankly, that no theory of preaching is worth a farthing, which cannot be worked practically to that result. No theory of ministerial culture is either scriptural, or philosophical, or sensible, which cannot bridge the gulf between the clergy and the masses. The pulpit never can accomplish its mission on any such theory—never.

The methods of lay labor which are so popular at present for the evangelizing of the masses, and which in the main are so hopeful a sign of the times, are defective and will fail, just so far as they assume to confine to laymen the duty of personal contact with the lower orders, and to exalt the clergy into an upper layer of influence, in which they shall simply be preachers to select hearers, and teachers of teachers; reaching the people only by proxy. No preacher can afford that kind of seclusion. Such an adjustment of powers in the church is hierarchical. The philosophy of it is priestly. It is a return to the genius of Judaism, and of Paganism. Nothing could doom the clergy to a wasted life more fatally. If I could be persuaded that the theory of ministerial culture which I have tried to represent to you could result legitimately in any such drifting asunder of the pulpit and the lower orders of society, I would abandon the whole of it. I would drop it as I would a viper. A preacher had better work in the dark, with nothing but mother-wit, a quickened conscience, and a Saxon bible, to teach him what to do, and how to do it, than to vault into an aerial ministry, in which only the upper classes shall know or care anything about him. You had better go and *talk* the gospel, in the Cornish dialect, to those miners who told the witnesses summoned by the Committee of the English Parliament, that they had "never heard of Mister Jesus Christ in these mines," than to do the work of the Bishop of London. *Make* your ministry reach the people; in the forms of purest culture if you can, but *reach the people*; with elaborate doctrine if possible, but *reach the people*; with classic speech if it may be, but *reach the people*. The great problem of life to an educated ministry, is to make their culture a *power*, instead of a *luxury*. Our temptations are all one way. Our mission is all the other way.

It is not, then, less education that our clergy need. It is inconceivable to me how any educated man can see relief from our present dangers, or from any dangers, in that direction. Ignorance is a remedy for nothing. So, imperfection of culture is always a misfortune. Some remarks recently made at the meeting of our General Association of Massachusetts, suggesting, if correctly reported, a reduction of the term of years in our seminaries, for *all* students of theology, and hinting at the need of "recovery" from the influence of the training in Theological Seminaries, certainly had not the wisdom of the serpent. Every truly educated man knows better. We do not want inferior culture, if we can get anything else. The world will not bear it from us, when it can command anything else. But we do need *consecration* of culture. This is the thing which the world is blindly craving. We need subjection of the personal tastes which culture creates. We need contentment under the limitations of culture which the necessities of labor in our profession demand. Above all, we need faith in the Christian ideal of culture, which measures its value by its use; its dignity by its lowliness; its height in character by its depth of reach after souls below it. *This was Christ's own ideal of culture.* He possessed no other; he re-

spected no other; he denounced every other most fearfully. Not an act of his life, not a word from his lips, gives any evidence that he would have tolerated the awful anomaly of clerical life, in which a man ministers placidly in a palatial church, to none but elect and gilded hearers, with all the paraphernalia of elegance around him, and with culture expressed in the very fragrance of the atmosphere, while "Five Points," and "Boweries," and "Ann Streets" are growing up uncared for by any labors of his, within hearing of his Organ, and his Quartette.

Our guard against the peril here indicated, then, is spiritual as distinct from intellectual in its nature. The cry should be, not "Less intellect! Less study! Less culture!" but simply "More heart! More prayer! More godliness! More subjection of culture to the salvation of those who have little or none of it!" I beg you to ponder the subject in this spirit; and to *begin* your ministry with a bold rejection of everything that implies your personal seclusion from the poor and the ignorant classes. Reject every theory of preaching which contemplates that seclusion as a necessity. Rectify the proportions of any theory which, though true in its parts, yet as a whole blocks your way to the hearts of the people. Prune down any theory which, for reasons yet unknown to you, *you* cannot work to advantage, so as to make your way to the people's hearts. Stretch your theory to the facts of your life's work, be they what they may. Hold no theory for a day which is not elastic enough to compass the necessities of your position. I have failed in my endeavors to help you, if you have derived from my words any such theory.

Esteem no institutions sacred which set you above and aloof from the commonalty. Revere no clerical usages, no laws of etiquette, no guards of your reputation, no proprietary claims, which require you to hold back from personal labor with the humblest of the most guilty. Yield to no churchly sentiments, or whispered arrangements, or tacit understandings, or unuttered disgusts, through which churches shall be gathered by the law of social affinity instead of the law of benevolence; so that their pastors cannot get at the poor and the degraded, because there are none such within hearing. Refuse to be pastors of such churches, if they insist upon their exclusiveness. Accept rather the calls of the "low-born and low-bred." Let it be said of you: "This man eateth with publicans and sinners." Refuse to be tempted by churches in which pageantry of architecture, pomp of worship, operatic music, patrician caste, sumptuous dress, and other forms of unchristian luxury will conspire against you, making it impossible for the poor to be there if they would, and making them unwilling to be there if they could. The man was never born who could long carry the load of such a church as that, with a Christ-like love of souls in his heart.

## MISSIONARY INTELLIGENCE.

## CALIFORNIA.

*From Rev. J. H. Warren, San Francisco, Agent.*

## Two New Churches.

A Council, in which seven churches were represented, met in Oakland, May 30th, and voted to assist in the organization of the Second Congregational Church of Oakland. Rev. Dr. Stone preached a grand sermon for the occasion, and all the exercises went off well. The church is composed of nine members, five of whom are males. The society have commenced building already. Since the church was organized, a number of Christian families, in sympathy with the church, have moved into the neighborhood, and the prospect of a strong church is more than good. At the present rate of speed, it will be self-supporting in less than two years. Rev. Mr. Moor, now in Massachusetts, is instructed to find, if he can, the man for this new church. At present Prof. Kellogg supplies the pulpit, and will until they secure a regular supply. Like Soquel, we look upon this as one of our delightful, and soon to be one of our strong churches.

The Sabbath following, June 8th, it was my privilege to preach the sermon and give the hand of fellowship to "The Church of Our Saviour," in the town of Lincoln, which on that day was fully organized, with a membership of fifteen. Three deacons were set apart, at the same time, all men of good report and full of the Spirit.

This church I found not only united but strongly attached to each other, and it is blessed with a large working element. Such a concord I was hardly prepared to find, inasmuch as the church is composed of Methodists, Baptists, Episcopalians, Presbyterians, and Congregationalists. To all of them the

idea of voting and managing their own affairs is new and inspiring. The only concession they asked of the Congregationalists was, to be allowed to organize a church of Christ without a Council. The pastor, however, is to be installed by a Council. I found their ecclesiastical principles, standing rules, and confession of faith, all of the first quality; and it did me good to give them the fellowship "so far as in me lay."

## NEBRASKA.

*From Rev. R. Gaylord, Omaha, Agent.*

## Planting and Training.

A Congregational church, of twenty-eight members, was organized by an Ecclesiastical Council, Sabbath, April 26th, at a school-house on Camp Creek, in Otoe County, Neb., nine miles south of Nebraska City. This church is the legitimate fruit of faithful, persevering Christian labor in the Sabbath school. Early in the settlement of Nebraska, a gentleman and his wife came out from one of the Congregational churches of Connecticut, and opened a farm on Camp Creek. They started a Sabbath school, which has been sustained most of the time for eleven years. During the past winter the seed thus sown in the youthful mind has been warmed into life by the Spirit of God accompanying the preaching of the word, and now the converts, with several others who had been previously church members in other places, have been gathered into a church of Christ. This shows how much can be done by sowing the good seed and following it by proper labor and care. There is room all over this great West to repeat the experiment and thus transplant the gospel to our new settlements.

*From Rev. C. Little, Lincoln, Dodge Co.*

### The New Capital of Nebraska.

Everything is new with us, and in the forming state. As the living tide begins to surge, excitement increases, speculation grows brisk, and Satan works. The State House, a fine building, a substantial sand-stone block for a bank and stores, houses, shops, and shanties are springing up, and with them saloons, where the poison is sold in abundance.

Few families have come in as yet, but when young and old crowd the hotels and boarding-houses, many of them corrupt and corrupting. Frequent visitors from abroad look eagerly for the "main chance," and many think they find it here. Last Saturday a man bought two lots, each twenty-five feet front, for \$1,200 and an unfurnished house. On Sabbath morning, though a local preacher at home, he left for Nebraska City.

Another man purchased fifty acres of prairie at fifty-five dollars an acre, situated three-quarters of a mile from the city limits. He is surveying it into town lots, and proposes to sell them, it is said, in New York! The call for his operation is seen in the fact that Lincoln has already *only* 960 acres surveyed and platted. Less than one-half of these have been sold for \$59,000.

The climate, notwithstanding the winds, is eminently healthy. Perhaps for a time ague may prevail, while the farms are breaking up. The soil is of the finest quality. Men from Illinois have told me they believed it better than any in that State. Persons competent to judge think that Southeastern Nebraska will be settled more rapidly than any other part of the country—partly on account of the soil and climate, the latitude being that which suits the majority, neither too far north nor south; partly because of the amount of land thrown open to homesteads and preemption; and partly because of the

location of the Capital here and the consequent certainty that railroads will soon be built.

### State Endowments.

The ample endowments of the State will also attract settlers. Besides two sections of land in each township appropriated for common schools, the State owns property, as follows:

	No. of Sections.	No. of Acres.	Value at \$5 per acre.
State Buildings,	20	12,800	\$64,000
Saline Lands,	72	46,080	230,400
State University,	72	46,080	230,400
Agr'l. College,	140½	90,000	450,000
Penitentiary,	50	32,000	160,000
Internal Improvements,	781¼	500,000	2,500,000
Total,	1,185½	726,960	\$3,684,800

In addition the State has a cash grant from Congress, for Penitentiary, of \$40,000, and the remaining unsold lots in Lincoln, estimated value from \$50,000 to \$200,000.

I am informed that two-thirds of these lands are located south of Platte River. The State House, the University and College as one Institution, and the Penitentiary, are by act of legislature to be here. The salt lands are here, the principal springs within two miles. No permanent arrangement can be made till the meeting of the legislature next January; but the Governor has arranged with a company to go for most this summer, pledging himself to save them from loss. They intend to make surface salt soon, and to commence boxing for deep springs.

Thus you see that the possibilities of Lincoln are very great, its probabilities most encouraging, and its certainties sufficient to justify earnest labor to plant here the pure gospel with the Congregational polity.

### Now is the Time.

If we expect to obtain a desirable influence in this Central State of the union, here is the place, and now is the hour to strike. If God is calling upon the

Home Missionary Society to work in this State, now is the time to form plans and occupy strategic points. The country south and west are rapidly filling up.

But what are the *spiritual* prospects at Lincoln? you will ask. Until we have a place for worship of our own it will be difficult to know who will come with us. The congregations are very much mixed at present. Last Sabbath morning I heard a Protestant Methodist preach to thirty persons. In the afternoon, in the same school-house, I preached to sixty persons. In the evening, in the Methodist chapel, more than 125 were present at my service. We sadly need a chapel, and I trust means may be provided to build before another winter.

I ask your prayers, that I may prove faithful in this whirl of worldliness and this turmoil of labor, secular and spiritual. It is a hard place, full of difficulties, yet I feel much encouraged. Whatever effort shall be put forth with a sincere desire for God's glory will tell powerfully; the effect will be widely felt, if not seen through time, and will be recognized through eternity.

#### Laymen Wanted.

We need Christian laymen, in all departments of labor, who, while they are promoting the temporal welfare of their families, will be willing to sacrifice something for the sake of laying in righteousness the foundations of this important State.

We must have men of integrity, or their noble endowments will be perverted and wasted. The common school system is to be perfected, the university to be shaped, the internal improvements to be directed—all for the highest good of coming generations.

How can this be well and rightly done, unless we have intellect trained and hearts sanctified for the work? Can you conceive of any field more desirable *for educated and Christian laymen*. than

this? Is it possible for Christian farmers to accomplish more for Christ elsewhere, than by scattering themselves over these rich prairies, and laboring to build up schools and churches, such as have been the glory of New England? Urge such to come and see for themselves, and then in view of God's providence speaking here, and of Christ's command, "Go preach," let them decide the question of duty. The multitudes will speedily be here. Can we not secure a due proportion of the good and the true?

#### MINNESOTA.

*From Rev. G. I. Wood, St. Cloud, Stearns County.*

#### The Church and the Congregation.

We have recently added eight to our church membership, two of them by profession. There is a strong prejudice in this community, and it may be not uncommon in the West, against churches and church members as such; and a general feeling that one can be all that is required, without being connected with any church. Our congregation has continued gradually to increase since I last wrote. Those who have taken pews are, to a good degree, among the most influential and reliable of the people of St. Cloud.

#### Religious Condition of St. Cloud,

It is a pleasant feature of the present state of things here, that while our own congregation has been steadily growing, the attendance at the other churches has likewise been increasing. A very pleasant and harmonious state of feeling exists between the pastors of the Presbyterian, the Episcopal, the Methodist, and the Congregational churches, which is promoted by a weekly meeting, in rotation, at each other's houses. The Roman Catholic church in this place, and in the Northwest universally, is a strong and vigorous institution. The priests, many if not all, are prac-



tising physicians, in addition to their priestly functions; and as they practice without compensation, they obtain thereby a stronghold on many families. Their practice is not confined entirely to families of their own denomination. They are erecting a large and very expensive church edifice of stone, at St. Joseph, eight miles northwest of St. Cloud, where they have likewise a promising college and convent. The sphere of their life and power, however, is almost entirely among the foreign (German) population.

#### **An Excursion over the Prairies.**

I have just returned from a ten days' health excursion of over two hundred miles, over the extensive prairies to the west and northwest of St. Cloud. We had a two-horse wagon, with a tent and camp equipage, so that we could travel independently of any accommodations by the way-side, having guns and ammunition to shoot our "daily bread." Some of the scenery on the way was grand and peculiar. We travelled in two instances, a whole day, during which, as far as the eye could reach, almost nothing could be seen but a rolling prairie of green—no forests, almost no houses, no mountains, nothing but a surface of unvarying green. It was like being out at sea—except that instead of land, it was *water* which could not be seen. Norwegians and Germans are the only class, almost, who are pushing out on the prairies. Now and then, at great intervals, you find a rude log cabin. For scenery, however, give me New England, with all her rocks, and stones, and forests, and briars, and barren lands. There is land enough that I have seen to support millions of people, if they can only find wood enough. We passed through several embryotic villages, great and thriving in the future tense. One, New London, is the capital of Monongalia county, which must soon be a missionary station of your Society. *There is another at the*

head of Green Lake; and another, Glenwood, at the head of White Bear Lake, a small but promising village, in which your Society is doing an important work. Nearly forty were out at the evening prayer-meeting.

#### **The Climate.**

Since the transition from cold to hot weather—a transition which is here generally sudden and powerful in its effects—I have suffered not a little from weakness of voice and general prostration, though I have continued to preach. The heat of Minnesota in summer is as powerful as the cold is in winter, and must of necessity be, as the summer season is brief.

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#### **IOWA.**

*From Rev. J. Van Antwerp, Dewitt, Clinton County.*

#### **"All Things to All Men."**

A missionary life has its own peculiar characteristics, and each, in its main features, is the type of all. It is to be the first and the last, in all that is done to build up Zion—to be here and there and everywhere, and to "become all things to all men." He must be a minute-man ready to do anything—to preach everywhere—be at the prayer-meeting, lead in the service of song, take superintendence of Sabbath schools, and look after the finances of the church. Our trials and joys are similar. Human nature is human nature the world over. Each will have helpers, earnest, devoted, and each drones. In new and growing towns, the process of up-building is very similar—usually gradual—attended with more or less friction, and requiring much patience and forbearance.

Usually, in all our towns, the various religious orders are represented, each seeking to occupy as much territory as possible. Which shall be first in numbers, depends very much upon the reli-

gious tendencies of the inflowing population. With us, of the Orthodox element, the Methodists and Baptists have thus far received most strength—much the larger portion of professed Christians having belonged with them. In other towns the type of faith flowing in may be very different. The Roman Catholics, with us, are becoming very numerous. They have established an academy, and some of our Protestant families patronize them. It will require much decision and care to save the children of our churches from being led away by their enchantments. Six of the young, from our Sabbath school, united with the church at our last communion, and in hope more will be led in the same way.

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*From Rev. S. Gilbert, Ames, Story Co.*

#### **An Important Field.**

Ames is near the center of the State, on the Chicago & Northwestern R. R. It is the seat of the Iowa Agricultural College, an institution munificently endowed by the Government, and provided by the State with a building pronounced, by some, one of the finest educational buildings in the country. The school opens in September, and will undoubtedly occupy a high position among the educational facilities which this noble State is preparing to furnish for its sons and daughters.

The presence of such an institution, with its students from every part of the State, will give no little importance to the character of our church.

#### **Rapid Growth.**

It is about two and a half years since the church was organized. In the autumn of 1865, Rev. J. White, of Woodstock, Conn., came to Ames to try the effect of a change of climate upon his health. He had no settled purpose beyond remaining a few weeks. As his strength permitted, however, he preached *on the Sabbath*, and visited some-

what among the people. In a short time, there was manifest, on the part of some, a strong desire to unite together in Christian fellowship, on the platform of Congregationalism.

These brethren and sisters, though representing four different denominations, cheerfully gave up their former preferences, and cordially united in the new movement. They met first in the depot, then in the school-house, until, with some generous assistance from abroad, they were enabled to erect a neat church edifice, costing about \$1,800. The church has been highly blessed, both in temporal and spiritual matters. There have been additions at every communion season since the organization. When I came, there were, I believe, seventy-eight members. On the 1st of March, three united, one by letter and two on profession. Next Sabbath, I expect there will be six more additions, three by letter and three on profession.

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### **WISCONSIN.**

*From Rev. J. Hall, Leon, Monroe Co.*

#### **The Society's Itinerancy.**

My present field of labor is very large. It extends nearly twenty-five miles in length. I preach at four points—Leon, Burns, Bangor, and Herseyville. There is work enough at these four places for three faithful ministers. I cannot do justice to my field of labor. Some part of it must be neglected. Here the field is already white for the harvest. The people want more preaching, and more earnest preachers of the gospel. My congregations are increasing. The people are well united and have a mind to work, and there is considerable religious interest manifested. Six months ago, I commenced preaching in the small village of Leon. On the first Sabbath my congregation numbered five; now it averages about seventy-eight. Last November the church was very low, nearly extinct; now it is rising, grow-



ing, and promising. The members feel encouraged, and rejoice in their labor. At the last preparatory meeting four united with us, and we are expecting more at the next communion season. The Sabbath school also is in a very flourishing condition, and would be more so if we had a good supply of books and papers. I cannot get them, as we have not means to purchase. The children and young people call at my house often to borrow religious books. I have given them access to my library, but few of my books are really what they need.

The church at Burns has been very much revived during the past three months. The brethren here worship in a school-house, and they now talk about building a temple for the living God. They need one very much. The people also at Bangor contemplate building. That is an important, growing railway point. I preach at Herseyville once a month in a school-house, and always have a crowded, attentive congregation. The people here are very poor, living on sandy farms, and raise barely enough to live on. I want to organize Sabbath schools at Herseyville and other points. Will the good friends at the East supply me with books and papers?

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#### MICHIGAN.

*From Rev. N. D. Glidden, Eaton Rapids,  
Eaton Co.*

#### Death of Rev. J. W. Smith.

The event of special and sad interest in the quarter, is the death, upon the 24th of April, after an illness of only four days, of the Rev. J. W. Smith, at the age of seventy-three years. He was the founder of this church, and for many years its pastor under a commission from your Society. Mr. Smith loved the church with an ardent Christian love, and rejoiced sincerely in its growth. During the revival of the last winter his religious experiences were

greatly quickened. Often, within the year, he had expressed a belief that rich blessings were gathering for the church, and when his prayer was answered, he rejoiced with great joy. He was deeply concerned for his children, and rejoiced in the conversion of those of his neighbors, yet died without realizing his hopes concerning his own. May he who led and sustained their father, lead his afflicted children to himself!

Mr. Smith was a graduate of Union Central College and Andover Theological Seminary; was an excellent classical and biblical scholar. The present pastor of the church found in him a kind and valuable Christian helper, and will ever cherish his memory with fraternal tenderness and affection. The church will miss him from its councils and meetings, from which he was never absent, save when detained by sickness. He leaves a wife and two children. May the love and consolation of the Father of the fatherless and the God of the widow abide with them and fit them for a happy reunion in his better kingdom!

—♦♦—  
*From Rev. H. A. Austin, Pleasanton,  
Manistee Co.*

#### The New Chapel.

One of the items of interest to us here, during the quarter just closed, is the completion of our little chapel, to such an extent as to afford us a comfortable place of worship during the summer. Our meetings, since we have held them in the chapel, have been, as might be expected, more numerously attended. The Sabbath school also has enlarged, and is prosperous.

Our meeting-house has been thus far built without aid from abroad, save that some \$30 or \$35 were contributed by a few friends of those interested in the house. We have incurred no debt, nor do we intend to. We expect to resume work upon the house, in early fall,

and complete it. The burden of building falling, as it has, upon a very few, and those of very limited pecuniary resources, and all just commencing the work of opening farms and founding homes in the unbroken forest, has been considerable; but it has been cheerfully borne.

#### Too Poor to Beg.

Your missionary has invested more than one-third of his yearly salary, and expects to invest more, in the house, before it is completed; but I regard the investment as a good one. I would not recall it if I could. The question was raised, whether we should ask aid of the Congregational Union. But I felt that we were *too poor*, paradoxical as it may seem—to ask such aid. For, do the very best we could, ourselves, the amount of money we should raise, together with what we could conscientiously ask from the Union, would be an amount so small that the church edifice must necessarily be a very small structure, and the question arose: Ought we to ask aid to build on so small a scale? The result was a conclusion to build ourselves according to our means.

We have been thus far prosperous, and the worst is over. We expect soon to have a comfortable and pleasant house of worship, small, yet sufficiently large for our present needs; and if the Lord shall enlarge us, as we trust he will, we believe he will give the means to erect a more stately edifice, whenever it shall be needed.

This house is the *only public building* in the town. That a church edifice should be the first public building, is a fact I think worthy of note.

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#### MISSOURI.

##### The Great Want.

If we go into Congregational ship-building, in this country, my experience tells me that we must import live oak *for the main timbers*, or wait till we

can grow something of the sort, here. But *few Christians*, even, are willing to shoulder cheerfully the responsibilities of a church member in a Congregational church, where calls for personal labor and discipline and pecuniary sacrifice are required to maintain its very existence. There are too many other churches, with open doors—cheaper ones, and more popular in Missouri. Yet the political, educational, social and moral reconstruction of this section, so long under the blight and curse of the slave power, will never be accomplished without the agency of self-governing churches, with a membership of converted souls. Of this I am fully persuaded. The great want of our churches is not more money or members, but a membership truly Christian and loyal to the Master. A people that will let their light so shine, that the world seeing their good works, will glorify their Father in heaven, is the one thing needful for Zion's prosperity and the honor of the Great King.

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*From Rev. W. Wilmott, Hamilton, Caldwell County.*

##### A Sabbath-Day's Journey.

The Congregational church in Gallatin, fifteen miles distant, being vacant through the removal of Rev. Mr. Stewart to Kansas, and our school-house being occupied, except in the afternoon, it was proposed that I should preach in Gallatin every Sunday morning. I commenced labor accordingly, going to Gallatin on Saturday morning and returning Sunday afternoon by stage—as to the propriety of which I had some misgivings, which Providence soon convinced me were not groundless.

The first Sabbath proving to be a very rainy day, there were but few out at service, and I left for home by stage in the afternoon. About five miles out from Gallatin, we found the stream very much swollen by the rains during the night and morning; and being entirely

ignorant as to the depth of the water, we trusted to the driver. On reaching the middle of the stream, the stage, horses, passengers, and everything on board were swept down by the furiously rushing torrent. As the stage swung round towards the bank, I was the first to plunge in, but was unable to swim in such a rapid. Swept down by the stream, fortunately I caught hold of a willow bush, which brought me closer in toward the shore, until my feet touched bottom, and I could wade out. Strange to tell, we all escaped, through the merciful Providence of God, with only the loss of baggage, one horse drowned, and another so nearly gone that it has been of little use to the stage company since. On getting out of the water, however, we found that our troubles were by no means over. We were ten miles away from Hamilton, without a change of clothing, and our stage gone down the stream. In this drenched condition I started on foot for home, and reached it soon after dark, through heavy and continuous rain, a sadder and a wiser man, satisfied that it is much safer to ride through these western streams on horseback, than trust to a Sabbath-breaking stage company and their driver.

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### ILLINOIS.

*From Rev. G. B. Hubbard, Atlanta, Logan County.*

#### "Faint, yet Pursuing."

When I rendered my last report, I was engaged in delivering a course of lectures on the Evidences of Christianity. That course was completed soon afterward; and many expressions of interest and approbation, which came to me from various quarters, gave me assurance that my efforts in defense of the truth were of some little service to the cause.

I think one of the results of the agitations we have had, the last few

months, has been a spirit of inquiry, and an openness to approach. There is more wakefulness, more willingness, or if not that, less reluctance, to be talked to or to talk about religious themes and even personal religion. There is still, without doubt, a contentious spirit that seeks for discussion and agitation, for the sake of entangling the friends of Christ in their talk; but many, heretofore wholly indifferent, or inclined to be led off into the ways of doubt and unbelief, have become interested in what they have heard of the defenses of the truth, and are quite willing to be more fully informed.

During the quarter, the Lord has chastened us sorely, having removed by death the only daughter of one of our deacons. Beloved by all, a bright sunny, loving soul, who knew how to enjoy all God's good gifts, and, in all pleasures and duties, to be the simple-hearted, whole-souled Christian, it was a sore trial to our little church, as well as to her afflicted parents, to have her taken from us, just as she was about to enter upon a wide sphere of usefulness, toward which she had been looking through years of study and careful training. We could only say, "It is the Lord, let him do what seemeth him good"!

On the whole, while there are some things to try and dishearten in connection with my work, there is encouragement also. Christ is a present Saviour. God is not a God afar off, but at hand. His word is just as quick and powerful as when the Epistle to the Hebrews was written. The servant is very insufficient for his work; but he has the promise, "My grace is sufficient for thee." If "faint," we will "pursue."

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*From Rev. C. C. Breed, East Paw Paw, DeKalb Co.*

#### A Glad Household.

The item of most present interest is the conversion of one man and his wife,

at one of my out-stations. She had been a professing Christian, but had never "got hold of Christ." The plan of salvation was to her a mystery, Christ's character and work were a mystery; and she was fast verging toward infidelity. But for some months past, they had been feeling—and had talked of it with each other—that they ought to live a different life. On his return from Aurora—riding alone—his attention was suddenly aroused to his condition as a sinner, and, sitting in his wagon, his tears fell freely, his feelings became intense, and the impression of that experience never left him. A few days afterward, his wife was aroused from sleep in the dead of the night. Her guilt—the guilt of scepticism—took such possession of her mind that she determined to give it all up; and, rousing her husband, told her feelings; and there, in the still darkness of the night, they rose from their bed and erected a new family altar. The flame has not yet flickered nor the light gone out, but burns with increasing brightness. It is a glad household.

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#### OHIO.

*From Rev. G. W. Walker, Wauseon, Fulton County.*

##### A Precious Season.

The past three months have been a precious time with us. On the first of March, amid "the great snow storm," we began a series of meetings in a school-house two and a half miles from our church. The Lord was with us from the beginning. There was an immediate movement among the young people, and a profound solemnity marked all the meetings. At the end of the third week we were compelled to suspend preaching in those meetings, in order to hold a series in town—the work still going on in both places. There have been some fifty *hopeful conversions*. Two young peo-

ple's meetings have been and still are carried on, one in town, the other in the school-house. The interest in our congregations and both Sabbath schools has very greatly increased, and we hope the Lord has still better things in store for us. There have been added to the church, during the quarter, twenty-eight members.

Other churches in the town have shared in the blessing—the additions to them all numbering not less than forty members—these being, in all the churches, mostly young people between the ages of sixteen and twenty-five years.

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#### NEW YORK.

*From Rev. C. Hoover, Riverhead, Suffolk County.*

##### Bereaved.

The quarter has been one of sore trial to me. Death has removed three of our family, including my venerable mother and a beloved grandchild who was the light of our home. These afflictions have taxed much time and thought, and taken me from my pulpit four Sabbaths at a time, when the indications of the Holy Spirit's presence were quite encouraging. In our sorrows this people have been very kind and sympathizing, and have carried on the meetings in my absence with zeal and good judgment.

The dear grandchild, whose death has fallen so heavily upon us, had been with us ever since we came to Riverhead. She was a remarkably bright, loving and thoughtful girl, in her ninth year, well advanced in study, enjoying perfect health till her last sickness. She was a child of many prayers and of much patient culture, and for the last four or five months gave beautiful evidence of true piety. It was delightful to watch the development of the Christian spirit in her daily life. The whole village seemed to feel an interest in her and to

notice her bright, brief illustration of the loveliness of child-piety with admiration. I could preach to parents with an assured confidence that our dear grandchild's example would enforce the lesson. The happiness we enjoyed in this precious child-saint is beyond my power to describe. But she was ripe for heaven and the Lord took her. In less than forty-eight hours she passed from apparently perfect health into the arms of death, and left our home desolate indeed. Pardon me for speaking of private griefs, though I feel that this is hardly a private loss, for our

lost one was really a colaborer and a missionary of love in this village. Many a visit did she make to the sick, the aged and the infirm, carrying something to tempt the appetite, or a religious paper or book to cheer the heart. These all feel that they have lost a dear friend, wise and sympathising far beyond her years.

Pray for me, brethren, that our bereavement may shed a holy unction on my heart and ministry, and work out finally the peaceable fruits of righteousness.

## MISCELLANEOUS.

### Massachusetts Home Missionary Society.

The Sixty-Ninth Anniversary of this Auxiliary was celebrated at the Old South Chapel, in Boston, May 26th, 1868. The meeting was opened with prayer by the President, Rev. WILLIAM A. STEARNS, D.D. An abstract of the Report was read by the Secretary, Rev. HENRY B. HOOKER, D.D., and addresses were delivered by Rev. A. McKENZIE, of Cambridge, Rev. HORACE JAMES, of Lowell, and Rev. A. H. CLAPP, D.D., one of the Secretaries of the American Home Missionary Society.

The following items are selected from the Report of the Executive Committee :

During the past year, this Society has aided sixty feeble churches, in whose fellowship are twenty-seven hundred and thirty-nine persons, and in whose Sabbath schools are about five thousand children, and with this happy result, that under these Christian privileges two hundred and eleven persons have commenced the Christian life.

#### THE TREASURY.

Receipts directly into our Treasury by donations and legacies, during the

year, have been \$41,475.66, which, with \$3,835.87 income of funds, make our whole receipts for the year \$45,311.53, while \$15,491.00 were sent directly to the National Society without passing through our Treasury; making the whole sum given, during the year, for Home Missions in the State of Massachusetts, \$56,966.66.

The amount expended for missionary services, including Home Evangelization, during the year, has been \$12,572.65.

#### REVIEW OF TEN YEARS.

As all moral causes operate slowly, we can best judge of the value of missionary operations by reviewing definite, and especially somewhat extended periods. Blossoms have time to ripen into fruit. A single year's history of a feeble church, or of faithful labor, for a small period, in a waste place, may exhibit progress so small as to discourage faith that is not strong, and dampen zeal that has not the firmest foundations.

Such a period as that of ten years gives a fair opportunity for an instructive and profitable review of missionary

operations, and can furnish satisfactory testimony of their value, or the opposite. It so happens that ten years of the services of the Secretary of the Massachusetts Home Missionary Society have just expired, and it is proposed to exhibit some of the facts which are furnished by a review of this period.

#### As to Applications for Aid.

At the opening of this period, thirty-two churches were on our list. But since then, fifty-two others have sought, and have received assistance, and we have now nearly double the number we had ten years ago. They are in almost every county in the State—twelve of them in a single county. Some of these new applications are from entirely new fields, where no Congregational church had ever existed. Other calls for aid have been from churches which, for long years, had been strong and self-supporting and greatly helpful of others; but which, by death, emigration, and other causes, had been reduced to weakness and dependence. We remembered they had once been the glory and beauty of Zion, and we could not resist the cry of their weakness, and have hastened to prevent the candlestick being removed out of its place, and the fire going utterly out on those altars of the Lord.

#### Churches Organized.

This has not been done save in cases where there was an urgent call for such an institution, and where all the circumstances gave the prospect of growth, and of self-support at an early period. Seventeen new churches have been organized, and come on to our list, during the period now in review. Precious spiritual blessings have been granted to these churches, and several of them have attained such strength that they will very soon cease to receive our aid, and from being beneficiaries, become benefactors.

#### Churches Raised to Self-Support.

It is the constant aim of the Massachusetts Home Missionary Society to suffer dependence upon its aid no more than is absolutely necessary. Applicants are given to understand, at once, that no effort or self-denial be spared on their part to reach desired consummation. We have pleasure of recording that twenty churches during this period have become independent of our aid, and now support themselves the institutions of the gospel. Several others will soon be the same. These churches, coming from some of them through much tribulation, have taken their places as new strength in our moral armament, and are uniting their strength with other churches in the great work of advancing the Redeemer's kingdom in this world.

#### Conversions in Ten Years.

Precious are the temporal blessings bestowed by the gospel upon our churches and waste places; but the great end we seek is that spiritual salvation of the souls of men, which fit them for everlasting life. It is our cause we believe that the gospel power of God unto salvation, that we send it to the destitute and the perishing. And it will be seen that the power of God has not been denied, when we stated that in the progress of these ten years, not less than one thousand hundred and eighty-three persons commenced the Christian life through the labors of our missionaries. We cannot ask for a broader seal of divine approbation of our labors, more delightful and animating stimulus to press them on with all possible

#### Character and Labors of Missionaries.

Ten years of constant intercourse with them and their families, has afforded the best of opportunities for ascertaining what sort of men they are, and how they are serving our feeble churches.



cultivating our waste places. Most of them are men who have gone through thorough courses of education, and are men of large, and some of them of long and successful experience in the service of the Master. And but few of them there are who are not located in places demanding the largest patience and never ending self-denial. Many must practice the most rigorous economy to enable them, in their straightened means of living, to bring the year round without debt. Some of these servants of God are in the whirl and bustle of manufacturing communities—some are far away in secluded vallies—some have their out-look from bleak mountain-tops—some hear the sound of the mighty waters of the sea. With not a few there is smallness in the size of the church and congregation—smallness in the salary—smallness in the library—smallness in the wardrobe—smallness and narrowness and selfishness among many of their people. But they are not straightened in their labors by any of these disadvantages, but give themselves to their great work with a courage and patience and perseverance worthy of all honour—“poor yet making many rich.” Worthy are they of the entire confidence and warmest sympathy of all the friends of Zion.

#### Increase of the Number of Mission Churches.

Ten years ago we had *thirty* on our list, now we have *sixty*. This increase arises from several causes.

1. New missionary fields have been occupied. New churches have been organized in manufacturing, or other growing communities. These churches are too weak at first to sustain the gospel, and have the strongest claims upon our sympathy and aid in their struggles for life.

2. But more numerous are the appeals from churches once strong and flourishing, and not only able to sustain their own religious institutions, but able largely to aid all the great benevolent

institutions of the day. Large numbers of the young men, especially in our mountain districts, on becoming of age, feel the impulses for bettering their condition which are not furnished on the bleak hills and the sterile soil cultivated by their fathers. They must go where there is more life and activity, and where, as they judge, they can find a shorter and easier way to competence or wealth. Hence, at the earliest opportunity, their farms are sold, and they remove to more active business centres in the State, or to the more inviting regions of the West. The farms they have left pass into the hands of foreigners, or persons having no sympathy with the gospel, and who will do little or nothing to sustain its institutions. Hence the growing pecuniary weakness of these churches; and the fire on these altars of the Lord would be utterly extinguished, and the churches become extinct, if aid were denied.

And we see not that there are any better prospects in the future. The same causes, in such parishes, are likely to continue to operate, and thus a still larger number of dependent churches come upon our hands. No human power can arrest, as we can see, the influences which produce this decay in the strength of our churches, but certainly one lesson of so great a prospective draft upon missionary funds should be, that, only in the last extremity of need and peril, should these churches apply for missionary help, while such vast regions of our country, yet unevangelized, have claims so imperious upon our aid.

#### Comparative Expenditure.

The disbursements of the Society for the first year of the ten in review, were \$6,260.00. During the tenth year, they have been \$14,294.00. This increase arises from the augmented expense of living, causing an advance in all missionary appropriations, and all office expenses; augmented also, by the work of



Home Evangelization, now sustained by our Treasury; and especially in that double the number of churches receive missionary aid.

### Blessed to Receive.

An Iowa Home Missionary writes to the ladies of Chapel St. Congregational Church, New Haven, Conn. :

Your valuable gifts came to hand on Monday. I scarcely know how suitably to thank you. This aid, conferred not from personal considerations, but for Christ's sake, illustrates the power of our holy religion to bind in a precious brotherhood all true believers in Jesus.

As the arrival was announced, John, our oldest, ran to the door, followed by little George, crying "Bok! bok!" (George is only twenty-one months old, but converses with considerable fluency in several different languages!) John, more thoughtful, asked, "What is in this box, papa?" I said, "Some good ladies have made us a present of clothing." "Oh, good, good!" says he, "we shan't have to pay out our money to buy clothes, shall we?" Then after a moment's reflection he remarked, "It takes all our money to buy food, don't it?" But what could have been more acceptable than your presents to the mother, who in her extreme weakness has supervised all the affairs of the family, for some time anticipating the aid your box would give in the way of clothing? I am pained to say that her health has steadily declined, since I wrote you, so that now she sits up very little. But the privilege of seeing the box opened must not be denied her; so removing the cover and lifting it carefully into her room, she is placed in an easy chair, and one article after another is set before her. It was truly a magazine of wealth for a Home Missionary, who, for five years, had been living with the strictest economy. "Just what *we needed!*" was ejaculated, many,

many times. My wife carefully laid aside her letter from Mrs. ———, and said, the next day, "Of all the precious things I have received, that is the most precious to me." As she saw the beautiful articles, her love of life's work came throbbing back in a full tide of desire, and she said, "Oh, I must get well, to wear them in the service of him who has added these new gifts to his many rich benefactions!" John, mostly silent during the unpacking, fixed his eye upon a neat cap, whose size he had not mistaken, and remarked, "Papa, you haven't taken out the clothing yet." Of course the *clothing* then came out and went directly to his head, to his infinite gratification. The toys were much relished. H——, on his return from school, was much gratified with his new suit and other presents. He is a kind, noble boy, and I trust will do much good in the world. He takes part in the children's meetings and seems to be a devoted Christian. He is studying Sallust, Greek Grammar, etc., and makes good progress. As to my own clothing, the tailor could not have fitted me better; the articles are just the size, and all unexceptionable. Should Mrs. ——— recover, as we still hope she may, there is not a single article which will not be valuable to us.

It was with some hesitation that we determined to throw off the aid of the Home Missionary Society. The Agent questioned its expediency. Continual aid for more than twenty years had made us thoroughly dependent. Pointing the church to the destitute regions beyond us, I said, "I cannot receive further aid from the Society." Our people are doing nobly, and your timely aid will make it the less difficult for us to live. You can scarcely imagine a lower state than Congregationalism had reached in this county; but with gratitude to God, I believe that now no denomination is gaining ground so rapidly. It is just one year since my little church at ——— was organized with twelve

members. One week since, at our communion, seven persons united on profession of faith, making the present membership thirty-three. The little church worships in an old school-house. We have no communion set, but God is with us. The members are earnest workers for Jesus.

Our members here sometimes become alarmed at the numbers who leave us for other fields; but, I say, "Brethren, do not indulge in one moment's repining; this is what we expect in the West: bid them God-speed as they go to other fields of labor, and watch and pray for others to supply their places." The church of Christ is an organizing power, and these moving populations are just the kind to be assimilated into the body of Christ. Thus far we have steadily gained.

Since the above was written, the dreaded blow has fallen upon this household. The wife and mother has finished her earthly toils and entered into rest.

### Domestic Economy.

The following is from a letter of one of our Missionaries, in reply to inquiries as to his family's need of a box of clothing. It may show to the Ladies' Societies which render us such efficient help in this line, that some of the "Yankee contrivance" of our New England homes finds its way to the West. This writer, we believe, is *not* a "Yankee."

Accept our thanks for your interest in procuring us "a box." I do not suppose that any one but a missionary can quite realize how comforting and cheering such a letter really is, especially when we look into the state of our funds at the end of a quarter, and with grave anxiety ask ourselves, what shall we eat, and wherewithal shall we be clothed. I rather think that, were some of our friends to be present at the family council, when the ways and means are debated—when the matter

of Fannie's boots, or Katie's dress, or Mamma's bonnet, or Eddie's pants, or Nellie's "things," or Gracie's frock, or Papa's coat is the order of the day—they would be somewhat astonished. I have no doubt that you are in some manner posted in these interesting topics. But if any one is at all skeptical as to the "astounding feats of transformation" that missionaries' wives perform; if they want to take lessons in the art of "natural magic," with no apparatus but a number of spools of variegated cottons, a pair of scissors, and a needle; let them visit one of your missionaries' homes out West. How a hat can be made to look "as good as new," for any number of springs, and then "done over" to do good service as "really a very good-looking winter arrangement;" how Eddie can be made to look "quite nice" by means of his papa's very old overcoat and trowsers, always supposing the seams don't shine too brightly; how Katie's, Fannie's, Nellie's, and Gracie's "things" all seem never quite to "give out," but only to grow less, as the eldest one's clothing is made to do service in regular succession, down to the baby—now really, I don't pretend to have the least idea how all this is done: because it is a point of honor in our establishment, never to recognize a garment that has been "transformed." For instance: a dress that has done good service, has to be "done over," for Katie. Fannie, who has worn the dress "quite a time," becomes amiably oblivious as to its identity, when by the mother's needle it is metamorphosed into a "new" frock for Nellie. This amiable weakness we agree upon, in order to keep up the delusion and make everybody happy. But then you may suppose this kind of thing cannot be continued for an indefinite period. A lack of material does produce very serious consequences, resulting in failure and an exposure of this system of domestic legerdemain.

Pray pardon this trespass upon your time. I desire to show you how acceptable will be the box.

### How the Old Plan Works.

Having labored in Wisconsin the past twenty-eight years—ten as pastor in Beloit, and eighteen as Agent of the A. H. M. Society—my opportunity for personal acquaintance with the working of the Society's present plan enables me to state some facts which it may be well to give to others. In so doing I will be as brief as possible.

1st. With the earliest emigration to Wisconsin, in 1836, the Society began to send missionaries here with instructions to gather congregations, organize churches, and take the charge of them, the Society being responsible for so much of their support as they failed to receive from the people. This was continued from year to year, so far as new settlements required, and as men and means were furnished.

2d. One or more agents have been employed since 1841, having, as a prominent part of their work, to explore the whole field, to prepare the way for and to secure the organization of churches; also, to procure supplies, and aid in their support.

3d. Missionaries have been commissioned to labor at central points, with or without churches already organized, extending their labors to regions around, the boundaries of their fields being determined by circumstances, and their arrangements for labor being under the general supervision of the agent.

4th. Missionaries have had several churches and out-stations under their care, constituting something like circuits, with reasonable discretion as to the points to be occupied, and extending their labors over one or more counties.

5th. Missionaries have been employed to labor among foreigners of different *nationalities*, the Society requiring that

they themselves be evangelical, and that they plant and build up churches on evangelical principles.

6th. Missionaries and agents have taken a leading part, to a great extent, in securing the erection of houses of worship, with which about four-fifths of the churches are now furnished.

7th. The result of this working of the Society's plan is the organization, by missionaries and agents, of nearly all the churches of our connection in the State, and all, except five or six of these churches, have been aided by the Society in the support of their ministers. The present number of churches is about two hundred, besides twenty or more that had the same Home Missionary origin and support, but are now connected with Presbyterian Boards of Missions; for until 1860 the Congregationalists and Presbyterians were united in their Home Missionary work.

Of the two hundred churches, seventy or eighty support their ministers without missionary aid, and, with those which are still dependent, are exerting a powerful influence for good.—*Rev. D. Clary, in the Advance.*

### Miscellaneous Items.

THE AMERICAN TRACT SOCIETY, BOSTON, has presented to this Society five hundred packages of books and tracts for distribution by missionaries at the West. This is a valuable gift to the missionary cause, and we hereby tender our grateful acknowledgments for it. The missionaries, as volunteer colporteurs, are distributing these publications without expense, and we trust that they and their churches will reciprocate the liberality which has placed this gift in their hands.

KANSAS.—The Minutes of the General Association of Kansas report 41 churches, two of which have settled pastors, thirty-one acting pastors, and eight are vacant. The total member-

ship of these churches is 1,484, of which 407 were added during the past year; 210 by profession and 197 by letter. The three churches having a membership of over 100 are Leavenworth, 196, Lawrence, 170, Topeka, 128.

**CHITOPA, KAN.**—On the 5th of July, a church of seven members was organized at Chitopa, Sabett Co. They have already commenced preparations for building a house of worship, and will have preaching half the time by Rev. T. H. Canfield, of Oswego.

**WITTEMBURG, IOWA.**—The church at Wittemburg, Rev. S. J. Whiton minister, last year received \$825 from the Home Missionary Society. This year it receives nothing, and has added \$200 to its minister's salary. One year ago the church numbered 65; it now numbers 122.

**BUCKINGHAM, IOWA.**—Gov. Buckingham, of Conn., has contributed over \$2,000 toward the erection of the house of worship in Buckingham, Iowa. The Sabbath school has recently received a choice library of 170 volumes, together with singing books, question books, &c., the gift of the late Mrs. B., who died before the books reached their destination. Their selection was one of her last labors. A communion set has been received from Miss Jane Ripley, of Norwich, Ct., sister of Mrs. B.

**BRIGHTON, ILL.**—The church at Brighton, which was organized in June, 1867, with 26 members, at their first anniversary had increased to 48. They have nearly completed a house of worship, which will, with site, cost about

\$5,000. The church do this, and pay the salary of their pastor, Rev. O. L. Tappan, without foreign aid.

**CHICAGO THEO. SEM.**—A wing of the main building of the Chicago Seminary, for dormitory purposes, is to be put up this summer in time for the next term, so that none need to stay away, as heretofore, for lack of accommodation.

**CLIO, MICH.**—A church of twenty members was organized at Clio, Michigan, near Saginaw, June 29th. They already have a neat chapel. Rev. E. W. Borden is the pastor.

**CONGREGATIONAL STATISTICS FOR 1867.**—The whole number of Congregational churches reported on this side the sea, is 2,947, of which 122 are in Canada, Nova Scotia, New Brunswick, and Jamaica. The whole number of ministers reported, is 3,068, of whom 92 are out of the United States as aforesaid. The total of church members is 84,872. The number in Sabbath schools is 820,520. The number of additions to the churches during the year reported, is 80,080—by letter, 10,906, by profession, 19,117. Comparatively with the statistics of January, 1867, here is a gain of 47 churches; 54 ministers; 10,612 church members; 7,632 additions by profession, and 2,227 by letter, or 9,259 in all; and a gain of 27,187 in Sabbath schools.

**KANSAS.**—A church of 20 members was organized, July 26th, at Lowell, in the south-eastern corner of the State, through the labors of our missionary, Rev. O. S. Shattuck, of Neosho, Mo. Other new churches may soon reward his missionary journeys across the border.

## APPOINTMENTS IN JULY, 1868.

*Not in Commission last year.*

Rev. James A. Daly, Stockton, Cal.  
Rev. Mifflin Harker, Pescadero, Cal.  
Rev. James S. Cogswell. To go to Minnesota.  
Rev. Philip Peregrine, Nicollet Co. and Butter-  
ant Valley, Minn.

Rev. I. O. Sloane, Marine, Minn.  
Rev. Asher W. Curtis, Mazomanie and Black  
Earth, Wis.  
Rev. George M. Landon, Trempealeau, Wis.  
Rev. James Mitchell, Genesee and vicinity, Wis.  
Rev. Wm. M. Richards, Princeton, Wis.  
Rev. W. W. Thorp, Negaunee, Mich.

Rev. G. Griffiths, New Cambria and the Valley, Mo.  
 Rev. Franklin G. Sherrill, California and Monticau, Mo.  
 Rev. Samuel Stratton, Danby, Ill.  
 Rev. Lumond Wilcox, South Brenton, Ill.  
 Rev. Austin N. Hamlin, Jerome, Providence and Olive Green, Ohio.  
 Rev. W. E. O. Wright, Philadelphia, Pa.  
 Rev. Edward N. Ruddock, Parina and Greece, N. Y.  
 Rev. Judson G. Spencer, Macomb, N. Y.

#### Re-commissioned.

Rev. A. M. Goodnough, San Mateo, Cal.  
 Rev. Roswell Graves, Eden Plain, Cal.  
 Rev. George R. Ellis, Hydesville and Rohnerville, Cal.  
 Rev. Joa. A. Johnson, Santa Barbara, Cal.  
 Rev. Nathan Thompson, Boulder City, Col.  
 Rev. Edwin Booth, Lansing, Minn.  
 Rev. Alva D. Roe, Afton and Lakeland, Minn.  
 Rev. George Bent, Lenora, Minn., and Burr Oak, Iowa.  
 Rev. Chas. F. Boynton, Eldora and New Providence, Iowa.  
 Rev. Lebbeus B. Fifield, Cedar Falls, Iowa.  
 Rev. Alpheus Graves, Iowa Falls, Iowa.  
 Rev. A. V. House, Fort Dodge, Iowa.  
 Rev. John Schaerer, Sherrill's Mount, Iowa.  
 Rev. Wm. Spell, Central City, Iowa.  
 Rev. Marshall Tingley, Sioux City, Iowa.  
 Rev. Oliver Brown, Alto, Wis.

Rev. O. P. Clinton, Hortonville, Greenville, Stephenville, (Ellington,) and Dale, Wis.  
 Rev. E. H. Fairbairn, Dartford and vicinity, Wis.  
 Rev. Beriah King, Oak Creek, Wis.  
 Rev. James W. Perkins, New Chester, Wis.  
 Rev. Edmund Dyer, Medina, Mich.  
 Rev. Joseph England, Chesterfield and New Baltimore Station, Mich.  
 Rev. Charles Machin, Flat Rock and vicinity, Mich.  
 Rev. B. F. Monroe, Alamo, Mich.  
 Rev. Wm. Mulder, Victor and Laingsburg, Mich.  
 Rev. Porter B. Parrey, Three Oaks, Mich.  
 Rev. A. Sanderson, Goodrich, Mich.  
 Rev. Lewis E. Sikes, Hopkins, Mich.  
 Rev. Guy C. Strong, South Boston, Mich.  
 Rev. John M. Bowers, Sedalia, Mo.  
 Rev. Benj'n F. Perkins, Kingston and Mirabile, Mo.  
 Rev. George G. Perkins, Kidder, Mo.  
 Rev. Arthur E. Arnold, Buda, Ill.  
 Rev. Alfred Connet, Edwards Co., Ill.  
 Rev. A. J. Drake, Roseville, Ill.  
 Rev. Joseph S. Graves, Roscoe, Ill.  
 Rev. J. H. Jenkins, Lebanon and Fort Ancient, Ohio.  
 Rev. M. S. Platt, Landis, Newfield, and Franklinville, N. J.  
 Rev. R. H. Gidman, Bangor, N. Y.  
 Rev. John Johnston, East Ashford, N. Y.  
 Rev. Samuel Orcutt, Williamsbridge, N. Y.  
 Rev. C. Youngs, Shinnecock Neck, Canoe Place, and Poosapatuck, N. Y. (L. I.) Indiana.

## RECEIPTS IN JULY, 1868.

### MAINE—

Portland, Eben Steele, \$100 00  
 Saco, Benev. Soc. of the First Cong. Ch. and Parish, mon. con., by S. V. Loring, Treas., 8 10

### NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D. D., Treas. N. H. M. S., Brooklyn,—Cong. Ch. and Soc., \$3 00  
 Concord, Cong. Ch. and Soc., to const. Enoch Gerrish, Charles Mead, and Mrs. J. B. Walker, L. M's, 100 00  
 Pelham, Mrs. E. W. Tyler, to const. James Tyler a L. M., 30 00 133 00  
 Dunbarton, First Cong. Ch. and Soc., by C. Kimball, of wh. from D. H. Parker, \$5, in part to const. a L. M., 28 70  
 Hudson, Mrs. Sarah Dudley, 5 00  
 Lebanon, E. A. Kendricks, 90 00  
 Westmoreland, Mrs. L. Snow, by G. Kingsbury, Treas., 10 00

### RHODE ISLAND—

Providence, Mrs. Hannah P. Hopkin, 10 00

### MASSACHUSETTS—

Mass. Home Miss. Soc., by Benjamin Perkins, Treas., 1,000 00  
 Amherst, College Ch., by Rev. E. P. Crowell, bal. of coll., in full to const. Alfred E. Tracy a L. D., 32 90  
 Henry D. Fearing, to const. Mrs. Henry D. Fearing a L. M., 30 00  
 A Mission Sab. School, by W. D. Mosman, 2 00  
 Belchertown, Cong. Ch. and Soc., by E. Montague, Treas., to const. Samuel D. Cowles and Arthur E. Ferry, L. M's, 65 00

Hampshire Miss. Soc., by E. Williams, Treas.,  
 Northampton, Edwards Ch. and Soc., \$172 71  
 First Parish, 449 94 \$622 65  
 North Brookfield, Miss Pervis Howe, 5 00  
 Sheffield, First Cong. Ch., by J. Bradford, 8 00  
 South Hadley Falls, H. B. Avery, 50

### CONNECTICUT—

Columbia, Cong. Ch., by Rev. F. D. Avery, 21 38  
 East Lyme, on account of legacy of Miss Eliza Miller, by Mrs. U. M. Webb, Admx., less gov. tax, 865 60  
 Greenwich, a friend, 50 00  
 Lebanon, J. W. Peckham, 8 00  
 Middletown, on account of legacy of Dea. Henry S. Ward, by Edward Paddock, Ex., less gov. tax, 940 74  
 New Canaan, Cong. Ch., by S. Hickok, 40 63  
 New Haven, Chapel st. Cong. Ch., by G. Pond, 367 56  
 Center Ch., a Friend, 65 00  
 North Stonington, Cong. Ch., by D. R. Wheeler, of which \$30 from D. R. Wheeler, to const. Mrs. Almira D. Clark, a L. M., 110 00  
 South Britain, Cong. Ch., to const. Rev. H. S. Newcomb a L. M., 87 00  
 Stamford, James Betts, 30 00  
 Stratford, Gen. G. Loomis, by O. R. Kingsbury, 5 00  
 Washington, Cong. Ch., by Dea. Hickox, 138 83  
 Waterbury, Amos Morris, by G. W. Roberts, 10 00

### NEW YORK—

Received by Rev. L. S. Hobart—  
 Eden, John Peek, to const. Mrs. Amarilla Anderson a L. M., \$30 00  
 Bangor, Cong. Ch., by Rev. R. H. Gidman, 14 00





Rochester, Cong. Ch., by Rev. A. Fuller,	\$9 60
Spring Valley, Rev. V. M. Hardy,	1 00
<b>KANSAS—</b>	
Geneva, Cong. Ch., by Rev. O. Gray,	12 40
Highland, Cong. Ch., \$4.82; White Cloud, Cong. Ch., \$7.18, by Rev. H. P. Robinson,	12 00
Topeka, First Cong. Ch., by W. E. Bowker, Treas., in full to const. Rev. L. Bodwell a L. D.,	20 00
<b>NEBRASKA—</b>	
Received by Rev. R. Gaylord—	11 66
Tabor, Cong. Ch.,	
Stone Creek, Cong. Ch., by Rev. F. Alley,	5 00
<b>CALIFORNIA—</b>	
Antioch and Eden Plain, Cong. Chs., by Rev. K. Graves,	15 00
Russian River Valley, Cong. Ch., by Rev. J. S. Surger,	10 00
San Francisco, Ralph Dunning, by C. A. Boardman,	40 00
<b>OREGON—</b>	
Astoria, Cong. Ch., by Rev. D. R. Gray,	11 00
<b>HOME MISSIONARY,</b>	19 00
	<hr/> \$6,225 70
<i>Donations of Clothing, etc.</i>	
New Haven, Conn., Ladies' Home Miss. Soc. of Center Ch., by Mrs. D. W. Lathrop, three boxes,	\$267 56
Trumbull, Conn., Ladies of the Cong. Ch., a box,	120 00
<i>Receipts of the Connecticut Home Missionary Society, in July. E. W. Parsons, Treas.</i>	
Bethlehem, Cong. Ch.,	\$66 30
Birmingham, Cong. Ch., by G. W. Shelton,	231 45
Bridgeport, First Cong. Ch., by H. S. Wordin, Treas.,	178 46
Bristol, Ladies' Assoc'n, by Mrs. L. Beckwith, Treas.,	47 39
Brookfield, Cong. Ch., by B. M. Starr,	47 88
Canton Center, Cong. Ch., by W. E. Brown,	74 65
A friend,	38 00
Cromwell, Cong. Ch., by J. Stevens,	40 00
Farmington, First Ch., by W. Gay, of wh. \$100 from E. D. Hawley, to const. S. Benedict, of Lyander, N. Y., Eugene Austin, of Augusta, Ill., and John E. Gridley, of Hartford, Conn., L. M's, and \$50 from a friend to const. Mrs. Horace Cowles a L. M.,	371 75
Hartford, <i>Aylmer Hill Ch.</i> ,	609 65
<i>Pearl St. Ch., additional,</i>	1 00
A friend,	200 00
Killingworth, Home Miss. Soc., by J. Buell, Treas., to const. Homer Kelsey a L. M.,	20 00
Lebanon, Cong. Ch., by Rev. D. D. Hine,	44 22
Middle Haddam, Second Cong. Ch., by S. North,	21 00
Montville, Cong. Ch., by Rev. W. M. Brohard,	24 00
New Britain, South Cong. Ch., by Rev. C. S. Goodell, to const. Homer E. Sprague, J. H. Peck, D. M. Rodgers, T. A. Conklin, G. Hart, P. Rand, C. S. Landers, M. H. Whipple, A. H. Clark, G. R. Bingham, Mrs. C. S. Goodell, and J. B. Hawkins L. M's,	1,143 40
New Haven, First Cong. Ch., by J. Eitner, Treas.,	408 22
New Preston, Cong. Ch.,	21 00
Northfield, Cong. Ch.,	13 72

Old Lyme, Cong. Ch., by Miss M. T. Bell, Treas.,	\$20 00
Putnam Village, Cong. Ch., by Rev. G. J. Tillotson,	66 25
Southington, Cong. Ch., by Dea. T. Higgins,	185 40
Unionville, Cong. Ch., by E. N. Gibbs,	27 08
Westport, Cong. Ch., by E. W. Taylor, to const. Elizabeth Taylor a L. M.,	70 00
West Winsted, Second Cong. Ch., by J. Hinsdale, Treas.,	98 75
Willimantic, Cong. Ch., by Rev. S. G. Willard,	66 30
	<hr/> \$4,210 83
<i>Receipts of the Massachusetts Home Missionary Society, in June. BENJAMIN FRANKLIN, Treas.</i>	
Amherst, Second Cong. Ch. and Soc.,	\$18 25
Attleboro, Fem. Assoc. Soc., Second Ch., to const. Miss M. C. Capron and Mrs. L. M. Park L. M's,	51 00
Auburndale, Cong. Ch. and Soc.,	257 63
Ballardvale, Hiel Proctor, to const. Mrs. Charles Mardin a L. M.,	30 00
Becket, Rev. J. Hartwell,	5 00
Bedford, a lady,	5 00
Boston, Mrs. W. W. Morland,	5 00
Boston Highlands, Vine St. Ch., mon. con.,	10 00
Braintree, Rev. Dr. Storrs's Soc., quarterly coll.,	14 00
Brighton, Evan. Ch. and Soc.,	131 17
Chelsea, a friend,	30 00
Douglas, Cong. Ch. and Soc.,	16 00
Dover, Cary Ch. and Soc.,	10 00
Dudley, Cong. Ch. and Soc.,	68 00
Franklin Co. H. M. Soc., S. S. Eastman, Treas.,	
Ruckland, Cong. Ch.,	\$24 00
Deerfield, Cong. Ch. and Soc.,	21 50
Greenfield, Second Cong. Ch. and Soc.,	1 00
Ebelburne, Cong. Ch., to const. Amos Allen a L. M.,	53 16
South Deerfield, Cong. Ch., \$12.70, Bab. Sch., \$5,	17 70
Sunderland, Cong. Ch.,	60 00
Gardiner, First Cong. Ch., to const. E. C. Hull and C. K. Wood L. M's,	60 00
Greenwich, Ladies' Home Miss. Soc., to const. Mrs. Edward Esty a L. M.,	43 25
Groton, Legacy of Dea. J. S. Adams, in part,	500 00
Hampden Co. Home Miss. Soc., H. Brewer, Treas.,	
Joseph Miller, to const. Mrs. Harriet A. Jones a L. M.,	30 00
Reponast, Trin. Ch. and Soc.,	43 25
New Bedford, First Cong. Ch. and Soc.,	10 00
Newbury, First Cong. Ch. and Soc.,	3 00
Legacy of Miss Catharine Sherburne, J. C. Colman Ex., less U. S. gov. tax,	47 00
Newburyport, North Cong. Ch. and Soc.,	45 26
Newton, Eliot Ch. and Soc.,	323 00
North Adams, Gardner White, Royalston, Rev. Mr. Ballard's Soc.,	1 00
Salisbury and Amesbury, Union Evan. Ch. and Soc.,	105 84
Oh. and Soc.,	8 20
Scituate, Cong. Ch. and Soc.,	16 75
Southboro', Pilgrim Ch. and Soc.,	17 33
Spencer, legacy of Oliver Morse, less U. S. tax,	37 84
Truro, Cong. Ch. and Soc.,	20 00
Ware, First Cong. Ch. and Soc.,	35 00
Wayland, legacy of Miss Sarah Tuttle, in part,	200 00
Wenham, Cong. Ch. and Soc.,	10 00
Whitinsville, Cong. Ch. and Soc., to const. J. K. Hayward, Emily A. Fletcher, Mrs. Margaret Fletcher, J. Heywood, N. Y. Stanton, Mrs. M. S. Clark, Mrs. N. S. Clark, Kittie S. Clark, E. S. Clark, M. Prentice, J. T. Carter, H. B. Osgood, Mrs. S. C. Lawton, Carrie M. Morse, W. Mattison L. M's,	685 00
Wrentham, North, Cong. Ch. and Soc.,	7 00
	<hr/> \$2,174 56



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*  
How shall they preach except they be SENT?...*Rom. x. 15.*

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## “GO FORWARD.”

A Discourse preached at the Semi-Centennial Anniversary of the Vermont Domestic Missionary Society, at St. Johnsbury, June 17, 1868, by Rev. HORATIO N. BURTON, of Newbury, Vt.

“Speak unto the children of Israel, that they go forward.”—Exodus xiv. 25.

THE events of sacred history are not so many isolated and astounding facts recorded for the amusement of children, or the confounding of skeptics and philosophers. They are a stupendous chain, forged with the skill of the Infinite. They mark the grand march of his host adown the course of time. They echo the thunder-tread of the Almighty along the ages. They are his voice to his people, summoning them to trust and service, inspiring them with a divine enthusiasm, urging them forward to high endeavor and noble achievement. Roused and animated by this voice, what foes have they not vanquished; what Red Seas of difficulty have they not divided and passed through dry-shod; what fires of martyrdom, what horrors of the dungeon, and tortures of the rack, have they not endured; what prodigies of heroism, sacrifice and service have they not left recorded, an unrivaled legacy to the church and the world!

Yes, my brethren, the record of God's heroes in the past, or rather of God himself working in and through them to accomplish his purposes of love and mercy towards our world, has done more to inspire noble daring and doing, to exalt virtue, dignify and ennoble human nature, and honor God, than all other causes combined, excepting always the immediate work of redemption through Jesus Christ, our Lord.

Nor is this the effect of the inspired record alone. It is the lesson of all the history of God's elect. From every period of the past, from every era and epoch of the church, there comes to us the voice of God. Its language is still the same that it was more than three thousand years ago, “*Go forward.*” This is the only word of command we should hear to-day: an ambition to obey it, the only passion that should fill our breasts.

We come up to-day to the Semi-Centennial Anniversary of the Vermont Domestic Missionary Society. *Its history, too, for the past fifty years, is divine. The hand of God has written it. It is a sacred depository of motive and argument for a triumphant advance in the future. It is the Lord's grand arsenal*

from which he bids us draw full panoply for coming conflict. It is the mightiest enforcement of his command, "*Go forward.*"

I. Let us first briefly advert to its *origin*.

It is a plant planted of the Lord; sown in the faith, watered with the tears, nurtured in the prayers and toils of his people.

Its roots strike back beyond the space of fifty years. Blessed old Massachusetts organized her first Home Missionary Society seventy years ago next May, to send missionaries to "remote parts of the world," among which, Vermont was included, and Adoniram Judson was her first missionary to our State.

Even before this, individual churches in Massachusetts and Connecticut had sent their pastors on wide detours for preaching in these destitute regions—the ministerial vacations of those days. Among these, according to a late letter from the venerable Dr. Parmelee, so long one of your faithful and devoted missionaries, were Drs. Perkins, of Hartford, Mills, of Torrington, and Hallock, of Simsbury, Conn. "There was romance," he adds, "in that day in passing through the new State, as it was called by the Connecticut people, who supposed we had no schools, or places of worship, or an apple tree, or any other marks of civilization. To pass through such a great and terrible wilderness required the undaunted courage of a Livingstone. Yet many were so well pleased with the mountain State that they made it their home. Among these were Weeks, of Pittsford, Wooster, of Cornwall, and his successor, Rev. Jedediah Bushnell—a name conspicuous in the annals of missionary work in Vermont. He was a missionary to the core, a Christian everywhere," adds Mr. Parmelee. He and Drs. Merrill, of Middlebury, and Burton, of Thetford, first moved for concerted missionary action in the State, and were among the earliest and most efficient advocates of this Society.

As early as April 4th, 1804, a circular letter was issued by "the consociations in the western districts of Vermont," "to procure money to defray the expense of some missions in our new settlements;" but no society was organized till Sept. 1st, 1807. It was called simply, "The Missionary Society." Rev. Thomas A. Merrill was its inspiring and guiding genius, and such he continued to be to the whole missionary work in the State for years, and especially to the work of this Society. He was for thirty-six years (from 1819 to 1854) one of its Directors, and for several years its Secretary. The whole weight of his great influence, as the leading man for many years in the ecclesiastical affairs of Vermont, was always thrown in its favor. So ardent was his attachment to it and so earnest his advocacy of it that many thought him opposed to foreign missions; not that he really was, but that he loved home missions better. Through his unbounded zeal and earnest appeals from year to year he stirred up a missionary spirit in nearly all the churches. His own church at Middlebury has ever been the most steadfast supporter of this Society. It is the *only* church in the State which has the honor of having contributed for its support every year since the Society has had an existence—having given into its treasury within this period over \$6,800. Through his influence chiefly, female missionary and cent societies were springing up all over the State, about the time the Vermont Domestic Missionary Society was organized.

In the latter part of 1817, God raised up another honored agent to aid in organizing our society, in the person of Levi Parsons. He was a student from Andover, of great zeal, unwearied toil and apostolic self-denial. The Spirit of *the Lord went with him* and wrought mightily by his word. Sinners were

deeply convicted of sin, saints were quickened, and churches roused from their lethargy. Revivals sprung up in his pathway and converts were multiplied. At the opening of 1818 he was re-commissioned with instructions to form juvenile missionary societies in all the towns, having as his associate in this work, the Rev. Otto S. Hoyt. All these societies became auxiliaries of the "Vermont Juvenile Missionary Society," organized as the result of his efforts and counsels, at Castleton, Sept. 16th, 1818. The members of this Society were declared by the constitution to "consist of delegates from juvenile auxiliary societies," and its object "to supply the destitute towns in this State, and its immediate vicinity, with a preached gospel, by the labors of missionaries." Some changes have been made in its original constitution, and eight years after its organization it assumed its present name, "The Vermont Domestic Missionary Society."

Thus manifest is the hand of the Lord in the origin of this Society. He stirred up the hearts of his most devoted and honored servants to pave the way for it. He raised up an eminently godly man to organize it. He gave it birth in a series of revivals. He baptized anew his churches with the Holy Ghost, that they might love and cherish it. He opened the hearts of godly men and women, young men and maidens, to give for its support with an unwonted generosity. He brought it in at the most opportune moment for the glory and prosperity of our Vermont Zion. He has been with it ever since, and in all this we must surely hear his voice to-day saying to us, "This is my Society; go ye forward in its support."

II. But that the Lord Jesus Christ loves this Society, will be further evident if we turn for a moment to its *object*. Its very aim is that which drew him from Heaven. It is to seek and save the lost. It is to bear glad tidings to them that sit in darkness and are ready to perish. Of him it is written, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And what else but all this has this Society been doing the past fifty years? All among these hills and valleys it has been sounding out the joyful word of the Lord. And how has the Lord sanctioned your aim by mightily working with you! What multitudes of sinners have been roused from the slumbers of death! How many saintly hearts have been watered from heaven; what new joy, and strength, and courage for pilgrimage and toil have been inspired within them by the word of your missionary!

Hear the veteran Parker tell of sinners in concern for their souls: "Numbers came to my lodgings, with whom I conversed and expounded the Scriptures a long time. God bowed his heavens and came down." Look at this scene over in Westfield: "The solemn realities of eternity seemed to be deeply impressed upon the minds of the old and young. When I was conversing with any one alone, others would gather round to hear, as if they thought their eternal state was suspended on every word I spoke. The distress of some was beyond utterance." Let us also summon the seraphic Parsons to tell us of the gratitude of God's dear children for the coming of the missionary; "I called," says he, "upon an aged woman of ninety-six years, who is just sinking into the grave. She took me by the hand, and raising her eyes to heaven, exclaimed, with almost celestial raptures, 'I thank the Father, the Son, and the Holy Spirit, for sending *his servant* to us this day. May the Lord bless you, my dear

friend.' And then, for a moment, she sat in silence, overcome with joy and gratitude."

Yea, my brethren, thousands of souls have found the very year in which this Society first bore to them the messages of heaven's love and mercy to be the acceptable year of the Lord. Thousands could this moment come down from their shining heights in glory and tell us how they were once captives of sin and sightless to all the glories of God, until Christ Jesus came in the person of your missionary, and struck off their shackles, opened their eyes, flung wide the dungeon doors of sin and death, and brought them forth into the glorious light and liberty of the sons of God. Thousands of now asainted spirits reposing upon the hills, or walking the vales of Paradise, are perchance this hour recounting life's story, and their hearts thrill with holy rapture as they remember the school-house upon the hillside, or the little church in the valley, in which they first heard the voice of your missionary. It was the beginning of life to their souls--of the eternal life they now enjoy. Yea, the benedictions of the dead and the glorified descend upon us to-day. Streams of love and sympathy and thankfulness flow down to cheer and bless us. The heart of Jesus and of his redeemed is with us. They love our aim. They approve our object. They are in sympathy with our work. They bid us go on for Jesus' sake and the dear souls' sake that are yet to be gathered from these hills and valleys to God's garner in the skies.

III. Again, we remark that the *means* and *methods* of this Society are obviously in harmony with the will of Christ.

at once for its wise suggestions and large-hearted proposals. This was deliberated upon in the Board of Directors, and discussed in the Society, and led to the efficient and permanent organization of the Itinerant Department, and to the true theory and practice of the Society; first, to aid feeble churches to a stated ministry; secondly, to send itinerants to every destitute corner of the State.

The itinerants are the advanced corps, to be followed up by the army of occupation. In its preachers, ordained ministers have been preferred, and for the most part employed; yet laymen have been sent forth, and with such evident approval of the Master as should lead this Society to consider whether it should not more fully encourage efforts of this kind. Regular pastors of self-supporting churches have been generously sent forth by their people to labor for a few weeks, and uniformly with the most gratifying results. A general agent has sometimes been employed for the specific purpose of soliciting funds; but it has been found best to leave this work with the Corresponding Secretary.

In its early history, it zealously promoted the use of the Westminster Catechism, having published an edition or two of the same. It has always been a warm advocate of Sabbath schools. In these it has instructed thousands of children in the things of the kingdom of God. To organize and promote these, it has sometimes employed a special missionary. A veteran of yours, in this department of service, wrote me a few days since that it is now thirty-seven years since he entered upon this work under your direction, and that in those years he visited nearly all the Sabbath schools in the State—in the more destitute regions visiting from house to house to induce the people to organize schools. "And now," he adds, "let me go where I will in Vermont, I meet with men and women who tell me that, when they were children, they were awakened under my preaching. Among these converts I have met with four ministers who ascribe the glory to God for their conversion by my ministry. I know of eleven new church edifices built by such feeble efforts. Seven revivals have occurred in places where the Vermont Domestic Missionary Society have sent me."

The means for defraying the expenses of all these blessed operations, come from the contributions of the churches and legacies of the large-hearted. The receipts of the Society for its first year were \$748 19; for the last year \$10,574 39. For the whole series of fifty years there has been a pretty gradual increase in its contributions. The receipts for each decade were in round numbers:

For the first decade,	-	-	-	-	-	-	-	\$15,000
For the second decade,	-	-	-	-	-	-	-	33,000
For the third decade,	-	-	-	-	-	-	-	37,000
For the fourth decade,	-	-	-	-	-	-	-	60,000
For the fifth decade,	-	-	-	-	-	-	-	91,000

\* \* \* \* \*

The entire amount received for the half century has been \$238,419 68.

IV. What now are the *results* achieved with offerings and agencies such as these?

In order to appreciate this part of the argument, revert, my brethren, for a moment to the moral and religious aspect of Vermont fifty years ago at the birth of this Society. There were then 248 towns in the State, and ninety-seven of these, more than three-eighths of them, embracing almost one-fourth of the population of the State, were wholly destitute of any stated preacher of the gospel of *any denomination whatever*; and 154 were without any Congregational or Presbyterian minister.

Among these wholly destitute towns were St. Johnsbury and Hardwick in Caledonia county, and Barton, Brownington, Greensboro, Hydepark, Albany, Morristown, Troy, Westfield, and Wolcott in what was then Orleans county.

In the four most northern counties in the State, viz.: Franklin, Orleans, Essex, and Caledonia, there were forty Congregational churches with only eight ministers; and some of these churches had not had a sermon preached, or an ordinance administered to them, for two whole years. [Report for 1818, p. 4.] In the first Annual Report for this Society it is said: "In the tract of country from Bath to Canada line, on Connecticut river, a distance of nearly eighty miles there are, on both sides of the river, but two settled ministers able to perform ministerial labors; and for more than forty miles of this, there has not been a missionary for more than two years, except one Baptist missionary for four weeks. A large section of the northeasterly part of Vermont is almost entirely destitute \* \* \* The destitute condition of many towns and societies in this State, is well known, and has for a considerable period been the just cause of grief to every pious and benevolent heart. \* \* Many of the real disciples of Christ have from year to year been sitting in desolate places, entirely removed from the stated ministrations of God's word and ordinances."

What must have been the moral and religious condition of the people at large under such a destitution of the word of life can be easily inferred. It was briefly sketched by Rev. Daniel Haskell of Burlington, who preached the sermon at the organization of this Society. According to the several headings of that sermon errors and vices of every name prevailed; infidelity run riot; the most pernicious principles were embraced and propagated under the name of Christianity Sabbath breaking, profaneness and intemperance abounded; and the great mass were thoughtless and unconcerned, with only a few solitary Christians amid the general destitution, to pray for them.

Listen to Parsons, too, in his Journal for 1818. Speaking more particularly of the northern part of the State he says: "Infidelity has here assumed its boldest appearance. The Holy Scriptures are rejected as the work of human invention and the Sabbath treated with avowed and public contempt. \* \* \* Profanation of the name of God is a prevailing vice. Children are taught from their cradles to speak with contempt of the Saviour."

Such was the fearfully dark moral aspect which Vermont presented to the eye of heaven fifty years ago.

Now what has this Society done to relieve the dark shades of this picture. In 1818 there were but eighty Congregational ministers in Vermont against more than twice that number now. And to illustrate how this Society has operated to fill up these thin ranks of the ministry, let me give you a few facts. The little town of Halifax, upon which you have expended \$1,637 for the last fifty years, has sent forth ten men into the ministry. Fairfax, costing you for the same time \$801, has sent forth six; Barnard and Cavendish five each; Reading four; Monkton, Sandgate and Washington three each; and so we might go on with the list. I heard a good woman not long ago name more than twenty men that the town of Burke, near by us and in which we have always had a little missionary church, had furnished for the ministry of the various evangelical denominations. And it must be remembered that these little mission churches are doing this work, while such towns as Waterbury, Manchester, Newbury, and Woodstock have raised up only one minister each; and Montpelier and St. Albans only two each.

And if we turn to the number of churches, we find 131 in the State in 1818



Sixty-eight of these, that is, more than one-half of them, have at one time or another within the half century, been under your fostering care, and doubtless owe their present existence to that care. And of the sixty organized since 1818, fifty are the foster children of this Society. You may well claim to have been the organizing and conserving force among our churches for the half century of your existence. While within this period only twenty-four Congregational churches have become extinct, more than three times that number of Methodist and Baptist churches have ceased to exist.

Many of our self-supporting churches would cheerfully rise up to-day and testify to the fact that it was under your auspices that they became strong and independent. Eight of these took themselves from the list of aided churches in the single year of 1845. From 1847 to 1868, a period of sixteen years, thirty-two became independent of the Society's aid. Of these thirty-two, the Secretary says in his report for 1868: "It is believed that but for the sympathy and aid extended to them through this Society, nearly all these churches would have sunk in utter discouragement under their difficulties, and become extinct.

In the report of 1851, he says, "It is found that of the churches which have been aided by this Society within the last twenty-five years, thirty are now sustaining the gospel without missionary aid. Most of these are stable and efficient churches." Now is it a small thing to have lighted up and kept burning through all these years, and put in a way to burn for many years to come, so many lights in the dark places of Vermont?

And then God has set his seal of approval on the work of this Society in the revivals with which he has blessed it. It has seen years of the right hand of the Most High when its converts were multiplied as the drops of the dew. Such was 1818, at the very opening of its existence and efforts. Such also were 1831 and 1851, and the present year. A new moral aspect has been put upon scores of communities by means of these works of grace.

But who can tabulate moral results? Who can gauge and make visible the power of the gospel as it is diffused through the neighborhood, or goes down into the heart of man, moving the very depths of sensibility, thought and action? It is subtle as the lightning; pervasive and powerful as the sweet influences of sunshine and shower descending upon these mountains, hillsides, and plains, making them the veriest paradise of verdure and beauty that they are to-day.

In the language, no less beautiful than true, of our present worthy Secretary: "Who can estimate the good done and the evil prevented in any community by the preaching of the gospel?—the increased orderliness, sobriety and neighborly kindness it produces; the restraints it imposes on the appetites and passions; the knowledge and light it imparts; the penitential feelings excited; the secret bowing of the soul before the Great Invisible; the unsealing of lips in prayer; the dawning and increase of faith; the kindlings of divine love; the aspirations of the soul for the attainment of a higher life; the conflicts, the struggles and the victories; the new and higher views of duty; the broader charity; the comfort, joy, peace, and love, which are the natural fruits of the gospel." \* \* \*

V. And now what has all this vast amount of good, spreading out over the lapse of time and stretching away across the roll of eternal ages, cost us? What of brain and bone and muscle and force and money has it consumed? Has it been an exhaustive, expensive work? Far from it. The outlay has always been trifling, shamefully meagre. The average cost of money per year has been but about \$4,500 00; for the fifty years' operation amounting to \$238,419 68. Aside

from this we have sent to the American Home Missionary Society, for work in other parts of our country, the sum of \$35,618 87, making a total of \$274,033 05

Never in the estimate of any Christian man was a quarter of a million of dollars more economically or judiciously expended. Never were results so glorious achieved before with means so insignificant.

And, then, of this expense no mean part of it has come from the very spot where the wilderness has been made to blossom as the rose under your genial ministration. You have thus developed moral and material resources which would have been lost to Christ, and trained whole communities to habits of Christian benevolence, and elevated them to the practice of a Christian morality which would otherwise have sunk down into selfishness and sin, and gone to decay by their own inbred vices and corruptions.

VI. And then what a spirit of true Christian heroism, self-denial, sacrifice and service has been developed and exhibited in connection with this Society! What noble spirits, now among the venerated dead or the venerable living, are enrolled as its legion of honor. Herein lies its richest legacy to posterity. The secret of its power to mould the past and advancing generations has been and is in the ardor and devotion of its servants. What trials have they not met, what toils have they not endured, what enemies have they not encountered, what conflicts have they not passed through, what victories have they not gained, and what obstacles have they not surmounted? The men who can leave their homes and families behind, to enter upon missionary tours for weeks and months together declaring the grace of God from house to house, visiting the sick, searching out and comforting God's hidden ones, exhorting the profane, confounding with wholesome words the scoffer, battling with infidelity, clearing away mean, low prejudices, elevating men to juster conceptions of God and glory, life and eternity,—these are the men to move the world. They are the heroes of God, the honored of heaven, worthy of the veneration and imitation of mankind. With what cheerfulness did these godly men buckle on the whole armor of God? With what prodigies of valor and endurance did they do battle under the great leader of God's war-worn hosts!

We have not time to speak at length of the virtues and valor of a Levi Parsons, James Parker, Justin Parsons, Luther Leland, J. N. Loomis, Benjamin Wooster, David H. Williston, Joseph Labaree, Samuel Goddard, W. A. Chapin, Selah R. Arms, and other equally good men among its missionaries, long since entered into rest; nor of an Ammi Nichols, Simeon Parmelee, Harvey F. Leavitt, Stillman Morgan, Samuel Delano, and others among its illustrious living. Nor can we dilate upon the wisdom, zeal, fidelity and perseverance of a Merrill, a Hazen, a Hoyt, Chapin, Newton, Wheeler, Walker, McKeen, Childs, Leavitt, Steele, Bishop, Hall, Bradford, Woodard, Lord, Parker, Fairbanks and Stimson among its Directors. Nor can we stay to give you the least idea of the stirring appeals from year to year of a Merrill, a Chapin, Ingraham, Delano, Worcester, Stone, and Smith among its Secretaries—appeals glowing with a fervor and instinct with an argument sufficient to kindle to enthusiasm the heart most indifferent to the claims and work of this Society. Nor can we delay to speak of the honorable service of its Presidents, the Honorables Skinner, Hutchinson, Swift, Page, Kittredge and Fairbanks, the last of whom was our noble President for the last sixteen years of his life. He, too, with his brother, "*par nobile fratrum*," have always been among its most munificent patrons, whose generous benefactions must now pass over. Their reward is of Jesus Christ and of the saints in  
*ven.*

VII. We pass to still another and last argument for an advance in the work of this Society. It is drawn from the very discouragements that beset our labors. It is the felicity of this Society that the very obstacles it is called to encounter are so many mighty incentives to a vigorous prosecution of its aim. For what is the mightiest hindrance to its work, what is the grand impediment that retards its onward career and puts the day of complete triumph afar off?

The venerable Dr. Walker, at your anniversary six years ago, remarked that when he first entered your ranks he was sure all the feeble churches of Vermont would soon be made strong and self-supporting, and that this Society would then see its glorious work done, but that years had taught him we were always to have feeble churches in Vermont, and that the work of this Society would never be done. There was wisdom in this remark. But what is it that is operating as such a constant cause to keep our churches weak, sometimes throwing back the self-supporting ones once more to share the fostering ministrations of this Society? What is it, my brethren? Why, it is the streams of blessing, of moral influence, unity and strength which these churches are pouring forth, and which run all through the West and over the land, and, I might almost say, the whole world. Yes, I may say China and India, and Turkey, and Africa, have been invigorated and beautified by rills of moral blessings flowing to them from these feeble churches of Vermont.

Shall we then leave these fountains to become impure? How shall we answer it before God, if we do? Shall we not rather continue from year to year to cast into these fountain-heads the salt of divine grace? Shall we not see to it that the sons and daughters of Vermont are converted to God before we allow them to go forth? This is the very work, the high and holy mission God calls us to. We live not for ourselves, but for the whole world. It is not ours to recline in the lap of ease, independence, and self-indulgence at home. Ours is a work of self-sacrifice and of service for all mankind. It is the work of the Master. It is the path he trod. He lived not for Galilee alone. His influence was felt not there alone. It overleaped all bounds and barriers, crossed continents and seas, and reached even us at these ends of the earth. Like him may the Christians of Vermont live for other peoples, other states, lands, and continents. Let them transmute the very obstacles they meet with into divine arguments for pushing on the work of this Society to its ever-growing fruits and results. Let us ever keep our eye upon the outlying regions round about us. Let us look upon the desolations and wastes that yet remain to be claimed to the Lord. Let us be in constant and lively sympathy, even as our Lord Jesus is, with these feeble branches of our Zion, and never rest satisfied till we see them laden with the fruits of grace to the praise of the glory of God, and for the good of mankind.

There is work, then, for this Society to do, ample scope for its powers and activities, were they increased a thousand-fold. And the demand and the work is to go on. Generation after generation, advancing upon the stage of action, is to be trained and fitted for God's service here on earth, and elevated to happiness and glory hereafter. This, and nothing less than this, is the heavenly calling and mission of this Society. To this, and nothing less than this, is the Most High this day, after the lapse of fifty years, urging you forward. Yea, even to enlarged endeavors, wider-spread operations, a more fervent zeal, and a purer, more self-sacrificing love, is he calling you. He would have no heart misgive, no tongue falter, no hand fail, in this work.

By its sacred origin, baptized as it was with the Holy Ghost; by the Christ-like character of its mission, bearing as it does the gospel of the grace of God to

the poor and the perishing; by its means and methods, conspicuously owned and approved by the Great Founder of our faith; by its glorious results already achieved, gathering and fostering scores of churches, and filling them with thousands of souls, shining and yet to shine in the courts of our God; by the economy of this work; by the sublime heroism, sacrifices and toils of its servants and patrons, the venerated dead and the venerable living; by the very obstacles to be encountered, which put the day of complete and final triumph far away; by all these and a thousand other considerations, is God calling on every Christian man and woman in Vermont to take up the work of this Society, and to push it vigorously forward till every town, village, and hamlet shall have been thoroughly evangelized and sanctified unto Christ. This is the end Christ has in view. This is the end this Society has in view. They are one in aim, in sympathy, in toil. Who then can withhold gifts and offerings—money, time, talent, influence? Shall not this Society, at its centennial fifty years hence, be able to speak of more munificent benefactions, more extended operations, sublimer sacrifices, more devoted services, and more glorious triumphs than have characterized even the past fifty years? Who will contribute to the grand result?

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## MISSIONARY INTELLIGENCE.

### CALIFORNIA.

*From Rev. J. H. Warren, San Francisco,  
Agent.*

#### The Outlook.

A great population is setting in upon us, by the arrival of six steamers every month from the East. This immigration will be largely increased when the Pacific railroad is completed, *i. e.*, 4th of July, 1869. By looking at the map of the State, we find the lines of three important railroads laid down, on all of which work is commenced. From San Francisco, by way of Gilroy, the great Southern railroad, which will pass down to Mexico, will, on its way, open a vast extent of agricultural country in this State, making populous counties that are now but thinly inhabited. From Sacramento, via Oroville, the Northern road is pushing into Oregon, which in time will bring to the best market the products of the farm, the mine, the forest, etc. Another line of railroad is projected from Sancelito or San Francisco to Humboldt Bay, which, when completed, will afford an outlet to val-

leys of great productiveness and natural wealth. On the line of these great thoroughfares, villages and towns are bound to spring up, apart from each other about fifteen or twenty miles, and the country back of them will be rapidly settled. California wheat needs only cheap and speedy transportation, and the destiny of our State is beyond a peradventure. Not only the thrifty, hardy, and intelligent farmers and citizens of the Northern States will come to us, in numbers, but also the foreigner with his strange notions and customs that endanger the Christian morals of a State, and the unreconstructed Southerner and political adventurer. These are beginning already to come by thousands. We say nothing of those who will come from the Orient.

This hasty glance cannot fail to give us an impression of the work that must be done by the American Home Missionary Society, not only to keep the State right, but to take full possession of it for Christ. There never was a time in the history of the Home Missionary work, when its responsibility

seemed so pressing and imminent. For the future it must increase rather than diminish.

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*From Rev. W. A. Tenney, Soquel, Santa Cruz Co.*

#### **A Good Start.**

On the first Sabbath in April, I commenced my labors in Soquel, and since that date I have preached every Sabbath morning and evening, except the day our church was organized. On the first Sabbath, the school-house was full; and it has been filled every Sabbath since, both morning and evening. Sometimes a large number beside have perched upon the top of the benches, sometimes persons linger outside, and others go away, because they find no room inside of the house. The average number in attendance has been 100. The largest number were present one week ago. The interest in religious services, among all classes, has seemed to increase from the first. At each service there seems to be the closest attention, and a breathless silence.

#### **The Prayer Meeting—Sunday School.**

In a few days after we reached the place, we instituted a regular weekly prayer meeting. This was the first general prayer meeting ever held in the place. Some of the young people had never attended such a meeting. The first gathering numbered twenty-five. The largest number at any one time has been forty. These meetings are held at private houses, wherever we are invited. The interest from the first has been very marked, especially among the young. Quite a number of anxious inquirers have been punctual in attendance. We expect soon to hear the voice of new-born souls.

Soon after I came here, I was elected superintendent of the Sunday school. We have an average of seventy-five in attendance. *So far as I know, every family in this region is represented in the Sunday school.*

#### **Church Organized.**

On the 17th of May we organized a church of thirteen members. The services were held in a new blacksmith's shop. Some 250 persons were present, many of them from Santa Cruz. We expect several will unite with us at our next communion. The prospects are all hopeful. The congregations, the prayer meeting, the Sunday school and, I might add, the female prayer meeting, all exhibit a deep and increasing spiritual interest. A revival seems just at the door.

#### **The Town.**

The town is an agricultural center, with a good harbor, and accessible to the San Francisco market. The place will never be any less than it is at present. Farming has been the principal employment of the people. The soil is good and the climate excellent. Crops of grain and fruit rarely fail.

This year extensive lumber-mills are being erected and set at work. Immense quantities of redwood lumber, after this season, will be shipped from our port, and a large number of men will be employed in the woods and about the mills.

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*From Rev. T. Thacher, Cache Creek, Yolo County.*

#### **Resolved to Go Alone.**

We hope you will never see cause to regret the kind and timely aid which you have rendered us. Without your assistance, I know not how I could possibly have continued my labors in this field, or have secured my present position. Thanks to the A. H. M. Society, and supreme thanks to the Chief Shepherd, the bruised reed is not broken, and the smoking flax is not yet quenched. Strengthened and encouraged, we shall now endeavor to go alone; and yet not alone, but leaning on the almighty and everlasting arm.

The church and society's committee are indeed in favor of making at least



one more application for aid; but, as things now appear to me and my dear wife, we cannot give our consent. The people for whose good we are praying and laboring, are abundantly able to give a minister of the gospel a competent support, but, so long as the greater part of his salary comes from the A.H. M. Society, most of them will continue to think that his support is no part of their responsibility, and none of their concern. True, we do not expect any will highly appreciate the claims of the gospel who have never felt its power. And yet some worldly-minded men will acknowledge, that every family in the place derives at least some temporal benefit from it, whether they hear it or not. Were the institutions of the gospel blotted out from this community, the best families would flee out of it as Lot did out of Sodom, and seek an asylum elsewhere. Since the dedication of this meeting-house, even the value of real estate has risen here from one hundred, to more than five hundred per cent.

The congregation is increasing, in numbers, solemnity and interest, and so are the Bible class and Sunday school. Our prospects of usefulness among the people, appear to us more promising now than they ever did before. The parsonage is truly a help and a blessing to us, consisting, besides the buildings, of fourteen acres of tillable and rich soil in a state of cultivation. Good Deacon Holton, who built the meeting-house, and who has now gone to his rest and his reward, has performed nearly all the labor hitherto expended on the building, without charge.

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*From Rev. S. B. Dunton, Rio Vista, Solano County.*

#### Progress.

I am still laboring at Rio Vista, to build up the Redeemer's kingdom. Our congregations are constantly increasing in numbers and influence. My

congregation last Sabbath was the largest I have had since I commenced preaching here. I frequently receive invitations to preach in other neighborhoods in this county, where there is no regular preaching, but where there are large district school-houses, and good congregations might be gathered.

#### Prospects.

In order to give some faint idea of the importance of the missionary work in connection with the Congregational churches of California, permit me to state a few facts in regard to this portion of the country. This is truly the most productive region that I have ever seen. Our farmers are now gathering the largest harvest of grain and hay ever grown in this county. There will also be an abundant yield of all kinds of fruit. According to the biennial report of the Surveyor-General, to our Legislature last winter, Solano county is the banner wheat producing county on this coast. There were one hundred and sixty thousand acres of wheat raised in Solano county in the year 1867. And this year the amount will be still greater. This and Yolo counties are situated in the great agricultural center of this State. On these wide prairies, usually called the "Sacramento Plains," which are about 200 miles in length, with an average width from the foot hills of the Sierra Nevadas, to the coast range of mountains, of about 45 or 50 miles. Large portions of these extensive plains have the appearance of a vast sea of grain, and the greater portion of these rich alluvial prairies have been taken up, in quarter section claims, by actual settlers, who have laid out good roads and built fine school-houses, etc. In fact this entire region is becoming thickly settled. There are two railroads in process of construction in this county; new towns are already springing up along the line of the roads as if by magic; thousands of people are constantly coming to this



coast, and lands are increasing in value. And when the great Continental railroad is completed, many thousands more will pour into this beautiful land of gold and sunshine.

There are rich, populous neighborhoods in this county, with good school-houses, where there is no preaching by any denomination. The harvest truly is great, but the laborers are few. But if evangelical ministers are scarce here now, what shall we do when many thousands more come among us?

### COLORADO.

*From Rev. N. Thompson, Boulder, Boulder County.*

#### Business Prospects.

Boulder being now the shire town, and the leading place of business, and probably of the most substantial and rapid growth, I suppose the conviction is increasing that these things will continue so. Trade here has increased from last year. Buildings of very respectable structure, are being erected, and more of them than a year ago. Others of equal value are in contemplation. You will not by any means infer that Boulder is yet a large and populous town; only that it is doing something, and has hope of being something upon Colorado's present little scale. For the farmers in the valley the spring was early and favorable. They improved the time well, in the hope of a fruitful season, of which they felt great need. The fields are looking very well. Some are now yellow for the harvest. June and the early part of July were hot and without rain, so that the fields demanded an unusual amount of irrigation, and some have suffered from drouth.

#### The Mines.

The mines in this country, and especially directly west of us, give more

hope than ever before. Colorado has suffered immensely from inexperience and bad character, so that we hardly speak of present success—rather of hope. Yet it seems to me that time does not impair confidence in the great natural resources of the country, but rather increases it, and persuades the miner that honesty, economy, and faithful application are needed—elements which have been greatly wanting. The silver mines in the districts of this county west of us, are attracting attention, capital and labor. The actual results of some, and the similar appearance of others induce a general belief in the great richness of the section.

#### The Greatest Want.

With all our present want,—and it is not small; with all the hopeful signs for the Territory at large; with all the hopeful signs for this vicinity and for our own little church of Christ, our greatest want is CHRISTIAN CHARACTER. We trust all the members strive to exemplify the new life; but we are few, and widely scattered. The vast majority seem to care nothing for their souls. They have little respect for holy times and sacred things. Those who engage in the most illegitimate occupations seem to have the greatest prosperity. The superintendent, of two mining companies, who now rooms with me, said to day: "'Tis strange; wherever you see a saloon, there you see men able to make improvements." Nothing save that radical change by which a man is born again, by which the Holy Spirit gives him another life, will save multitudes here from a dissolute life and a terrible eternity. Oh, how we need to hold fast the profession of our faith and witness a good confession,—to be constantly remembered by every Christian friend, that God will visit us in great grace!

## NEBRASKA.

*From Rev. F. Alley, Weeping Water, Cass County.*

## Two Years' Work.

I am just at the end of my second year's labor here, under the direction of your Society. When I came here, there was no school-house in the place, and no dwelling more comfortable than a log house of two rooms, no place for a minister to live in, and no store. There was a church organization of seventeen members, without any of those attendant circumstances which make a church popular, and vigorous, and prosperous. We had to meet from place to place, as it might be convenient, which reminded us of primitive times, with the exception that the height of our house necessitated our occupying a *lower* room. Now we have two stores in operation, a daily stage line constituting a connecting link between us and the rest of the world, and six new and comfortable dwellings, one of which is a stone parsonage, costing about \$1,500. We have also a comfortable stone school-house completed, and affording us, so far, a convenient and regular place of meeting.

This church has raised for my support the past year, \$125, besides \$750 towards the parsonage, and this when the whole taxable property of the male members of the church is not over \$7,000. If all our churches in the State subscribed as liberally, in proportion to their means and numbers, I think we should have one or two self-supporting.

A dollar bestowed on any individual or church, which they can provide for themselves by a little exertion or self-sacrifice, is an injury rather than a benefit. In these two years we have received nine members; four have been dismissed by letter, and one has been removed by death, I have no doubt to become a member of the church triumphant. Consequently our present mem-

bership is twenty-one. The coming year this church offers to raise \$300 of my salary, if it can be so arranged that a regular morning service can be held in this place.

*From Rev. I. E. Heston, Fremont, Dodge County.*

## Growth of the Town.

The recent growth of Fremont is beyond our expectations. A little one has literally become a *thousand*. The junction of the Chicago and North Western railroad, and also the Dubuque and Sioux City railroad, with the Union Pacific railroad, at Fremont, admits of little farther question. A considerable force have been grading the extension of these roads to Fremont for several weeks. In view of this junction, new settlers are daily coming among us. New houses of fair quality are rising on every side, and lots have advanced to almost fabulous prices.

The adjacent regions which, till recently, contained only here and there an inhabitant, is becoming dotted all over with houses and cultivation. We have just begun to occupy our own new house, as our former house was destroyed by fire in January last.

## The Gospel on the Track.

Yesterday we were favored with a meeting by some delegates from the Young Men's Christian Association. They are proceeding up the railroad, and propose to spend a day at each of the principal towns, devoting next Sabbath to the workmen at the end of the track. I hope the effort will be useful. It is certainly needed, and is the most practicable agency for reaching this migratory population. It is by necessity migratory, for the track is extended two or three miles every day. As a resident population, however, find their homes at the principal points, churches must be formed and the stated preaching of the gospel enjoyed.

## MINNESOTA.

*From Rev. B. A. Dean, Monticello, Wright County.*

## The Outposts.

Three months ago I ceased teaching in the Sabbath school, and began preaching in the school-houses from two to ten miles distant, to audiences varying from 15 to 50. In four cases after a sermon on "The Study of the Bible," a Sabbath school was organized, and these schools are attended by from 15 to 50. These districts are small, and the people will not go to any other meetings; so I go to them during the only part of the year in which they will come out at all. I have "gone out" thus to show the people my desire to do all I can.

## The County Seat.

I wish to call your attention to the destitution of the county seat—Buffalo, ten miles distant. There are a dozen houses in the center, two hotels, a liquor saloon, and a court hall—the latter open for religious meetings. This field, with a radius of six or eight miles, and a population of 500 at the least, needs a hard-working minister of some denomination. Nothing but steady labor will effect anything there, where they have been so long deprived of the gospel. The few Christians of four or five denominations do not work together; no one can be found even to manage a Sabbath school. Unless the place has a Sabbath, a Bible and a God soon, I forebode evil for its future. I have preached there half a dozen times.

## IOWA.

*From Rev. C. F. Boynton, Eldora, Hardin County.*

## "Sunnyside."

Since presenting my last report, our light has gone down upon one of the sunniest of the "sunnysides" of missionary life. A grateful glance back-

ward, may not be improper, from the hither verge of our four years' acquaintance with the people of Otho.

Two years ago, while absent from my family, we were made homeless and unwelcome at our former place of residence. This was no sooner known in Otho than a meeting was called, resulting, after a momentary statement of affairs, in a subscription of \$1,000, a donation of five acres of land, and complete arrangements for giving their minister a home. Returning a few days afterward, I found my family held in permanent possession, and work well advanced upon the house, to which, in a little more than two months, we were welcomed by a warm parish visit. Never did lines fall in pleasanter places.

A community of hard-working farmers who have built a house for their minister better than *any four* of their own; who leave their furrows and their harvest fields, when the sun is high, and spend three and four hours of summer day—*filling* their house of worship, once every week—to pray and tell of Jesus; who neglect no call to come or to go, when Zion spreads her feasts; who send out their best young men to work in mission Sabbath schools, among the destitute, at the risk of depleting their own; trusting God to raise up others to fill their places—*which he has done*; who endeavor by direct personal effort to bring all new settlers immediately under the influences of the gospel; who never fail to remember their minister when their own garners are supplied, and their tables spread with good things; who make religion paramount in all things—such a community must prosper. Such, in many more particulars, is Otho. I commend it to any who are seeking a quiet Sabbath, intelligent society, religious influences for their children, a good school, and a Christian home in the West.

I need not state the considerations that led us in mutual sorrow, to leave Otho for our present field. Better

... though we  
ot see him. We "shall behold  
t not nigh." "The harvest truly  
eous" and the signs encouraging.

...  
ev. S. D. Storrs, Glenwood, Mills Co.

#### **A Working Church.**

town of Glenwood contains  
1,000 inhabitants, and is the  
seat of Mills Co., which is one  
east agricultural counties in Iowa.  
esent season, the grasshoppers  
en a burden, destroying a large  
of the wheat, and in places seri-  
uring some of the other crops;  
ndance is likely to be raised for  
l beast, and we do not expect  
Church will need assistance  
Home Missionary Society, after  
ission expires. I find here an  
ed field for labor outside of the  
d every Sabbath afternoon I  
t some out-station from three  
miles off, returning in time for  
ing service. These meetings  
attended, and I have great hope  
will bless the word spoken.  
much encouragement from

#### **MICHIGA**

*From Rev. J. F. Taylor, Se  
County.*

#### **The Harvest ple**

I came here in March  
few Sabbaths, and about  
May moved my family.  
have been trying to beco  
with the people and the  
the place, as a field of C  
so as to understand, if  
wants of those among w  
The men of wealth are,  
part, impenitent and ind  
institutions of the gospel,  
a few earnest working Cl  
and we hope for better da  
things. Seven have uni  
church since I came he  
letter, and four on profes  
faith in Christ.

The work presses on  
Over the river, the villag  
has a population of 600, an  
no religious organization  
Then, six miles south, in  
Ganges, a few members

lay, and thus relieve us of high rent, and make some progress toward self-support.

### MISSOURI.

*From Rev. W. A. Waterman, Cameron, Clinton Co.*

#### The First Campaign.

This day brings the anniversary of our arrival at Cameron, strangers and sojourners in a strange land—pickets, thrown out and sustained by your fostering care, under the Great Captain. This was indeed a feeble post, but a point of promise. One glance over the field was sufficient to assure us that the cause here demanded helpers of more experience in life, and certainly in the ministry. To us, young and inexperienced, it seemed to be a great undertaking. Thus it seemed to many of our most intimate friends, who have watched us closely, and sustained us by their fervent prayers. Still we willingly "struck in," feeling certain that we should ever be under the faithful eye of the Great Captain, and that he would impart every needful grace. He has said, "My grace is sufficient for thee."

#### The Spiritual House.

We found here a church of seventeen members; of these nine were strong Campbellites, looking forward to a favorable moment to rupture and squelch the Congregational church and build upon its ruins. Of course they formed no element with which I could work, especially under those circumstances. They soon dropped away, and built a Campbellite church. This left us with a membership of eight, six of whom were females.

Notwithstanding this stampede, we kept on as though nothing had occurred, and instead of retiring from the field, we made as bold and imposing a front as possible with the troops at our disposal. We soon received additions.

At our first communion we doubled, and from time to time we have increased, till we have now a membership, in good standing, of thirty-five.

#### The Material House.

We have gathered more in dollars than in souls. At first we were poor and depended much on outside assistance for the \$100 pledged for the support of your missionary. This was soon raised and promptly paid, and, with your most generous support, has enabled us to get at least a foothold here.

One year ago the village was destitute of a church edifice, and had a poor thing for a school-house. Now we have four churches. All denominations worshiped in the school-house. We deemed it expedient to build, and had much faith in our brethren of other denominations. As no one was strong enough to build, we believed they would assist us, or whoever moved first. We soon found that, instead of aid, we might expect opposition.

So one and another started. Each must then have a house, and husband all its means in order to build. However, we went forward, and found unexpectedly among the citizens (not religious), much encouraging sympathy. They did well, were kind and generous, and have ever nobly responded to every call we have made.

We now have, as a result, a neat church edifice, 55 by 48 feet. It has already cost us not far from \$2,700. The Congregational Union gave us \$500, and \$2,200 we have raised here. I see ground gained, as I look backward, and I hope and trust that some permanent good has been done. Yet all this has not been achieved without toils, trials, and tears. Many have been our doubts and fears, and great have been the strivings without and within. It seems that, like the young oak, we have been rocked in the storm and have grown strong. Perpetual agita-

**"Complete in Him."**

Since I last wrote you, one of the members of the church, who was also one of the converts last winter, has finished his course. He lived only about three months after being born again; but in those three months he lived a complete Christian life. His conversion was very clear and decided, and made a very marked impression on the community. I have never heard the least doubt expressed or hinted by any one, not even by unbelievers, that his conversion was genuine. I never shall forget the impression made on my own mind, the first time he spoke in the meeting, concerning the change which he had experienced. Rising up and taking off his overcoat, he stood forth on the floor and said: "My friends, no amount of money could have hired me to do this a month

divided attention. He told those who were yet impatient of their hearts to Christ, a word immediately. He said "it was a hair of their heads to do

From his conversion God seemed to be prepossessed for that unexpected his thoughts turned upon and spiritual things. He had a facility of inculcating upon duty to be Christ's. I read seemed to be written for him. Every sermon seemed to him alone. And thus he was made to contribute to growth. By the superabundance of God in him, he ripened the community. In a few months he stood like a cedar of Lebanon away calmly, after a brilliant illness of five or six days. He died, amid severe pain, as full as a cloudless sunset.

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**MISCELLANEOUS.**



The number of additions by profession is larger than we have had occasion to record for many years. The average additions by profession for the past ten years is 90 and a small fraction, per year.

The increase of religious interest during the past two years seems to be owing, in a considerable degree, to a general and devout observance of the week of prayer, and to greater activity in carrying religious influences into the out-districts. These are hopeful signs. A praying and working church will be aggressive, and may confidently expect enlargement.

Five churches report seven young men in a course of preparation for the ministry.

#### IN THE ITINERANT DEPARTMENT,

Faithful labor has met with its reward, and we have new evidence of the importance of this agency in strengthening the things that are ready to die.

Thirty-six missionaries have been employed, performing 287 weeks of service, in seventeen fields. Hopeful conversions are reported in Bridgewater, Cambridgeport, Duxbury, Plymouth, Stratton, and West Haven.

#### TREASURY.

Our receipts for current expenses, for the year, including the balance in the Treasury at the last anniversary, have been \$18,865 55, which exceeds the amount reported the previous year, by more than \$500.

We have paid to the American Home Missionary Society \$1,500. About \$2,000 have been sent from the State to that Society, without passing through our Treasury.

#### THE FEEBLE CHURCHES.

In looking over our churches as they are to-day, we find not far from eighty that may properly be called feeble. This includes some that, at the present time, maintain the institutions of the

gospel without aid. It is, however, with great effort, and the death or removal of one or two of their principal supporters would at once bring them upon the Missionary Society. The only hope that many of these churches can have that they will be able to maintain the preaching of the gospel in coming years, is in the continued existence and friendly aid of the Domestic Missionary Society.

As then we stand at the close of a half century of missionary labor in Vermont, are we to conclude that our work is done, that we have prosecuted it long enough and far enough! Is it a work that we may now abandon with the assurance that the Master no longer calls us to this service, and that the interests of his kingdom will be best subserved by devoting our treasures, and expending our energies to carry forward some other enterprise?

If we give it up, who will henceforth preach Christ to the 8,000 souls now identified with the congregations gathered by these churches? Who will care for the 4,000 children assembled in their Sabbath Schools, and feed the kids beside the shepherds' tents? Who will visit and strengthen and comfort the hearts of the more than 8,000 members who constitute these churches, welcome them to the table of the Lord, and, by the constant presentation of truth to their minds, fortify them against temptation, and persuade them to continue steadfast unto the end? If the feeble churches are left to die, what will the stronger churches do without the additions to their membership which they are constantly drawing from these little flocks gathered in our rural towns? How will the church at home and abroad prosper without the recruits for the ministry and missionary service which come so largely from our agricultural districts, and from the bosom of our weak churches?

What will be the effect upon society at large and upon the churches at the

West, if we cease to labor to evangelize all in Vermont, and confine our efforts to the wants of our stronger churches?

Christian friends, is the missionary work in Vermont one of such doubtful expediency and so barren of results that we can have a moment's hesitation in regard to our duty to continue it? Has not the blessing of a covenant-keeping God attended it in the past, and does not his voice, coming adown the years, urge us to-day to go forward and do with our might the work he has laid out before us—*that of building up his churches and proclaiming his gospel to all the inhabitants of this State and of the land?*

### Exaggerations of Western Prosperity.

I found a thoroughly mistaken impression prevalent in the East in respect to the growth of Western wealth. Some people inconsiderately and superficially conclude that every indication of great enterprise is a proof of great wealth. A distinction would be useful. As necessity is the mother of invention, so enterprise is often the child of the lack of wealth and the determination to acquire it, and proves the lack. You cannot ascribe too much to the people of the West on the score of energy and daring progress, but you may easily ascribe too much on the score of pecuniary resources. *Western activity in all material things is out of all proportion to Western means.* The financial basis of most of our great enterprises is in the East, and not here. The profits go to the East. The working forces are here; the capital there. The West grows more than the East, because our returns per cent. on all investments of capital are greater; our daring in taking risks is greater; and we lean upon capital immensely larger than our own, viz., that of the East.

*If the great charities whose sources*  
*in the East, and their fields of*

operation in the West, suffer from the false impression spoken of above. It is partly due to the assuming tone of some Western men, claiming control here movements the sinews of which are with you. It is partly owing to the habit of shallow and illogical thinking which is popular. The moment one speaks of rapid Western progress toward a condition of independent wealth and power, some people exclaim "Well, the West is rich enough *already* to provide for all her own religious wants!" The Home Missionary Society, the Congregational Union, the College Society encounter this most inconsequential style of thinking at the East. It is more mischievous than a consequential tone at the West, at which offense is taken.

I desire to call attention to the following facts: "In the six New England States the taxable income in 1865-6 was \$142,810,159. In 1866-7 it was \$188,448,429 an increase of over \$39,000,000. In seventeen Western States and Territories, the taxable income in 1865 was \$168,489,281; in 1866-7 it was \$138,667,871, a decrease of \$24,821,410."

This is comparing a great deal of the West with a small part of the East. It will answer the purpose of correcting a wide-spread and most mischievous error. If there ever was a time when the East could say to the West, "you are outgrowing us not only in occupation of territory, in immensely extended manual labor, and in the products of the soil, but also in solid wealth, riches salted down and secure, in all proportion of means to men"—this was just not that time.—Pres. Magoon.

### "Plain it a Little More."

A good minister had long preached to a congregation of average culture a character with little apparent good result—to his deep grief. Thinking the matter over one Saturday morning, after he had finished writing his weekly ser-

mon, the thought occurred to him to go down stairs and read it to his pious, simple-hearted domestic. "Perhaps," said he, "I shoot too high." Calling her from her work, he read a few sentences, selected as containing the clearest announcement of the truth which the sermon was intended to convey, and asked her, "Do you understand that?" "No, sir," was her reply. He then extemporized the same idea in simpler language, and asked her again, "Do you understand that?" "A little," was her answer—kindling with an interest which proved the truth of her words—"but please, sir, *plain it a little more.*" Once more he expounded his original thought, in the lucidest manner and with the fewest and shortest words he could think of, when she exclaimed, with great delight—"I see it all now, sir, and I like it very much." He went up stairs, re-wrote his discourse, as nearly as possible into the same style which he had used in his experiment; and went to church next morning, almost trembling, lest his people would be disgusted with his preaching, but fully resolved to try the experiment. To his amazement, the very first sentences seemed to awaken a listening, such as he had never before been able to secure. And, as he went on, he could see one eye after another moistening, until almost his whole congregation were visibly touched as he had never seen them before; and as the result of that service, more than one came to him to inquire: "What must I do?" The effect upon his own mind was such that he changed his style of preaching from that time thoroughly; declaring that as for him—let others do what they may—he would speak so as to be *understood by all* whom it was his duty to address.—*Cong. and Recorder.*

### Our Country,

Even in its most favored parts, falls short of that *moral condition* which

prophecy teaches us to expect will yet pervade the earth, when none shall have occasion to say to his neighbor, "Know the Lord; for all shall know him from the least to the greatest."

The fairest experiment perhaps yet made on earth, of what the gospel can do for a fallen race, has now been in progress in this country for almost two and a half centuries. What is the result? Doubtless unspeakable good has been accomplished—good which nothing but the gospel could have effected. It has made New England the glory of all lands—has given us a better state of society, more intelligence, more freedom, more virtue, more domestic happiness and true piety than elsewhere prevails. It has wrought wonders for the country we call our own. It has fitted unknown numbers for the paradise of God.

But, notwithstanding the great amount of good achieved, the vast majority of our countrymen are still alien from God. They are in a state of insurrection. They oppose his government; they trample upon his laws. They abet heresy. They practise sin. The multitude turn from the sanctuary. They reject the gospel. They receive not the Saviour. Sin holds dominion over them. They throng the broad way. They rush to death and a cheerless eternity.

Why is this? Is it to be resolved into divine sovereignty *merely*? Or, is there not—has there not ever been—a culpable delinquency on the part of the church, which goes far to explain these melancholy facts? Has the church, (including the ministry,) so met the claims of duty in prayer, in preaching, in holy living, in self-denying labors, that they can stand before high heaven, and, in view of abounding iniquity, and the multitudes rushing to perdition, say, with an approving conscience, "Even so Father. We have done what we could. Thy will be done!"

Is there not, Oh, is there not, some

latent undeveloped power in the church, which, with the blessing of God, might have secured widely different results? Might not New England; might not large portions of our country, long be-

fore this, have become as the garden of the Lord; truth triumphant, holiness in the ascendant, and moral verdure and fruitfulness everywhere abounding?—*Rep. Maine Miss. Soc.*

APPOINTMENTS IN AUGUST, 1868.

<i>Not in Commission last year.</i>	
Rev. Elbridge Gerry, Oregon.	Rev. Dudley B. Eells, Farmington, Warren and vicinity, Iowa.
Rev. C. L. Guild, Crawford and Neosho Counties, Kan.	Rev. S. D. Helms, Bethel, Iowa.
Rev. H. E. Woodcock, Tonganoxie, Kan.	Rev. Robert Hunter, Nevinville, Iowa.
Rev. J. O. Plumb, Fort Scott, Kan.	Rev. George Smith, Big Rock, Inland and New Liberty, Iowa.
Rev. Albert Bowers, Kan.	Rev. Chauncey Taylor, Algona, Iowa.
Rev. Nahum W. Grover, Mantorville, Minn.	Rev. Lyman Warner, Rockford, Iowa.
Rev. J. D. G. Stearns, Clear Water, Minn.	Rev. John W. Windsor, Cresco, Iowa.
Rev. Herman Flicke, Dubuque, Iowa.	Rev. D. McG. Bardwell, Markesan and vicinity, Wis.
Rev. Calvin W. La Due, North Lizard, Yatesville, Deer Creek and Beaver Creek, Iowa.	Rev. J. P. Chamberlain, New London, Wis.
Rev. David M. Thomas, Georgetown, Iowa.	Rev. Alvin M. Dixon, Shullsburg, Wis.
Rev. James Harrison, Chicago, Ill.	Rev. William Stoddart, Boscobel, Wis.
Rev. Charles E. Marsh, Summer Hill, Ill.	Rev. Samuel D. Breed, Grand Blanc, Mich.
	Rev. Amos Dresser, Pentwater, Mich.
	Rev. John W. Fitzmaurice, Bedford, and East and West Johnstown, Mich.
	Rev. John S. Kidder, Rockford and Cedar Springs, Mich.
	Rev. George Wessellus, Paris, Mich.
	Rev. Joseph S. Rounce, Wellsville and vicinity, Mo.
<i>Re-commissioned.</i>	Rev. H. N. Baldwin, Chesterfield, Ill.
Rev. John F. Damon, Albany, Oregon.	Rev. P. W. Wallace, Wabash Co., Ill.
Rev. John J. Powell, Lockford and Poland, Cal.	Rev. A. S. Shafer, Gullford, Ohio.
Rev. Frederick Alley, Weeping Water and vicinity, Neb.	Rev. T. E. Bliss, Memphis, Tenn.
Rev. John M. Morris, Ogden, Kan.	Rev. Friedrich A. Bauer, Hawley, Pa.
Rev. G. C. Morse, Grasshopper Falls, Kan.	Rev. Otis Holmes, New Village and Farmingville, (L. I.) N. Y.
Rev. Rodney Paine, Rochester and North Toppa, Kan.	Rev. George A. Miller, Port Leyden, N. Y.
Rev. Leicester J. Sawyer, Burlingame, Kan.	Rev. Thomas Watson, Wilmington, Upper Jay and Keene, N. Y.
Rev. William C. Stewart, Seneca, Lincoln and Centralia, Kan.	
Rev. V. M. Hardy, Spring Valley, Minn.	
Rev. Charles Seccombe, Zumbrota, Minn.	
Rev. Simon Barrows, Quincy, Iowa.	

RECEIPTS IN AUGUST, 1868.

<b>NEW HAMPSHIRE—</b>		<b>RHODE ISLAND—</b>	
N. H. Miss. Soc., by Rev. B. P. Stone, D. D., Treas.,	\$1,500 00	Providence, Mrs. William Russell, by Anna B. Russell, \$10; a lady, \$20,	\$30 00
Received by Rev. B. P. Stone, D. D., Treas. N. H. M. S.—		<b>MASSACHUSETTS—</b>	
Concord, First Cong. Ch. and Soc., to const. Enoch Gerrish, Charles Moody, and Mrs. J. B. Walker L. M's,*	100 00	Mass. Home Miss. Soc., by B. Perkins, Treas.,	1 000 00
Keene, Second Cong. Ch.,	\$17 80	East Douglass, W. H. Kendall,	10 00
A friend,	3 00	Massachusetts, W. D. R.,	500 00
Northwood, Cong. Ch. and Soc.,	9 15	Pittsfield, South Cong. Parish, by H. M. Pelron, Treas.,	61 79
Salisbury, Legacy of Samuel C. Bartlett, \$100, less Gov. tax,	94 00	South Amherst, Cong. Ch. and Soc., by R. B. Bridgman,	13 50
Goffstown, Rev. Abel Manning,	10 00	South Egremont, Cong. Ch. and Soc., by P. Karner, Treas., of wh. \$30 to const. L. D. W. Baldwin a L. M.,	58 50
Henniker, "a lover of good,"	1 00	West Stockbridge, on account of Legacy of B. Cone, by H. W. Taft and G. J. Tucker, Trustees,	353 50
Hillsborough Co., a thank offering,	2 00		
Lancaster, Cong. Ch., by Rev. H. V. Emmons,	34 00	<b>CONNECTICUT—</b>	
Nashua, Legacy of Edmund Parker, by Hon. Joel Parker, Ex.,	500 00	Conn. Home Miss. Soc., by E. W. Parsons, Treas.,	1 500 00
		Berlin, Rev. J. Whittlesey,	15 00
<b>VERMONT—</b>		Bridgeport, Second Cong. Ch. and Soc., by H. Higby,	150 00
Springfield, L. N. Barnard, \$5; a friend, \$10,	15 00		
Swanton, Cong. Ch., by G. G. Blake,	32 00		
Washington Co., a friend,	30 00		

\* Corrected from September No.

<p><b>Set. school of the South Cong. Ch., by</b>  <b>L. D. Sanford, Treas.,</b>  <b>Essex, Cong. Ch., by G. H. Hubbard,</b>  <b>Fairfield, Mrs. Ann H. Kellogg,</b>  <b>Jewett City, the widow's mite, by</b>  <b>Rev. T. L. Shipman,</b>  <b>Lebanon, Exeter Cong. Ch. and Soc.,</b>  <b>by K. W. Chapman,</b>  <b>Millard, Beehive Soc., by Miss Mary A.</b>  <b>Marshall, to const., Mrs. Charlotte B.</b>  <b>Nettleton, Amelia B. Baldwin, and</b>  <b>Miss Angelina Baldwin L. M's,</b>  <b>New Canaan, Mrs. L. B. Whitlock,</b>  <b>New Hartford Centre, Cong. Ch., by</b>  <b>R. Hall, Jr.,</b>  <b>New London, Robert Colt,</b>  <b>North Branford, Cong. Ch. and Soc.,</b>  <b>by Rev. M. L. Clark,</b>  <b>Norwalk, Bequest of Mrs. Lydia E.</b>  <b>Cottina, by Rev. A. B. Collins,</b>  <b>Painville, Cong. Ch. and Parish, by</b>  <b>T. E. Darrow, Treas., to const. Sarah</b>  <b>A. Waska, Mary L. Bradley, Mrs.</b>  <b>Ann Skelton, L. M's,</b>  <b>Stratford, Cash \$100; Geo. G. Loomis,</b>  <b>34,</b>  <b>Thomaston, Cong. Ch. and Soc., by G.</b>  <b>W. Gilbert, to const. Frank K. Far-</b>  <b>her a L. M.,</b>  <b>Thompson, Cong. Ch. and Soc., by</b>  <b>Rev. A. Dunsmuir,</b>  <b>Winstchester, Cong. Ch., by S. Brown,</b></p>	<p>\$75 00 17 00 15 00 5 00 31 00 75 00 1 50 37 00 200 00 54 10 50 00 99 00 105 00 290 00 45 00 25 00</p>	<p><b>ILLINOIS—</b>  <b>Blue Island, Cong. Ch.,</b>  <b>East Paw Paw, Cong. Ch., bal. of coll.,</b>  <b>\$1; Wyoming, Cong. Ch., bal. of</b>  <b>coll., \$2, by Rev. C. C. Breed,</b>  <b>Galesburg, First Ch. of Christ, by A.</b>  <b>N. Bancroft, Treas., to const. Prof. G.</b>  <b>Churchill, Prof. M. L. Comstock, and</b>  <b>Prof. A. Hurd L. M's,</b>  <b>Griggsville, First Cong. Ch., by U. W.</b>  <b>Kneeland,</b>  <b>Jefferson, First Cong. Ch., by Rev. E.</b>  <b>O. Barnard,</b>  <b>Lacon, Cong. Ch., by M. E. Bange,</b>  <b>Lincoln, Cong. Ch., by T. T. Beach,</b>  <b>Metamora, Cong. Ch., by Rev. J. J. A.</b>  <b>T. Dixon,</b>  <b>Newark, Rev. L. Farham,</b>  <b>New England, Evan. Cong. Ch., by Rev.</b>  <b>R. Everts,</b>  <b>Ottawa, Plymouth Ch., by G. J. G.</b>  <b>Nattinger, Treas.,</b>  <b>Payson, Cong. Ch., by D. Robbins,</b>  <b>Treas., to const. Rev. R. F. Shinn a</b>  <b>L. M.,</b>  <b>Princeton, K. J., to const. Frederick</b>  <b>Hall a L. M.,</b></p>	<p>\$1 50 5 00 129 50 50 00 25 00 11 75 11 00 3 75 5 00 3 00 43 95 54 00 30 00</p>	<p><b>MISSOURI—</b>  <b>Greenwood, Cong. Ch., \$4.20; Pleasant</b>  <b>Hill, Cong. Ch., \$2.45, by Rev. A.</b>  <b>Brown,</b>  <b>Mount Pleasant, Cong. Ch., \$2.00;</b>  <b>Prairie Home, Cong. Ch., \$2.40, by</b>  <b>Rev. A. H. Minsdine,</b>  <b>Syracuse, Cong. Ch., by Rev. L. New-</b>  <b>comb,</b></p>	<p>7 00 12 00 12 00</p>	<p><b>MICHIGAN—</b>  <b>Flint, Cong. Ch., by Rev. F. P. Wood-</b>  <b>bury,</b>  <b>Grand Haven, S. S. of Cong. Ch., by</b>  <b>Mrs. Morehouse,</b>  <b>Lexington, First Cong. Ch., by Rev.</b>  <b>C. Spooner,</b>  <b>London, Cong. Ch., \$5.55; Raisinville,</b>  <b>Cong. Ch., \$5.75, by Rev. R. T. De-</b>  <b>Witt,</b></p>	<p>30 00 2 50 7 50 12 30</p>	<p><b>WISCONSIN—</b>  <b>Received by Rev. D. Clary—</b>  <b>Delavan, Cong. Ch., by J.</b>  <b>Collins,</b>  <b>East Troy, Cong. Ch., by</b>  <b>Rev. C. Morgan,</b>  <b>Lafayette, Cong. Ch., by</b>  <b>Rev. C. Morgan,</b>  <b>Lima, Cong. Ch., by A.</b>  <b>Salisbury, Treas.,</b>  <b>Center, Cong. Ch., by Rev. A. L.</b>  <b>Riggs,</b>  <b>Dodgeville, Welsh Cong. Ch., by</b>  <b>Rev. J. D. Davis,</b>  <b>Mineral Point, First Presb. Ch., by</b>  <b>Rev. W. H. Barnard,</b>  <b>New Lisbon, First Fr. Ch., by Rev.</b>  <b>H. W. Carpenter,</b>  <b>Sheboygan, Cong. Ch., by F. Law-</b>  <b>rence,</b></p>	<p>\$23 00 21 00 13 00 5 00 123 45 7 20 4 00 10 00 11 00 43 50</p>	<p><b>IOWA—</b>  <b>Charles City, Cong. Ch., to const. Rev.</b>  <b>D. N. Bordwell a L. M.,</b>  <b>Lansing, Cong. Ch., by Rev. O. Clarke,</b>  <b>Otho, Cong. Ch., by Rev. C. F. Boya-</b>  <b>ton,</b></p>	<p>21 00 15 00 10 00</p>	<p><b>MINNESOTA—</b>  <b>Received by Rev. E. Hall—</b>  <b>Northfield, Cong. Ch.,</b>  <b>Brownville, Mrs. S. M. McHose,</b>  <b>\$4.50; James W. McHose, Treas.,</b>  <b>Fairmount, Cong. Ch., by Rev. J. C.</b>  <b>Strong,</b></p>	<p>25 00 4 70 2 00</p>	<p><b>NEW YORK—</b>  <b>Received by Rev. L. S. Hobart,</b>  <b>Canandaigua, Cong. Ch. coll.,</b>  <b>\$275 80; Ladies, \$213 50, \$403 00</b>  <b>Eden, Mrs. Lucia Bartholomew, 5 00</b>  <b>Syracuse, Rev. L. S. Hobart, to</b>  <b>const. Miss Julia M. Ho-</b>  <b>bart a L. M.,</b>  <b>Brooklyn, E. D. New England Cong.</b>  <b>Ch., by E. B. Kingsbury, Treas.,</b>  <b>Parish Cong. Ch., by J. J. Vail, Treas.,</b>  <b>Coventry, Legacy of Miss Lucy Brown,</b>  <b>by Doratus Greene, Ex.,</b>  <b>East Bloomfield, Hon. Josiah Porter,</b>  <b>Hiscock, Cong. Ch., by Rev. I. D.</b>  <b>Cornwell,</b>  <b>Lafayette, Cong. Ch., by Rev. O. Jones,</b>  <b>New York City, E. C. Bridgman, \$20;</b>  <b>Mrs. Hannah Ireland, \$50; a lady, \$5,</b>  <b>Skenesateles, Legacy of Mrs. Fanny</b>  <b>Jewett, by J. H. Swift, Esq., Ex.,</b>  <b>less Gov. Tax,</b>  <b>Whitney's Point, Fam. Miss Soc. of</b>  <b>the Cong. Ch., by W. G. Stuart,</b>  <b>Woodhaven, Cong. Ch., by Rev. W.</b>  <b>James,</b></p>	<p>30 00 437 00 101 00 90 00 20 00 25 00 20 00 11 04 75 00 940 00 10 00 5 13</p>	<p><b>NEW JERSEY—</b>  <b>Port Lee, Cong. Ch., by Rev. J. L.</b>  <b>Dunbar,</b>  <b>Rahway, Thomas Morris,</b></p>	<p>15 00 10 00</p>	<p><b>VIRGINIA—</b>  <b>Hamdon, O. Burtis, \$5; A. St. John,</b>  <b>\$5; D. Farnham, \$5; N. P. Denison,</b>  <b>\$5; others, \$1, by Rev. J. R. Johnson,</b></p>	<p>16 00</p>	<p><b>OHIO—</b>  <b>Brownhelm, Cong. Ch., by Dr. R. G.</b>  <b>Perry,</b>  <b>Cincinnati, From the heirs of Elisha</b>  <b>Kemper, by T. Kemper,</b>  <b>Garrettsville, First Cong. Ch., by Rev.</b>  <b>I. Winans,</b>  <b>Greenwich, M. R. Mead,</b>  <b>Hudson, Cong. Ch., by M. Measer,</b>  <b>Treas.,</b>  <b>Rome, Fr. Ch., H. Arnold, \$10; Mrs.</b>  <b>Walkley, \$5; by Rev. W. F. Milli-</b>  <b>kan,</b>  <b>Talbridge, Honor. Am., by L. V.</b>  <b>Blanco, Jr., Treas., to const. Mrs.</b>  <b>George Oude and Thomas Price</b>  <b>L. M's,</b></p>	<p>17 00 23 34 10 25 5 00 27 25 13 00 62 54</p>
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## KANSAS—

Hiawatha, Cong. Ch., by Rev. G. A. Hoyt, \$37 11  
Omaha, Cong. Ch., by Rev. R. L. Adair, 9 00

## NEBRASKA—

Lincoln, First Cong. Ch., Rev. C. Little, 6 20

## CALIFORNIA—

Los Angeles, Cong. Ch., by Rev. A. Parker, 16 00  
Mendocino, Elizabeth Wheeler, 4 50  
San Francisco, R. F. Knox, to const. him a L. D., and Mrs. Bertha A. Knox, Mrs. E. S. Key, Mrs. H. Annett Knox, Miss Mary G. Knox, and Miss Olivia A. Knox L. M's, 250 30

## OREGON—

Albany, Cong. Ch., by Rev. J. F. Demson, 5 27  
Forest Grove, Cong. Ch., by Rev. D. A. Miles, 4 70  
Portland, Cong. Ch., by Rev. G. H. Atkinson, D.D., 16 36

## HOME MISSIONARY,

10 50  
\$10,094 68

## Donations of Clothing, etc.

Newport, R. I., Ladies' Society of the Cong. Ch., by Miss E. E. Hammett, a box, 100 00  
Worcester, Mass., Ladies' Benev. Soc. of Central Cong. Ch., by Mrs. E. K. Wheeler, a barrel, 140 00

## Receipts of the Massachusetts Home Missionary Society, in July. BENJAMIN PARKINS, Treas.

Arlington, William Pratt, to const. Louise F. Pratt and Rosetta Truitt L. M's, 60 00  
Amesbury and Salisbury, Mills Village Cong. Ch., to const. Andrew B. Osgood a L. M., 50 00  
Boston, a gift from Lieut. Edgar M. Newcomb, of the 19th Mass. Regiment, deceased, 200 45  
Boston Highlands, Vine st. Ch. and Soc., mon. con., 25 00  
Brimfield, Cong. Ch. and Soc., to const. Rev. C. M. Hyde and N. M. Goodale L. M's, 70 75  
Brookfield, Conference, coll. at meeting, 20 94  
Charlton, Cong. Ch. and Soc., 38 35  
Falmouth North, A Friend, 6 00  
Jamestown, N. Y., Leavitt Holbrook, 5 00  
Lakeville, Cong. Ch. and Soc., 15 00  
Marlboro, Union Ch. and Soc., to const. Eddie Stetson, Sumner Howe, Mrs. A. M. Stone, Annie E. Howe, and Louise Morgan L. M's, 168 00  
Milford, Cong. Ch. and Soc., 34 00  
New Braintree, Cong. Ch. and Soc., 54 70  
Newburyport, in full for Legacy of Mrs. Sarah Little, dec., by Joshua Hale, Ex., 500 00  
Randolph, First Cong. Ch. and Soc., \$30, of wh. from an individual to const. Minnie M. Turner a L. M., 142 75  
Atherton Wales, Esq., for support of a Western Missionary, 100 00  
Rowley, Cong. Ch. and Soc., 33 00  
Roxbury West, Central Ch. and Soc., Jamaica Plain, 187 00  
Sharon, Cong. Ch. and Soc., 35 05  
Spencer, Cong. Ch. and Soc., 180 35  
Taunton East, Cong. Ch., 17 00  
Waltham, Cong. Ch. and Soc., to const. Rev. E. E. Strong and Franklin Wood L. M's, 124 00  
Warwick, Miss Mary Rogers, 3 00  
Wellesley, Cong. Ch. and Soc., 75 00

Wenton, Mrs. M. A. H. Bigelow, to const. Miss L. Willis a L. M., \$0  
Worcester, Central Ch., bal. of coll., 23 25

## Receipts of the Mass. H. M. Soc., in August

Adams North, Gardiner White, 4  
Ashburnham, First Cong. Ch. and Soc., 4  
Ashburnham North, Cong. Ch., 1  
Bennington, N. H., F. M. Whittemore, 1  
Billerica, Cong. Ch. and Soc., 1  
Boston Highlands, Vine st. Ch., mon. con., 3  
Cohasset, Second Cong. Ch. and Soc., 1  
Falmouth, Legacy of Eliza Hatch, by D. Davis, Esq., 1  
Freetown, Cong. Ch. and Soc., 1  
Georgetown, Cong. Ch. and Soc., 1  
Hampden Co. H. M. Soc., H. Brewer, Treas., Chicopee, Second Ch. and Soc., to const. Rev. J. T. Tucker, L. D., and R. B. Belcher L. M., 1  
Ipswich, First Cong. Ch. and Soc., 1  
Lynn Central Ch. and Soc., 1  
Manchester, Rev. F. V. Tenney's Soc., 1  
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Mason, A. W. Porter, Esq., 2  
Newton Center, Cong. Ch. and Soc., mon. con., 1  
Newton West, H. B. Braman, 1  
Sherborn, Orthodox Ch. and Soc., 1  
Waltham, Cong. Ch. and Soc., bal., 1  
Webster, First Cong. Ch. and Soc., 1  
Westfield, Second Cong. Ch. and Soc., 1  
Whitinsville, estate of Dea. E. W. Fletcher, 1  
Winchendon North, Cong. Ch. and Soc., 1  
\$15

## Receipts of the Connecticut Home Mission Society, in August. E. W. PARSONS, Treas.

Berlin, Rev. C. Bentley, 1  
Bloomfield, Cong. Ch., by J. B. Cleveland, 1  
Bridgeport, First Cong. Ch., by N. S. Woodin, 1  
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Mansfield Center, Cong. Ch., by Rev. S. G. W., 1  
Middletown, Fourth Cong. Ch., by H. Cornwell, 1  
New Haven, First Cong. Ch., by J. Bitter, 1  
Norfolk, Cong. Ch., by Rev. J. Eldridge, 1  
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Rockville, First Cong. Ch., by C. E. Dillingham, Tr., 1  
Sharon, Cong. Ch., by A. C. Atwood, 1  
Williamsville, Cong. Ch., by Rev. S. G. Willard, in full to const. Miss Lucy Porter, Miss Mary E. Fitch, and Miss Mary J. Robinson L. M's, 1



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?..*Rom. x. 15.*

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No. 7.

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## THE DUTY AND REWARDS OF SELF-RELIANCE.

REV. O. H. WHEELER, a missionary of the American Board in Eastern Turkey, during his recent visit to this country prepared a volume entitled "*Ten Years on the Euphrates*," which has been published by the American Tract Society, Boston. It is interesting as a record of missionary faith and toil; but it is especially valuable for the exhibition it furnishes of the spirit of self-reliance and self-sacrifice developed in the missionary churches. The problem which the members of that mission set before themselves was, not the conversion of the greatest possible number of individual souls, by their own direct teachings, but "*the planting of an independent, self-sustaining, self-propagating Christianity*;" and their experiment, it is hardly too much to say, has inaugurated a new era in Foreign Missions.

The Home Missionary problem is the same; and the account given in this work of the principles adopted, the methods employed, and the results achieved by these brethren in Eastern Turkey, will be instructive to those engaged in similar labors at home. For the benefit of those of our readers who do not possess the volume, we transfer the following extract to our pages; and we would particularly commend to the attention of missionary churches at the West, the teachings of "John Concordance," and the example of his people:

I have already spoken of the obstacles which the covetousness of the people, and their false ideas of the missionary work, threw in the way of efforts to make the churches self-supporting, and of our unyielding purpose to carry on the campaign from this base, accepting no man as a convert, and especially no one as a helper in the missionary work, who did not seem to adhere to Christ instead of us, and to be ready to make effort and sacrifice for him. A single illustration of the way in which the professed desire of a community for the gospel was sometimes tested, will put the principle in a clearer light.

Some twelve miles south from Harpoot, but in full view of the city, upon the face of the Taurus range, is Hoh, a village with some eight hundred Armenian and eight hundred Turkish inhabitants. By much effort, during a vacation of the seminary some years ago, we succeeded in renting a room and locating a student there for the winter. The only apparent result of his four months' labor was a softening of the prejudices of the people, teaching a few persons to read, and selling a few copies of the Scriptures. The following winter we did not occupy the place, but *those copies of the Scriptures* were doing their work, and the succeed-

ing year a man came to ask that some one might come to "explain the Scriptures, as the student used to do." Accordingly, for several successive weeks, we sent a student on Saturday to spend the Sabbath there, and return on Monday to his studies. But, as they left him to pay ten cents each time for his donkey's barley, we stopped his going, when again some of the people came to inquire why their preacher didn't come. "You wish him to come," said we, "and compel him to pay for his donkey's food!" "If that is all, we will give it," they replied; and the preacher resumed his visits. As the time for the student's graduation approached, they applied to have him come and remain with them. "We would gladly have him do so," we replied, "but he cannot remain in the street." They provided a room at their own expense, and he took up his abode with them. A few weeks later, the people of another place came for a preacher. "There is a hungry one in Hoh, whom you can have," we replied. They went to call him, and he came to Harpoot with some of his parishioners, who inquired why we were taking away their preacher. "You are sending him away," we replied. To their surprised inquiry, "How?" we answered, "You have starved him out. Why don't you give him something to eat?" "We were thinking of doing it," they replied, "and will pay him twenty piasters (eighty cents) a month." He returned with them, and had remained about a year, when he notified us that their share of his salary was two months in arrear, and that they said that, owing to the absence of some of their number, they could pay only two hundred instead of two hundred and forty piasters during the ensuing year. A brief note directing him to come to Harpoot secured the prompt payment of the sum due, and the promise of the *two hundred and forty piasters*. They then made up a subscription for two thousand piasters, and requested from us a "grant in aid" of the erection of a chapel and parsonage.

Thus, during the early stages of the work in Hoh, we disciplined them to honesty and promptness in dealing with their preacher. Might not some parishes in this land, some, too, of which single members could buy out any of our oriental communities entire, profitably be subjected to the same discipline?

Thus we put the gospel upon its *own merits* with its professed friends, always so conducting as to make them feel that the truth is sent from God to them, and that, if they receive it, they do so for themselves and their children, and not for the missionaries and American Christians.

But it remained for a poor blind graduate of the seminary to strike the blow which bids fair to set many free from this bondage to selfishness and covetousness, and enrich them with the blessing which God bestows on the cheerful giver. This young man, whose name is Hohannes, "John," is so ready in quoting Scripture that he has been surnamed Hamapapar, "Concordance."

In the north-western section of our mission-field, near the city of Arabkir, is Shèpik, the village in which is that one of the "seven added churches" spoken of in chapter fourth, whose pastor was supported by missionary funds. When soon after the annexation of the Arabkir territory to our field, Mr. Barnum and I went to visit Shèpik, and saw the deep poverty of the people, we exclaimed "No wonder that during all these years the people have paid but two dollars and twenty cents to their pastor! Here, at least, is one permanently pauper church." We raised a small subscription among the people, and, resolving not to support the church with the Board's funds, left them to get aid from sister churches in which they succeeded. But the pastor, who, previous to his conversion, had been one of that incurably sluggish and covetous race, the Armenian priesthood *did not get as much as he thought he needed*, and came to us to complain. We

referred him to the "Evangelical Union," then in session; and a satisfaction it was to see the faithful, practical way in which they examined into the case, coming at last to the decision that his own want of energy had been the cause of his people's inactivity. They decided that he should leave them, and go as a missionary to a village near, where the opposition of the people would wake him up, and that "John Concordance" should take his place for a time.

The blind preacher went, and, to the complaints of the people about poor crops and poverty, replied, "God tells you the reason in the third chapter of Malachi, where he says, 'Ye are cursed with a curse, for ye have robbed me.' " Then, taking for a text, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," he began to preach the duty and privilege of setting apart at least a tenth of their earnings for God. He enforced the duty not as a Mosaic rule of action, but as something enjoined from the earliest times, and as of preëminently binding force on Christians. "Did not even Abraham pay tithes?" he inquired. "And if the Jews, with only their own home work to care for, besides expending so much for sacrifices, and in traveling to and from the temple, were obliged to pay one tenth to the Lord's treasury, Christians surely should do no less. Does not Jesus say that the Pharisees ought not to 'leave undone' the tithing of their herbs? And does not the apostle say to the Corinthians, 'Upon the first day of the week let every one of you lay by him in store, as God has prospered him'?" He then called to mind the words of the Lord Jesus which the apostle exhorted the Ephesians to remember: "It is more blessed to give than to receive." Going on still further, he dwelt upon the sin of a Christian's sitting still and waiting for the collector to come and dun him for the amount due the Lord's treasury. "Don't you see," said he, "the command is, *Bring ye* all the tithes? Why not *bring* your offerings of money to God, as much as those of prayer and praise?"

The blind man had seen the pith of the matter better than we who had eyes, and his fitly chosen words produced the desired result. Including the family of the absent pastor, there were in the Protestant community eighty-two persons, old and young; of whom, including the pastor and his son, sixteen were adult males. But of these sixteen, two were wandering in distant parts, one was a blind beggar, and one a simpleton, leaving, besides the pastor and his son, ten adult males, six of whom, with ten females, were members of the church. Most of them cultivate the soil, the owner of which exacts half of the crop for rent, and the government takes a tenth of the remainder for taxes.\*

They all gave another tenth to the Lord's "storehouse," a room which they set apart to receive the tithes. Thither they bore one tenth of all which came to their hand, he who went to the city to labor for twenty cents a-day bringing two for the Lord's portion. The man who caught fish from the neighboring stream sold one of ten for the Lord; and even the blind old beggar brought a tenth of his gatherings to the same depository. Enjoying this so much, they agreed to bring another tenth for building a chapel, and promptly paid the amount. But "John Concordance's" Bible knowledge failed in one point. It was nowhere said that he should live from the tithes, and, forgetting to class

\* No one, who has not seen oriental poverty, can at all realize how very poor these people were. Most of the houses as well as lands belong to the Turkish owner; and I think it may safely be said that all their property, including clothes and household utensils, would not exceed twenty-five hundred dollars in value.

himself with the Jewish consumers of tithes, he had left them in the "storehouse," and continued to receive an additional sum from the people for his own support, and was at first much shocked at the idea that *he* should use the *Lord's portion*. Thus, during the year, that people paid in all one hundred and ninety-three dollars, in gold. The result was that they recalled their pastor, assuming his entire support, and, with aid from us, built a chapel and school-room, and a "storehouse," in which to deposit the Lord's tithes. Never have I seen happier men than they seemed to be in their poverty, self-denial, and liberality. In reply to one who said to them, "Now, of course you are satisfied; you have paid God his tithes, and have nothing more to do," they replied, "Not so, indeed. All we have is his, and when he calls for all we must give it; but we feel that *now* he calls for so much."

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Among the communities which threatened to be most difficult to bring up to this duty was Hulakegh, of which, on account of the excessively niggardly character of the people, I once said, "I know of *one* people that will never have a pastor. They are too mean to support one." They had, however, settled a pastor, in 1865, and were then paying two thirds of his salary. Having often labored in past days to rouse their generosity, I got an invitation from the pastor to go down and try the blind man's sermon on his people, and, if possible, to persuade them to support him entirely. I was able to preach as never before to them, and still was obliged to come away feeling that the point was not gained. They would not set a noble example to the other churches. The offer to "beg money somewhere, and help support their school for five years," if they would only begin at once to support their pastor, did not rouse them to the strength of purpose to say, "We will." They met, and talked, and prayed over the matter; but among their number was one man of some means who could not make up his mind to consecrate his tenth. A young student in the seminary being present in one of these meetings, and seeing this man's course, broke out with, "Brother, it seems to me that only those who are afraid God will give them a *great deal* are unwilling to return his tenth!"

This was an arrow in the mark. The man, who was really a Christian, exclaimed, "I see it!" and at once rose and began to pray, confessing, "O God, I have robbed thee, but will do so no more!" Each of the others present did the same, each man making his separate covenant with God by prayer.

They then said to the young student, "When harvest time comes, we wish you, with the best singers in the seminary, to come down, and we'll put you on one cart, and the Lord's portion of our grain on others, and bear it with songs of joy to its place."\*

Through the efforts of the pastors and others, this spirit gradually spread. Two other churches, which were then receiving aid from us, began to care for themselves, and the crisis of the conflict with the covetousness of the churches and communities seemed to be passed.

As one result in Harpoot city, the office of collector to go from man to man and dun for the pastor's salary was abolished, and a box, with a hole in the cover, and the keys of its two locks in the hands of two men, who, to prevent any misappropriation of funds, must open it together, was put in a public place, and each man expected to do his tithe-giving, as he does his praying in secret, from the fear and love of God.

\* The regulations for collecting the government tenths compel the people to retain their grain on the threshing-floor till leave is given to all to remove and store it.

Crops thus waiting for the tithing-man are often injured or destroyed by storms.

It was deeply interesting to see the effect produced on some minds by this action. Said a plain man one day, "I feel that this entering into partnership with God—he furnishing the capital and asking ten per cent. of the gains for its use—will save me from much temptation. How can I dare to cheat now, and put dishonest gains into his treasury?" A little girl in Maine one day gave me two cents for missions, saying, "I have *scoured* them." This tithe-giving promises to clean the money which goes into the Lord's treasury in eastern Turkey. Would it not be well if all Christians would oftener *scour* their money, by entering into partnership with God? Another man, being present at a meeting in which some pledged their tenth, went away, and returned the following week, saying, "I was here last week, and heard you talk, and I said, 'How shall I consecrate my money to the Lord, when I have not yet given him my heart?' I trust I have now done the last, and wish to do the first. Please put down my name." He had not previously been known as a Protestant, if indeed he had attended the chapel.

We now began to see the connection between the two subjects discussed in the Shépik meeting. In discussing there the means of securing a revival, no one had thought of tithe-giving; but one "means," whose use God blessed to revive his own people and turn sinners to Christ, was this consecration of their substance to him. According to his promise, he opened, not the "windows of heaven," to give *rain* and *fruitful harvests* till there was not "room enough to receive" them,—though he has since in a striking way bestowed this blessing on some of the tithe-givers, but the windows of his spiritual heavens, to pour down the blessings of his grace.

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## MISSIONARY INTELLIGENCE.

### CALIFORNIA.

From Rev. J. J. Powell, Lockeford, San Joaquin Co.

#### Ingathering.

The great Head of the church has been very near to us, and has blessed us beyond our expectation. Some very interesting conversions have taken place, since I sent in my last report. A wealthy farmer and four daughters have been hopefully converted, and they, together with his wife, will join our church at our next communion. He dates his conviction back to a discourse which I preached, a year ago, from this text: "Come into the Ark." There is but one family in this place without a witness for Jesus. Blessed be God for what he has done here! May he continue to strive with sinners!

Many in this community ought to praise God here, and through eternity, for the work which has been performed here through the instrumentality of the American Home Missionary Society.

We are making an effort to build a neat house of worship for this church. Some fifteen hundred dollars have been already subscribed, and the work will commence immediately. The school-house is too small to accommodate our congregation, which is increasing very fast. Our Sabbath school is also increasing in numbers, as well as in interest. All the girls in one class have found Jesus, and are rejoicing in hope of a glorious immortality. Ten or twelve, from eight to twelve years of age, have found peace in believing. It is our aim to lead the children to Christ. In connection with our Sabbath school we

have a large Bible class. Thank God, all our members are working members—all are either teachers in the Sabbath school or members of the Bible class.

### NEBRASKA.

*From Rev. R. Gaylord, Agent, Omaha.*

#### A Pacific Railroad Trip.

The Union Pacific Railroad is becoming more and more an object of general interest to the people of our great country. Many parties have made excursions over the road, and their report has gone out into all the land. First, our Senators and public men in considerable numbers went up the valley of the Platte, as far as the rails were then laid. In this way information of a practical character was gained, which might help our members of Congress to legislate wisely in regard to this important enterprise.

In May last, the members of the Methodist General Conference, that met in Chicago, passed out into our western wilderness. Next came the editors, representing the Eastern press, with pen in hand, to send back their report of hills, plains and valleys. And last of all, we have had the City Councils of St. Louis and Chicago, with a portion of all our city officers, making excursions over this road, and giving their report of the undeveloped resources of the great West. All these had an object, and they have passed into history.

#### Its Purpose.

Quite different from *all* these, was the object of a party that passed to the end of the iron track in the month of July last, of which (as I was one of the company) I will give you some account. Situated as we are, where we feel the pulsations of this great artery of commerce, and watching its moral bearings, we can but feel a deep solicitude that it should be made in an eminent degree *highway of the gospel*. Moved

with a desire to do something for the spiritual welfare of the thousands laborers on this road, and for the population of the towns that are springing up along its line, the Young Men's Christian Association of Omaha arranged to send out a delegation to hold meetings at the different stations, and in that way to do what they could introduce the truth to the minds of those who have few opportunities hearing the gospel.

This delegation left Omaha on the 20th of July, accompanied by Mr. A. Burnell, of Milwaukee, Wis., an earnest lay-worker. We went forth halting at the different towns and spending as much time as we could to advantage in religious services, and at the end of the week we arrived at Benton, then the last town on the railroad. There we spent the Sabbath. Going and returning, we reached and held religious services at every important point along the road. Many heard the gospel upon whose ears its notes had not fallen for months or years. Our meetings were held where we could best reach the people, quite frequently upon the corners of the streets, in the open air. At Benton, on the Sabbath, the congregations were large and attentive. One service was held in a gamblers' tent. As we entered the men were around the table, engaged in their avocation; but as soon as the voice of singing was heard, they ceased, and to the close of service gave the most respectful attention to the words of truth plainly spoken to them.

#### Benton Station.

Benton is a town somewhat "sui generis." The work of building the railroad calls together large numbers, who are followed by a class of men bent on gain, many of whom seem to have thrown off religious restraint in a great measure. A town or city is quickly extemporized. Poles are set up and braced, rafters raised, and the whole



frame-work spread over with a covering of heavy cotton cloth. Benton is a city of tents, forcibly reminding one of the Israelites in the wilderness. A large part of the buildings thus hastily constructed are saloons, devoted to gambling or drinking, or used as dance-houses. Sin is unblushing. Here have congregated a large class far away from the salutary restraints of society and religion. The people are almost all men. Yet here it was plain to be seen, that the judgment of those thus situated is on the side of truth. They felt, no doubt, that they needed just such a Savior as we told them of. Wherever we went, it was our aim to hold up Christ, to dwell upon the love of God, and to make men feel their need of salvation and eternal life.

#### How the Road is Built.

We went to the end of the Union Pacific Railroad, seven hundred and twelve and a half miles west of Omaha, and spent a little time there, seeing the process of track-laying, and learning many facts of interest. There were three hundred and fifty men (a small army) engaged in laying down the track. Of these, fifty were teamsters. This department of labor is under the immediate direction of General Casement, and has been, from the first. It is so systematized that the greatest possible results of the force employed can be secured. He is furnished with cars for cooking, eating, and sleeping, so that the men are all boarded near their work. These cars are on the track, and are moved up as the work progresses. The workmen are well fed and well treated in every way; and they work with a will and an energy that might well be imitated by those who are laboring in the Master's vineyard. To feed them requires eleven or twelve sacks of flour, of one hundred pounds each, to be made into bread, daily. A drove of cattle is kept along, and a bullock, slaughtered in the morning, furnishes meat for the day. The track was being laid down at

the rate of from two to four miles a day. It has already passed the ridge which divides the falling rain, sending a part to the Atlantic, and a part to the Pacific ocean. Even now the "*Frontier Index*," a pioneer newspaper, has moved on, and is issued from Green River, one hundred and sixty-five miles west of Benton. There, in a short time, will be a large population, and some one, with a heart fired with the love of lost souls, should be there to raise high the standard of the cross. The cars now run the entire length of Nebraska, and are causing the hills and valleys of the new Territory of Wyoming, to echo back the shrill whistle of the locomotive. Utah only remains to be spanned by the iron track, to bring the two ends of the continental highway together, an event which is nearer its consummation than many are aware. If thousands are attracted to the scenery of the old mountains, whose long slumber is now so rudely disturbed, what numbers will be set in motion when the trip from New York to San Francisco can be made in a week, in ease and luxury!

#### Need of Workers.

As I stood in the midst of the canvas roofs in Benton, I felt how desirable it is that some one, furnished with a lantern, should be sustained, who can go with his entire time, move on with the train, and be as leaven in the midst of the seething mass. This ought to be done. Besides this, two faithful Christian men, who love to preach Christ, should labor constantly along the line of this road. Less than this will fall short of what the Christian public owe to the thousands whom this road is bearing away from the blessed influence of the sanctuary, the Christian Sabbath and the family. The moral desolation wrought by their migratory life is fearful to contemplate, and the gospel is the only remedy. Satan is awake, and should not the servants of Christ redouble their activity?

ins, and building up towns and  
where, a few months ago, only  
e reigned in its primeval silence.

#### Mountain Scenery.

left Omaha at the close of one of  
ttest days of that hot July, and  
oon borne to an elevation where  
al snow was visible, and an over-  
as desirable. At Sherman, on the  
of the Black Hills, we were  
et above the level of the sea.  
the many items of interest in  
omantic region, was the vast  
of wild mountain flowers of rare  
covering the ground as far as  
could reach. It would seem  
garden of Eden, in its pristine  
ould hardly have been more  
l. Some man of science well  
ted with Botany and Mineral-  
ght to spend a summer in that  
It would well repay him for  
and time.

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#### KANSAS.

v. *J. G. Merrill, Mound City,  
Linn Co.*

able incentives to action, l  
of the enthusiasm awaken  
field.

These have been needed  
for our advance into the  
was almost too far for safet  
been attacked by one deno  
cause of our New England  
another on account of our  
theology, by a third in vie  
like of the abominations of  
ing. Politicians are jeal  
society which is being for  
the church. Infidels have  
gether, and, each Sabbath, th  
exhausts his power in the  
tear us down.

There have been other a  
able hinderances of a differe  
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railroad facilities, and an  
population in the families of  
which would delight Dr. Toc  
moralists, and which affo  
prospects for the future, bu  
velous extent depletes our  
ings.

Yet we have advanced

the entrance of others, whom you have sent into this field to oppose the superstition, bigotry and infidelity which abound. The three who are to hold the adjoining counties, are the recruits which will establish Congregationalism in these four counties of S. E. Kansas; for, in Home Missionary Arithmetic,  $1+8=10$ . In the name of Christ we thank you for them, and take courage.

From Rev. W. C. Stewart, Seneca, Nemaha County.

#### The Prophet's Mantle.

Rev. D. F. Judson, whose decease is referred to in the following communication, commenced his labors in Seneca, October 1st, 1887, and was suddenly called to his reward on the 23d of the following month.

This is hallowed ground, made so by the brief yet highly appreciated labors of my predecessor, and by his sudden death. Associated with him in his labors here, was a young man named Alonzo Cone, a member of the church, whose labors as a layman for the salvation of souls, both before and after the coming of Mr. Judson, have made his memory as sweet, to many hearts here, as the odor exhaled from a bed of roses. He lived, however, but a short time after the death of Mr. Judson, and they are buried almost side by side in the same lot. Like Saul and Jonathan, "they were lovely and pleasant in their lives, and in their death they were not divided." Their works follow them, and their influence for good is clearly seen and deeply felt in this community. I feel, therefore, that the spirits of the departed good hover around me here, inspiring me to heroism in the cause of Christ. Oh, that I may have strength given me to bear the prophet's mantle, which has fallen upon me, to the glory of God!

#### Christian Union.

Among other measures for the success of Christ's work here, dear to those

who have preceded me, especially to Mr. Cone, was the union of evangelical believers, in a common effort to stay the growth of Universalism in this place and vicinity, and for the salvation of souls. Some unfortunate circumstances produced an unpleasant and disastrous division and alienation between the Methodists on the one hand, and the Congregationalists and Baptists on the other. I may here remark that the evangelical strength here is in the hands of the three denominations mentioned. Deeming it a matter of great consequence, in a small community like this, that there should be no quarrels among the churches, to distract attention from the one object before us, and catching the inspiration of the lamented Cone, I have studiously, prayerfully, and successfully labored for the removal of the difficulties in the way of Christian union alluded to. I thank God that his people here are now united in the desire and purpose to pray and work together for the salvation of souls and the uprooting of the errors of Universalism, and its kindred error, rationalism. We have determined to begin a series of protracted services in which the Congregationalist, Baptist, and Methodist churches, and their pastors, shall join their forces.

In this connection, I cannot forbear to record the glorious results of the labors of a rainy, muddy Sabbath. Such a day was yesterday. The congregation, in the morning, was so small (numbering but fourteen) that I thought best not to go through with the regularly arranged services, but to have a prayer and conference meeting. By a kind and wise Providence, the company present included about all the praying men in the town. We had a most delightful and profitable season of prayer and Christian converse. At the close, I submitted for consideration, and urged upon their adoption, the commencement of a daily union prayer-meeting, as a proper and practical preparatory basis

for our proposed protracted preaching services, and to be continued as long as practicable afterward. The measure was carried almost unanimously, and now this darling idea finds a realization already in the promised aid of a number of praying men.

#### Encouraging Prospects.

I report, generally, a doubling of the congregations in number since I came here; an increase in the attendance and interest of the Sabbath school, and of the weekly prayer meeting, with the prospect of a speedy and general revival of God's work. So much, glory be to God, for Seneca.

I have preached several times at Centralia and Lincoln to large and interesting audiences. I have visited nearly every family in Seneca, and prayed with most of them, and expect to do the same at Centralia, and as far as practicable, at Lincoln. The latter is, however, a rural community, and not a town. The population is therefore scattered, and does not all come within my range.

Centralia is a more important point than Lincoln, being situated on the Central Pacific Railroad, and shall receive due attention at my hands.

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*From Rev. H. E. Woodcock, Tonganoxie,  
Leavenworth Co.*

#### First Works.

I commenced preaching here the first Sabbath in May. At first I preached in a private hall, which has since been occupied as a saloon. I soon worked my way into the school-house, which now I occupy twice every Sabbath. I hope soon to get a weekly prayer-meeting permanently arranged, and, I hope, well attended. There was a Sabbath school in operation, and I have been chosen Superintendent, and have taken the position for six months. My labors are, therefore, abundant on the Sabbath. I preach two sermons, teach a class in *the Sabbath school*, act as its superin-

tendent, and meet my teachers one half hour before the school begins, for an examination of the lesson. The scholars now meet every week at my house to improve in singing. We have a good choir, which also meets every week for improvement, my daughter, twelve years old, playing on the instrument. This part of our worship is acceptable and attractive.

My congregation is now, I think, a permanent fixture in this place, and will continue to increase for years to come as it has already. I see in it the bud and blossom of promise and hope for much fruit. I have not yet organized a church, as I have been waiting for my family and others to come. We are now about ready to form a church, and for this purpose I expect to call a Council in a few weeks. I think we shall be able to organize with fifteen or twenty members. I wish to gather in those who can unite in the self-denying work of their Master, and who may be efficient to build up the Church of Christ in this place.

#### Immigration.

I anticipated, when I came here in the spring, that I should be able to induce several families, of the right stamp, to settle around me. But the immigration has been so rapid, and land has risen so much, that the chances are diminishing. Several are in correspondence with me, wishing to come in the course of a year; but I fear that what little land remains will be taken for farms before winter sets in. This is one of the finest farming sections of the State, and as it lies so near to Leavenworth, Lawrence, and Kansas City, it will soon contain a dense population.

Our village is steadily growing, and will make a flourishing place, as it is on the Union Pacific Railroad, which is to be a great thoroughfare as soon as the bridge across the Missouri river is completed at Leavenworth. What is, therefore, done for the field now, has an important bearing on the future.

## MINNESOTA.

*From Rev. Wm. Leavitt, Minneapolis,  
Hennepin Co.*

**"Faint, yet Pursuing."**

"Faint, yet pursuing" expresses our condition at the present time. Faint, through business cares relentlessly crowding upon some of us; through hard exhausting toil, made necessary by our worldly circumstances; through age; through bodily infirmity; through distance from the place of worship, so that some are never found in the prayer-meeting, and not often in the sanctuary,—faint through seeing the great work to be done, sin abounding among us; God's day used by men for their own pleasure, his worship neglected, his name profaned, eternal truth exchanged for men's silly imaginings—much to do and little accomplished—and perhaps, above all, faint because of too weak and puny a faith, yet with no special intention of abandoning the work, because, after all, we know that God is able to make the little one great and the weak one strong.

**Stragglers.**

One finds in new fields many stragglers from the Lord's army. In several such places, I have dug out numbers once connected with a church, but whose connection was little suspected. For the most part, these estrays have been Methodists; but I think of at least five such of our own order. Most of those who come from the East seek Christian privileges and society, and find homes in the churches. But some, strangers in a strange land, poor it may be, disposed to shrink from notice, soured perhaps through want of the sympathy for which they yearn, while they avoid placing themselves in a position to receive it, or else disposed, when freed from the restraints of old associations, to give themselves up to the intense worldliness of Western life, are *lost and worse than lost to the cause of Christ.*

**Give them Letters!**

Just here the inquiry occurs to me, as it has often done before. Do our Eastern pastors and churches realize their duty to those who go out from them? Would it not be well, in all cases, to furnish members going out from among them, letters of introduction, general or specific, as the case might be? These, presented, would insure a hearty welcome, and often save members to our own order, who would otherwise drift into other communions. Even this is not enough, a letter ought to be written to the pastor where a member proposes to reside, commending him to the pastor's care. Then, if through worldly influences the member were disposed to shirk his obligations to Christ and his church, a search for the lost sheep of the house of Israel would be insured.

**Make them Christians!**

One other thought occurs to me,—the important relation which everything pertaining to the spiritual life of the Eastern churches has to the West. They give their money to sustain us. Right. We need it. With their money, we need—Oh, how much—we need their prayers. But we need that they turn over to us men and women sound in doctrine, thoroughly instructed in Christian duty, full of faith and of the Holy Ghost. They form the nuclei about which our churches are gathered, giving them character and tone. To go into the foundations of churches destined to play so important a part in the great future, we need *lively* stones—men and women whose love is so deep and absorbing, that work shall be with them both a habit and necessity—men and women having so much of the spirit of Christ that they will go anywhere and do anything for the honor of his name. Of course there is something in the fact of new responsibilities thrown upon one, and new and wider fields opening before him, to rouse

slumbering energies and develop latent powers; but, generally, he that is worth nothing in particular to the cause of Christ at home, will be worth nothing here.

### Let them Come!

Seeing this intimacy of connection in a clearer light than ever before, I have felt like saying to some of our Eastern churches, which witness, with sorrow, the young and vigorous going out from them, and leaving them still weak and perhaps weaker than ever, "Hold fast, brethren; be of good cheer! You are doing a grander work by giving them up, than you could holding them back. The men and women you, and churches like you, are sending out, are kindling the watch-fires of redemption all over the Western land."

But I have also felt like saying, "Your young men and women and children are coming to us. Let it not be through your neglect that they shall come without God and without hope in the world. Send us Christian men. And not only that, but educate your converts. Train them in the work of Christ. The character of our churches, their power and influence for good, for generations to come, depends upon the stuff you furnish for their foundations."

### IOWA.

*From Rev. J. Guernsey, Agent, Dubuque.*

### Liberal Giving.

So much is given irregularly in response to calls, many of which are peculiar to a new country, and find no acknowledgment accessible to the public, that we can give no full statement of the churches' contributions to the causes of benevolence. The amount acknowledged in the *Home Missionary*, as coming to the Society's Treasury from this portion of Iowa, during the year, is from seventeen to eighteen hundred dollars. This, notwithstanding our ears have been familiar

with the cry of "hard times," is more by some two or three hundred dollars than was given in the previous year. In the circumstances, is not this well? Most of our churches contribute to the American Bible Society regularly, many of them to the American Board and the American Missionary Association. Some of them to the Sunday School Union and the American Tract Society at Boston; and some of them—not so many as should—to the American Congregational Union. According to the minutes of the last meeting of the General Association of Iowa, the churches in this agency contributed, during the last Associational year, to objects of benevolence, \$6,675; which is about \$1,400 more than was reported for the previous year, and nearly two dollars for each member. My knowledge of the large proportion of the contributions of churches and individuals never reported in any public way, leads me to consider it entirely safe to say that the amount given for strictly benevolent purposes cannot have been less than three dollars for each church-member. The average means of the members of our churches is much less than the average means of members of churches in the older portions of the country, and yet I think they are not surpassed elsewhere in their benevolent gifts, while for all home religious purposes they are more heavily taxed than members of Eastern churches. It is no uncommon thing for men of comparatively small means to give \$100 a year for the support of the gospel. Only the other day I saw a man whose salary is but \$600 a year, and whose only property is the small house in which he lives, subscribe \$275 for the erection of a house of worship.

*From Rev. H. B. Swift, Rome, Henry Co.*

### Setting Things in Order.

God has been with us during the past three months. At Rome, where we



have great opposition and intolerance from without, and a membership composed of material very different from that found in your New England churches, we are holding our own, and more firmly implanting the peculiar principle of our church in the minds of our people. We are trying to provide "strong meat," both as regards doctrine and church government, rather than to increase our number. Our people, we think, are becoming more completely grounded in the faith. In the meantime, we are progressing in the erection of our church building. I have been collecting all in my power to aid our building fund. Our foundation is built. The brick are now being burned; and logs for joists, &c., are at the mill. A great deal of work will be done by our own members, and the struggle will be severe. I am preaching in a grove near our church lot, the Baptists having so interfered with our appointments as to compel us to leave the church erected as a Union Building, but controlled by Baptist trustees. Our church will be the first brick building in Rome.

As the result of our last winter's meetings, some thirty have united, or will unite with this and neighboring churches. If we succeed in erecting our church this fall, all will be well. We would be very grateful to some Sabbath school or church for a plain communion set and pulpit Bible.

#### Glasgow.

At Glasgow I see much to encourage me. Last Sabbath my congregation was larger than ever before, notwithstanding the fact that the Methodists had preaching at the same hour. The church here had no bell, and being poor, have, at my suggestion, procured a large steel triangle, costing about ten dollars, which I much prefer to a cheap bell. The sound is clearer, and it can be heard at a great distance. The Sabbath school is prospering. It has just procured a new library, from the *Mass. Sabbath School Society*, and takes thirty copies

of the "Well-Spring." The old New England primer and shorter catechism have a familiar look in the hands of the children.

#### Wooster.

The Wooster church is a new organization. Their church edifice, a neat new building, is located on a beautiful prairie in a rich farming country, and promises to be a strong tower in Zion. The people collected over \$1,000 in the neighborhood, and received \$300 from the Congregational Union, and have drained themselves completely in so doing. We have good congregations and evident interest, and I find here, as at Glasgow, that, at every visit I make, I meet a warmer reception and kind invitations to visit. The Sabbath school is large and interesting. One-fourth of my time is devoted to Wooster. I have visited a few families, and purpose giving them a three days' meeting. There is no other church organization in the neighborhood except those of the "Hard-shell" Baptists and the Campbellites.

*From Rev. G. L. Woodhull, Onawa City, Monona Co.*

#### Leavened by the Gospel.

On this field, to-day, with an experience of nearly two years of missionary work, we have what are, to us, striking proofs of the superiority of the gospel over the most specious assumptions of worldliness and self-righteousness. Like most other western towns, this began not without religion. Commercially and geographically it stands marked upon the maps, to within a recent date, as the western terminus of a railroad direct from Chicago, which, with a slight modification at this end of the route, now reaches us from the south, by means of the Sioux City and Pacific Branch.

Prominent among the first arrivals was that of a semi-colony from Illinois, the only social power that came organized upon the ground. This organiza-

tion had the honor of being religious, as well as social—holding the faith known as Universalism. The membership were intelligent, highly respectable and enterprising, and came with their minister, who at once began to preach. But shortly afterward, becoming otherwise engaged, he was succeeded by one or two other Universalist ministers, who, in like manner, ceased from their labors in a short time.

Not so much therefore through an established ministry, as by gaining and holding the leading social, commercial and political strings, with little to embarrass or oppose, this mode of religious thought, and this type of religious life and character, entrenched itself for the shaping of the local religious growth, and for assimilating the impartial and unconformed sentiment.

#### Reconstructed.

The Congregational church began its organization, June 27, 1858, under the encouragement and guidance of Rev. G. G. Rice. His stay was short; a large share of the active members of the organization also left, leaving a handful, mostly females, to represent the work begun, who, with the exception of an occasional visit by Rev. Mr. Gaylord, and one or two others, were left destitute of preaching, and a church partially called into existence became as though it were not. When the roll was called, at the commencement of our labors in 1866, eleven responded to the call. But with the growth of years, without a clear or well-defined position, the social organism had become distorted. The elements had grown together by accretion, the whole structure must be remodeled, a substructure of truth must be carefully placed beneath, and chaos must gradually give place to order. The first grand step toward this result was taken by the ladies of our congregation. A few of these are members of other evangelical connections, but having been practically one with us, our entire

female congregation, with the approbation of the male portion, have come to a bold stand for the truth.

#### "The Mite Society."

Years ago there arose here what has been known as the "Mite Society"—flourishing in its way—which has accomplished some very worthy and necessary work, which has recognized religion only in a very general way, and has been under Universalist leadership.

For some reason, this organization has of late been on the wane, and has resisted repeated efforts for its resuscitation. Meanwhile the gospel has been working its way. Those activities which become the gospel have put on a different garb, and taken their position on higher ground.

On the fifth of August, the ladies met, some twenty-five or thirty in number, when it was found that all, with two or three exceptions, were longing, yea, even fainting for the courts of the Lord, and the result was an organization for the specific work of helping to build a Congregational house of worship. The event is one of no ordinary interest to us, especially as important names were found subscribed which, a few weeks or months ago, would have been counted not for, but against us.

They have undertaken a great work; but the feeling is that, under God, it must and will prosper in their hands. Friends in the East, who generously contributed, last summer, to aid our course, may rest assured that it will go forward, though suffering some unavoidable detention which could not be anticipated.



*From Rev. H. Adams, New Hampton,  
Chickasaw Co.*

#### The Weather.

The mercury has marked the last quarter as the hottest, upon the average, ever known in this region. While we are here exactly upon the 43d parallel, the thermometer, on a great many

days, ranged from 100° to 108° Fahrenheit. One would not expect sun-strokes to be frequent so far north; yet such has been the fact. A great many were prostrated, who subsequently recovered. In nearly every town, or township, more or less were suddenly cut down. The marked characteristic of mortality hereabout has been, death by sunstroke. A great many have been so suddenly prostrated, that they had to be carried from the field to their dwellings. Some died immediately, and the most of those cut down in this way, survived but a few hours. One young man here was seen to stagger upon a load of hay in the field. He was at once taken off, but died a little after midnight following. He was one of those who, we trust, found the Savior last winter.

#### Material Growth.

This county has greatly increased in population the present season, and will more still, in all probability, during the year to come. One railroad already strikes across the south-west corner of the County, and the contract for grading the one from McGregor to Sioux City is let to the west line of the County, *via* New Hampton. Doubts as to whether we should be killed or allowed to live, have kept the town nearly stationary this season, till the location of the railroad as near as is desirable. We may now expect some increase by immigration. Yet we trust God has more of the present population to be gathered in.

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#### WISCONSIN.

*From Rev. G. M. Landon, Trempealeau,  
Trempealeau Co.*

#### The Place and the People.

Trempealeau is a village of about 800 inhabitants, situated some twenty-three miles above La Crosse, on the Mississippi river. It is said to be one of the most "beautiful for situation" among

the numerous towns and villages which dot the banks of the great river; and I can well believe it. The town is prosperous, though the majority of the people yet feel poor, but they have shelter, and enough to eat, drink and wear. For the past two years, the wheat crop has been poor; and, in some cases, almost an entire failure. The farmers very generally are in debt, to some extent, for that reason; and the merchants, mechanics, and professional men have not very much money. All are expecting good times in the fall and winter, God having blessed the land, which has yielded abundantly this year. There is a general feeling of confidence, which is not yet strong enough to make them very liberal. But the people of God are "devising liberal things," and hope "there may be a performance also out of that which they have."

#### How the Money was Raised.

The Congregationalists had been without a minister "of their own," for eleven months, when I came here in May last. The Methodists had worshiped in their house, and they had a minister. The latter portion of this time, the Methodist brother had preached in the morning, and a brother of the O. S. Presbyterian church, stationed at Galesville, some seven miles distant, in the afternoon. In this way the congregation was kept together; but the church found it a poor way. The Methodist brethren had nearly completed a new house of worship, which has since been dedicated, and in which they worshiped, for the first time, the Sunday previous to my arrival.

Then was trouble. There were "envyings and strifes." The flock was scattered. They wanted a shepherd, but many feared he could not be found. Many had wandered far. Everybody had his opinion; but all agreed in one thing—that something must be done at once. Discouraging accounts were

given of their ability to pay. A subscription paper was circulated. Not much could be obtained.

I made up my mind that I would not stay here for a salary raised in that way; nor would I go anywhere else and be treated as an *unfortunate man*. I do not ask any church to support me. It is your duty to support *the preaching of the gospel*. "Rent the pews!" "But that will surely fail. The people believe in a free gospel." But they made the experiment; and, to the astonishment of all, every pew that was offered for sale, sold for all, and, in some cases, *more* than the appraised value. Some of the members of the church, who could not think it possible, were left without seats. Men who would not subscribe a cent, bought pews; and the society raised more money and raised it more easily than ever before.

#### The Result.

A great deal has since been said about it. Many would not come to meeting. But the prejudice is being removed. The congregation has been steadily increasing, until we are now resolved to put in more seats to accommodate those who have manifested a wish to rent. The prayer-meetings are better attended, though not as well as they should be. We have had some very interesting meetings. Some of the adult members of the church begin to take an interest in the study of the Bible, and while they receive, as every adult student must, good to themselves, give the influence of their example to encourage their minister. I wish it may become general.

#### MISSOURI.

*From Rev. E. B. Turner, Agent, Hannibal.*

#### Notes of Travel.

In the temperature of the weather, this has been the most remarkable quarter I have spent in Missouri. So long a term of intense heat was a new

thing to the oldest inhabitant here. The season, however, has been healthy. Such a thing as sunstroke, so common in the north, has hardly been known here. During the very hottest of the season, I was in cars, stage coaches, and private conveyances, nearly five weeks, on an exploring trip to the south-western part of the State and South-eastern Kansas.

#### South-western Missouri.

I went, via St. Louis and the South-western Branch Pacific Railroad, to Rolla, or Piney, and thence by stage to Lebanon, where I spent my first Sabbath. Lebanon is a place of 400 people, the county seat of Laclede Co. I found several intelligent families from the North, who had been in the habit of attending Congregational services elsewhere, and among them four or five members of Congregational churches. They were anxious to have a minister of our order. They had a Union church building, which they had put in pretty good repair since the war, it being the lower story of a Masonic Hall. I suggested that, since there were not members enough to form a church, they form an ecclesiastical society, which they did; fifteen members united, some of whom were the leading lawyers and merchants in the place.

I next called at Springfield, containing 3,000 people, and growing. There I found eight Congregational members, who are expecting six or eight more this fall. One man will give at least \$1,000 towards a church building, and his brother, a Congregational minister, who has recently gone there, I have encouraged to remain.

At Neosho, near the south-western corner of the State, I found the church enterprising and hopeful. They have selected a lot, and are collecting materials to build a church edifice, which they hope to get into before winter. I went with the pastor, Rev. Mr. Shattuck, to several of the neighborhoods where he

has preached, and to Baxter Springs and Lowell, in South-eastern Kansas. At the latter place we organized, by request, a church of twenty members, and Mr. S. has consented to preach to them during the next three months. This region is very attractive as an agricultural country, and northern immigration is pouring in.

#### The Track of the Armies.

On my way back towards Sedalia, through the western border counties, I found at Carthage, the county seat of Jasper Co., a few members. It is a growing place, rising up out of the ashes of the conflagration caused by the rebels in the time of the war, by whom the whole place was consumed.

I several times crossed the track of Gen. Sigel's splendid retreat, and beheld marks of desolation all along the way. More than 100 chimney stacks are standing along the road, in those border counties—all that is left, save a few scattering fruit-trees, to mark the places where the border ruffians plotted villainy towards struggling Kansas, and latterly, treason against the government of the United States. *The men were killed on the spot, during the war, and their families fled to Texas and Arkansas.*

I called at Windsor, Henry Co., by request, and assisted in organizing a church of eighteen members, in a beautiful farming region.

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*From Rev. I. Carleton, Utica, Livingston County.*

#### The Irrepressible Conflict.

The stern conflict goes on. The odor of the old slavery civilization is "so rank, it smells to heaven." For over a year has the peace of this community been disturbed, and its forbearance tried, by a strong minority opposition to the introduction of free schools. A slight ambiguity in the school law was taken advantage of, by the friends of

the "lost cause," to occasion us a great deal of trouble. The end is not yet. Our hope is in an all-wise Ruler.

We had two additions, by letter, and baptized one child, at our last communion. We have a great many obstacles to contend against. We are hated and misrepresented. Social ostracism is tried, on every new family, to turn them from us, and this, combined with an underhand Jesuitical cunning, apparently agreed upon by two sects, avails with the ignorant, but not so effectually with the better informed. The Puritans were never hated worse in England than they are in many places in Missouri. Free schools and loyal liberty-loving churches, which shall demand an out-spoken Christ-serving ministry, are the only handmaids of the government that can ever make our country *one*. The irrepressible conflict goes on; and we are in it; and oftentimes batteries are on every side of us; but God is God, and right is right; and our trust is in him.

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#### ILLINOIS.

*From Rev. L. Wilcox, South Brenton, Iroquois Co.*

#### A Veteran Re-enlisted:

Your commission to me, bearing date June 1st, so forcibly sends my thoughts backward to other days, that I am constrained to dwell for a moment upon the past. My first missionary commission was received in the fall of 1828. If I mistake not it was given by the Young Men's Missionary Society, afterwards merged in the American Home Missionary Society, and its missionaries transferred to the National Society. By that first commission, I was sent from New Hampshire to Northern New York and, for two years, was stationed at Denmark, Lewis Co. Forty-five years have since passed. Repeatedly I have been aided by your Society. Sometimes I have been in the service of churches

able to sustain their own minister, and some part of my time has been devoted exclusively to the cause of the oppressed.

I have passed through multiplied trials and vicissitudes; and wonderful changes in church and state have taken place since I first attempted to preach the gospel; but truly "goodness and mercy have followed me all my days;" though I have had abundant proof that "It is not in man that walketh to direct his steps." It appears strange that, at my age, I should find myself on the wild prairies of Illinois; but so it is, in the ordering of Providence, and most of my family are not far from me.

#### The Field.

My field differs widely from any on which I have ever before labored. Its boundaries are entirely undefined; and within the circle of five miles from what we call our center, (for none can now tell where the center will be,) one half of the population have not been on the ground two years, and many of them not one; and they are strangers to each other, while there is found among them almost every faith and every *ism* found in Christendom. The little church which has for years existed here has been sorely rent and harassed by the Soul-sleepers; and the influence continues, though the minister

who has been among them for years has left and gone to Kansas.

I have been enabled to preach twice every Sabbath since I came upon the ground; and our morning service has been well attended, filling the house. The second service held in school-houses more remote have not yet been as well attended; and in some of the districts but few of the people feel any interest, or attend public worship anywhere. Five Sabbath schools are maintained, on the ground supposed to be embraced within the society.

The roads are yet mostly unworked, poor and *wonderfully uncertain*. As I first endeavored to get about among the people, I carefully marked the roads; but endeavoring, a week or two afterward, to travel the same way, would often find myself brought to a stand in the midst of a cornfield. Many thousand acres of prairie have been broken, the present season, and as there is next to no fencing, and the roads not regularly laid out, the farming improvements have made strange work with the roads, and have left every one to find his way as best he can.

On the whole I see nothing which should discourage me respecting the field; though the work of building up and establishing a church and society, on this ground, will be an arduous one, and will require time and patience.

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## MISCELLANEOUS.

### Connecticut Home Missionary Society.

This Auxiliary held its last anniversary at Clinton, June 17th, 1868. The Report of the Directors was presented by the Secretary, Rev. W. H. MOORE, and an address was delivered by Rev. MILTON BADGER, D. D., one of the Secretaries of the American Home Missionary Society.

From the Report of the Directors we make the following extract:

#### THE TREASURY.

The amount received by this Society, from legacies and contributions, was \$16,389.85, or \$405.88 less than in 1866. The amount expended in Connecticut was \$9,933.39, or \$1,815.41 more than in 1866, and an average of 21 cents to each church-member. The amount paid by this Society to the American Home Missionary Society was \$9,000, or



double that of any former year, except 1866.

The American Home Missionary Society received directly from Connecticut, in 1867, clothing at a valuation of \$8,298.34; contributions, \$8,964.47; legacies, \$9,048.04; total, \$26,305.85. Both Societies received from Connecticut, \$42,695.70, or \$8,811.86 more than in 1866. One hundred and fifty-one churches made offerings to the Connecticut Home Missionary Society, or 19 more than in 1866; one hundred and nine, to the American Home Missionary Society, and sixty-nine to neither Society.

#### THE AIDED CHURCHES.

Of the thirty churches aided in 1867, eighteen have funds to an aggregate of \$28,845; fourteen have parsonages; eleven had pastors; fourteen had stated preachers; and five had various supplies. These churches reported, Jan. 1, 1868, a membership of 611 males, and 1,307 females; in all, 1,918, including 248 absentees; or an average of 64 members for each church.

In 1867, four churches enjoyed revivals, as fruits of which 74 persons were received on profession.

The entire additions were, 110 by profession, and 54 by letter; in all, 164: and the removals were, 29 by death, 57 by letter, and 15 by discipline; in all, 101. The additions exceeded the removals by 63, and the professions exceeded the deaths by 81. 64 adults were baptized, and 28 infants. Thirteen churches, with 658 members, added none by profession; and seventeen churches, with 914 members, baptized no child. The aggregate attendance upon the Sabbath schools, including three mission schools, was 8,000; and the congregations embraced 1,519 families. The charities were \$3,388.61, or an average of \$1.74 for each church-member, and 45 per cent. of the whole amount granted to these churches for the year. All but two reported a *weekly prayer meeting*; and all but

five the observance of the monthly concert.

#### CONCLUSION.

It will be seen that the past year has been a period of prosperity in our finances, of thrift in our missionary fields, of progress and promise in respect to parish evangelization, and of liberal co-operation with the American Home Missionary Society in its noble work of planting and nourishing the institutions of the gospel in the destitute portions of our land.

#### The German Churches

BY REV. J. GUERNSEY.

These churches can achieve a final success only by overcoming the peculiar difficulties which they are commonly called to encounter. The most serious of these difficulties grow out of the unevangelical training of the great mass of even our Protestant and so called Christian German population. With them religion is very much a thing of forms. Of regeneration by the Holy Ghost, as a condition of membership in the church, they know nothing. Their children they expect, as a matter of course, when they have been duly instructed in the catechism, and have arrived at a sufficient age to have a theoretical understanding of the truth, will be confirmed, after the custom of the mother country, and admitted to the communion table. Even the truly Christian people among them, such is the force of educational prejudice, are very slow to arrive at the conviction that this is not obligatory and right. It is a slow and difficult process to build up among them a church on a strictly evangelical basis. If our method corresponded to the views and customs with which they have been familiar, we should have had several self-sustaining churches among them long before this. Let it be understood that the German church organized in Dubuque, within the last year, will practice confirma-

tion, on the "old country" plan, and adopt the "old country" standard of qualifications for membership, and it would be easy to gather, in a few months, a congregation that would pay the entire salary of your missionary here.

The Germans give their money for religious purposes generously, when things go according to their ideas of right. The largest contribution to Home Missions made by any church in my field, in proportion to number and means, has been from a German church; but when a German subscribes to a minister's salary, he takes it for granted, unless he has been long enough in one of our churches and has had enough of the grace of God—and it takes a great deal—to have learned better, that it is his right to demand of the minister the baptism, and after instruction the confirmation, of his children. If this is refused he deems himself cheated and wronged, withdraws his support, and becomes an enemy of the minister. This is an experience involved in the work of every one of our German laborers, every year. The circumstances in which they are placed are peculiarly trying. The rules of the Society, the principles of our denomination, and now I believe in every instance their own convictions, hold them strictly to the evangelical standard of church membership, and lead them to refuse the practice of confirmation altogether.

While their loyalty to duty in this respect occasions constant losses in the matter of support, and of numbers in their congregations, the suggestion frequently comes to them, through the Agent or other officers of the Home Missionary Society that their churches make little progress toward self-support. On the one hand the growth and strength of their churches is constantly hindered by their faithful adherence to the principles of the Society, while on the other the Society is disappointed

because there is not greater growth and strength; and their ministry, at the same time, is a constant battle against the false but deeply rooted prejudices and convictions of their people. Their position has been the more trying, because the German churches of other "evangelical" denominations have conformed to the "old country" custom, in respect to the form and qualifications for admission to the church. A few of our oldest and most favorably circumstanced German churches have largely outlived the state of things which I have described, but none of them wholly; and in the case of every new church we organize, the process must be patiently and painfully gone through. Do the best we can, the Germans who come to this country in adult years will come very slowly and imperfectly into our views and methods; but their children will be more readily led into the true way, and their children's children trained in the churches and Sabbath schools we establish, will be Americans, with the ideas of American evangelical Christianity.

It is obvious, therefore, that building up of German Congregational churches must be accepted as the work of a generation or more, and that outlay of missionary funds must be larger than is required for the establishment of American churches. The work, however, must not on this count be neglected. No class of population need the gospel more than the Germans; and they and their children are to constitute so large a portion of the future population of this, nearly every other Western State, that neglecting them, we shall surely fail to do our share in the great work we have in hand—of securing this land and its fullness thereof to Christ and his cause.

### How we Grow.

We extract the following from the report on the encouragement of emigration

presented in the House of Representatives by the Committee on Foreign Affairs :

Our nation owes much of its importance in wealth and power among the nations of the earth, to the people of foreign birth who have come to our shores since the foundation of the Government.

Since 1790, and up to the first of January last, the emigration to this country has amounted to 6,701,481 persons.

The number of emigrants arriving in this country during the year 1867 was about 800,000, of whom 251,758 arrived at New York, 10,107 at Boston, 9,887 at Baltimore, 5,001 at San Francisco, 3,764 at Portland, and the remainder at other ports. During the last six months prior to 1st January, 1868, 137,000 arrived in this country. The principal ports from which these emigrants departed were Liverpool, Bremen, Hamburg, Glasgow, London, and Havre.

The nationalities of these people who came to this country during the last year were as follows; about 125,000 were from Great Britain and Ireland, principally from Ireland, 124,803 were from Germany, 5,236 from France, 3,938 from China and Japan, and the remainder from other portions of the world.

Of the total emigration to the United States during the last year, nearly nine-tenths were under forty years of age; their avowed avocations were as follows: 30,120 were farmers, 60,490 were laborers, 24,752 were mechanics, 13,947 were merchants, 8,458 were miners, and the occupations of the remainder were not given. These facts, which are furnished by the Bureau of Statistics and are regarded as reliable, show that the United States, without any special effort on its part to induce people to come to our shores, is annually receiving its hundreds of thousands of farmers, mechanics, merchants and laborers, who settle among us, and take upon themselves their share of the burdens of the

country, and share alike the blessings of a free Government.

The total quantity of land in the States and Territories of the United States, including the Territory of Alaska, as furnished by the Commissioner of Public Lands, amounts to 1,884,998,400 acres, of which there were sold since the beginning of operations up to the 30th June, 1867, the close of the last fiscal year, 154,622,128 46-100 acres; lands disposed of by grants and otherwise, but not sold, 265,808,696 58-100 acres; making in the aggregate disposed of by the Government 420,480,825 4-100 acres, and leaving a balance undisposed of of 1,414,567,574, 90-100 acres.

According to the calculations of the Commissioner, out of the 154,622,128 46-100 acres sold up to the 30th of June, 1867, about 124,000,000 acres, or four-fifths, has been reduced to occupancy as farms, leaving the one-fourth of the land sold, together with the vast and almost boundless regions of rich and valuable lands not sold, lying in a state of non-production, waiting to be used for the promotion of the wealth and happiness of the people.

We say our unsold domain is almost boundless. So it is. Its acres can scarcely be numbered. And while such is the fact in relation to the lands still owned by the Government, the capacity of the soil of a great portion of the lands nominally under cultivation is scarcely begun to be tested, and will not be until this country numbers its millions of freemen where it now can boast of but thousands. Our bread and meat to-day, as also other articles of food for man and beast, in our own large cities, command about the same prices, according to the reports of Liverpool and New York papers, as do the same articles in Great Britain and France.

We have the land stretching from sea to sea; we have the lakes, rivers and railroads, with a soil sufficient in amount and capacity, properly cultivated, to feed the people of both continents.

State of California, with an area about as large as Spain, has a population of 500,000, while Spain has a population of 14,000,000 yet the State of California is probably as productive and capable of sustaining as many people as Spain. The State of Illinois, with a population of 2,500,000 can easily support within its borders 10,000,000 of people. And what is said of the capacity of California and Illinois may truthfully be said of many of the other States and Territories of the Union.

### Who Will Do It?

"We said something in our July issue about the growing difficulty of getting ministers to unoccupied fields, and sustaining them there until churches are formed so that the Home Missionary Society will enter them on their list. In response to this, a clergyman in Colorado writes us that the Episcopalians have a great advantage of us in this respect, as they are freely stationing their ministers at important points in that Territory, and giving them every facility to gain a firm foothold. In our opinion, there is no way in which, with our superior polity, so much good can be done at so little cost as by adding this feature to the Home Missionary system. Who will do it?"—*Cong. Review*.

We reply, The American Home Missionary Society "will do it," and it has been doing it for more than forty years. The foregoing paragraph originates in a misconception of the policy and work of this Society. It is not a "Church Aid Society," as it is sometimes called. It never made the existence of a church a condition of missionary aid, but has sent forth its missionaries to plant churches wherever the materials could be found. They organized every Congregational church in Colorado, the Territory to which the foregoing paragraph refers; and not less than seven-eighths of all the Congregational churches between the Ohio river and the Pacific ocean have been gathered through the agency of the American Home Missionary Society. It "will do

it" in every unoccupied field which remains, or which may hereafter be opened, if the churches will furnish the means.

### Miscellaneous Items.

#### NEW CONGREGATIONAL ASSOCIATION.

—A meeting was held at Homer, N. Y., on Tuesday, September 15th, of ministers and churches, when a new Congregational Association was formed, called the "Central Association of the State of New York," embracing Onondaga and Cortland counties and places adjacent. Rev. Dr. Holbrook, of Homer, was chosen moderator, and Rev. J. C. Taylor, of Groton, registrar and treasurer. Besides the churches forming the body, five others were represented, which only wait dismissal from Presbytery to join.

YANKTON, DAKOTA TER.—Rev. E. W. Cook, of Ripon, Wis., was employed during the summer, by the Executive Committee, in the establishment of a mission at Yankton, Dakota Ter. Having completed his term of service, this important post will be occupied, about the 1st of November, by Rev. Joseph Ward, a member of the last Senior Class in Andover Theological Seminary.

#### SLOW PROGRESS IN THE SOUTHWEST.

—In a Presbyterian church (in one of the cities of the Southwest) which has existed thirty years—being supplied with a ministry and having in connection with it a Sunday school—there has never entered a male member who had grown up on the soil! What is the cause?—*N. Y. Evangelist*.

OREGON.—Rev. ELBRIDGE GERRY, who has been, during the last two years, ministering to the Congregational church in Sterling, Mass., sailed for Oregon, October 1st, under commission from the American Home Missionary Society. He is expected to take the pastoral charge of the Congregational church in Oregon City.

APPOINTMENTS IN SEPTEMBER, 1868.

Not in Commission last year.	
Rev. Joseph Ward, Yankton, Dakota Ter.	Rev. J. H. Langpaap, Newton and Como, Iowa.
Rev. R. M. Tunnel, Lowell, Kan.	Rev. Luther P. Mathews, Colesbury and York, Iowa.
Rev. J. E. Burbank, Mazeppa, Minn.	Rev. Jacob P. Richards, Keosauqua, Iowa.
Rev. C. H. Eaton, Prairie City and Mitchellville, Iowa.	Rev. Bennett Roberts, Buckingham, Iowa.
Rev. John E. Elliott. To go to Iowa.	Rev. Henry Sallenbach, Lansing Ridge, Iowa.
Rev. H. Hanmer, Wautoma and vicinity, Wis.	Rev. Elijah P. Smith, Wayne, Crawfordsville and vicinity, Iowa.
Rev. James H. Waterman, Pewaukee, Wis.	Rev. Christian F. Veitz, Decorah and Locust Lane, Iowa.
Rev. John Emmons, Wayland, Mich.	Rev. Nicholas Mayne, Beetown, Potosi and Rockville, Wis.
Rev. John Allender, Laclede and St. Catharine, Mo.	Rev. S. H. Thompson, Osseo and vicinity, Wis.
Rev. B. G. Page. To go to Missouri.	Rev. D. L. Eaton, Ada and Cannon, Mich.
Rev. S. F. Dickinson, Clintonville, Ill.	Rev. George Thompson, Leland, Glen Arbor and vicinity, Mich.
Rev. Charles Hibbard, Lodi, Ill.	Rev. Helmus H. Van Anken, New Baltimore, Mich.
Rev. Henry Matson, Nelson, Ohio.	Rev. Arthur D. Laughlin, Bevier, Mo.
Rev. J. W. Healey, New Orleans, La.	Rev. Arthur M. Thome, Memphis and Union Grove, Mo.
Rev. William H. Maverick, Ocoquan, Va.	Rev. Charles C. Breed, East Paw Paw and Twin Grove, Ill.
Rev. Charles W. Burt, East Pharsalia, N. Y.	Rev. Ammi R. Mitchell, Wythe, West Point and Chili, Ill.
Rev. E. Theodore Cross, Rensselaer Falls, N. Y.	Rev. Cyrus L. Watson, Lodi, Ill.
Rev. H. O. Whitney, Ticonderoga, N. Y.	Rev. Alfred A. Whitmore, Barry and vicinity, Ill.
Re-commissioned.	
Rev. Everett B. Hurlbut, Little Papillion, Neb.	Rev. E. R. Lewis, St. Clair, Pa.
Rev. Joshua M. McLain, Burlington and Garrett, Kan.	Rev. John Williams, West Bangor, Pa.
Rev. John M. Morris, Ogden, Kan.	Rev. Stephen A. Califf, West Newark and Speedville, N. Y.
Rev. Leverett S. Griggs, Owatonna, Minn.	Rev. George Hardy, Potsdam Junction, N. Y.
Rev. William L. Coleman, Mitchell and vicinity, Iowa.	Rev. Samuel Jones, Middle Granville and Jamesville, N. Y.
Rev. Smith B. Goodenow, New Jefferson, Iowa.	Rev. Abel S. Wood, Niagara City, N. Y.
Rev. Edwin S. Hill, Grove City, Iowa.	
Rev. Joseph Hurlbut, Fort Atkinson, Iowa.	

RECEIPTS IN SEPTEMBER, 1868.

NEW HAMPSHIRE—		RHODE ISLAND—	
Center Harbor, Cong. Ch., by Rev. J. H. Bliss,	\$15 00	Providence, Miss S. P. Phillips,	\$2 00
Exeter, Legacy of Elizabeth Clifford, by W. Perry and W. P. Moulton, Ex's,	11,128 00	CONNECTICUT—	
Hampstead, Legacy of Mrs. Elizabeth E. Calef, by A. Buck, Ex.,	100 00	East Haddam, Cong. Ch., by Rev. S. W. Robbins,	35 75
Littleton, Cong. Ch. and Soc., by Rev. C. E. Milliken,	30 00	Farmer's Village, Miss C. Calista Buell, to const. her a L. M.,	30 00
VERMONT—		Goshen, Ladies' Soc., by Mrs. W. E. Gaylord, Sec.,	3 00
Castleton, Harvey Griswold, by C. M. Willard,	500 00	Greenwich, Second Cong. Ch., by L. P. Hubbard,	122 43
Newbury, Legacy of Mrs. Mary Davis, by L. D. Hazen, Ex.,	791 58	Stillson Benev. Soc., of the Second Cong. Ch., by Mrs. Edward Mead, to const. Isaac H. Mead, Isaac L. Mead, Miss Julia Horton, Joseph Husted, and David S. Husted L. M's,	522 00
Springfield, Cong. Ch. and Soc., by Rev. L. H. Cobb, to const. Mrs. Eliza Locke, Dea. Owen Locke, John Hall, James Booth, Isaac G. Davis, Warren L. Burpre, Jones Grimes, John J. Barnard, and Dana Graham L. M's,	290 00	Guilford, Third Cong Ch., by L. Griswold,	85 50
MASSACHUSETTS—		Harwinton, Mrs. Sarah B. Hayes,	10 00
Mass Home Miss. Soc., by B. Perkins, Treas.,	1,000 00	Middleton, Prof. E. P. Barrows,	10 00
Amherst, Faculty and Students of Amherst College, bal. of coll., by Prof. E. P. Crowell, Treas.,	3 00	North Branford, Cong. Ch. and Soc., bal. of coll., by Rev. E. L. Clark,	1 00
Enfield, On account of Legacy of Leonard Woods, by R. D. Woods, Ex., to const. Rev. Edward U. Ewing a L. D.,	343 24	Norwalk, First Cong. Ch. and Soc., by Rev. Dr. Childs,	100 64
Hampshire Miss. Soc., by E. Williams, Treas., Cum-		Southport, F. Marquand,	70 00
mington, a widow's mite,	\$1 00	Stamford, First Presb. Ch.,	50 00
Granby, Cong. Ch.,	133 85	Stratford, Gen. G. Loomis, by O. R. Kingsbury,	5 00
Other sources,	250 00	Terryville, Cong. Ch., mon con., by M. Blakesley, Treas.,	6 50
Lawrence, Central Cong. Ch., by Rev. W. E. Park,	62 25	Vernon, Ladies' Char. Soc., Miss M. S. Hammond,	3 00
Walpole, Ladies' Benev. Soc., by Mrs. Mary H. P. Stetson, Sec.,	3 00	Washington, Wait Abernethy,	5 00
		West Killingly, Cong. Ch. and Soc., by G. Danielson Tr. of wh. from Rev. W. W. Davenport, to const. Miss E. Amelia Hutchinson a L. M., \$30 ; I. D. Bigelow, to const. Mrs. Mary R. Thompson a L. M., \$30,	144 1

## NEW YORK—

Received by Rev. L. S. Hobart—	
Clymer, Cong. Ch.,	\$7 00
Black Creek, Cong. Ch., by Rev. C. O. Johnson,	5 00
Blue Point, Cong. Ch., \$2.32; Sayville Cong. Ch., bal. of col., \$4.81, Bohemian Colony, 87c., by Rev. H. Clark,	12 00
Port Covington, Addella Billee, Governour, Dea. Enos Wright, by Zebulon Smith,	1 00
New Hudson, Cong. Ch., by Rev. C. C. Johnson,	5 00
New York City, Harlem Cong. Ch., mon. con., by W. W. Ferrier, Trues,	3 00
North Lawrence, Cong. Ch., by Rev. J. Gray,	15 00
Oranget and Belfast, Cong. Chs., by Rev. W. P. Jackson,	25 00
Peekskill, Second Pr. Ch., by P. Stewart,	15 00
Potsdam Junction, Cong. Ch. and Soc., by Rev. G. Hardy,	31 23
Rochester, E. T. Davenport,	11 00
South Canton, Cong. Ch., by Rev. R. S. Armstrong,	1 25
Watertown, Mrs. E. M. Mack,	6 00
West Broos, Plymouth Cong. Ch., by Rev. G. C. Judson,	20 00
Woodville, Cong. Ch., by Rev. H. H. Waite,	7 00
	37 00

## NEW JERSEY

Elizabethport, First Cong. Ch., by Rev. J. M. Wood,	
Franklinville, Cong. Ch., \$2; Landis, Cong. Ch., \$4.65; Newfield, Cong. Ch., \$3.80, by Rev. M. S. Platt,	5 25
	10 45

## PENNSYLVANIA—

Avon, First Cong. Ch., by Rev. C. P. Quick,	
Lowell, Cong. Ch., by Rev. E. R. Stiles, to const. George W. Wanager a L. M.,	\$5 75
	25 00

## WISCONSIN—

Received by Rev. F. B. Doe—	
Ripon, Cong. Ch.,	\$75 04
Wautoma, Cong. Ch.,	7 15
Mrs. E. L. Hanner,	5 00
Geneseo, First Cong. Ch., by Rev. J. Mitchell,	21 19
	13 26

## IOWA—

Bench and Sand Grove, Cong. Chs., by Rev. A. H. Houghton,	
Brookfield, First Cong. Ch., by Rev. C. S. Cady,	7 20
Buckingham, Cong. Ch., by Rev. R. Eobert,	15 00
	20 00
Albany, Ill., Cong. Ch., \$7.00; Cottonville and Lamotte, Iowa, Cong. Chs., \$9.00; Elk River, Cong. Chs., \$7.50, Deep Creek and Waterford, Cong. Chs., \$5.00, Sterling, Cong. Ch., \$4.00, by Rev. O. Emerson, Jr.,	32 00
Foreston, First Cong. Ch., by Rev. J. A. Jones,	10 00
Lima, Cong. Ch., by Rev. S. D. Helms,	10 00
New Jefferson, First Cong. Ch., by Rev. S. B. Goodenow,	7 00
Postville, Cong. Ch., by Rev. J. B. Atkinson,	9 25
Webster City, First Cong. Ch., by Rev. W. F. Harvey,	15 00
White Cloud, by Rev. O. W. Cooley,	20 00

## MINNESOTA—

Austin Union Cong. Ch., by Rev. A. Morse,	
	15 00



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*  
How shall they preach except they be SENT?...*Rom. x. 15.*

Vol. XLI.

DECEMBER, 1868.

No. 8.

## DEPENDENCE OF THE WEST UPON THE WEST.

### CHANGES IN THE MISSIONARY FIELD.

SINCE this Society commenced its labors, great changes have taken place, both in its constituency and in the field of its operations. Some of its founders still survive, and are efficient helpers in carrying forward its work; but what marvelous transformations they have lived to see! "The West" is now, as it was then, the principal field demanding missionary culture; but how changed from that West whose cry for help came to their ears in 1826! The greater part of that region which we now term "the West," and which demands our aid, was then a wilderness, inhabited only by Indians. Forty-two years ago the entire white population of the country was less than ten millions, or about one-fourth the present number. In that portion of the country lying west and north of the Ohio river, only four States had been organized; and these, with three Territories extending to the Pacific ocean, contained less than 1,250,000 souls. About three-fourths of these were in the State of Ohio. Scattered settlements had been made, chiefly by emigrants from the South, in Southern Indiana, Southern Illinois, and Eastern Missouri; and about 20,000 people had found their way into the southern section of Michigan Territory, in the neighborhood of Detroit. The remainder of that Territory, the northern part of Indiana and Illinois, and the whole of Wisconsin, then a part of the Northwestern Territory, were still without inhabitants. Those magnificent States and Territories which stretch from the Mississippi river to the shores of the Pacific ocean had no existence. Those cities which now figure so largely in the commerce of the country and of the world, were then in their infancy, or had not yet been born. Cleveland, Columbus, and Detroit had become considerable villages; but Chicago, Milwaukee, Quincy, Peoria, Galena, Dubuque, and others of nearly equal magnitude, had not yet appeared upon the map; while St. Paul, Minneapolis, Des Moines, Leavenworth, Omaha, Sacramento, San Francisco, and many others of like importance, have attained their present stature in less than twenty years. The region occupied by several of our Pacific States was owned by Mexico, and was unexplored; Oregon was claimed by Great Britain; and other sections of the West, now covered by prosperous Territories, rich in agricultural and mineral resources, were known only as the "Great American Desert." There are now in the Northwest, half a dozen States

each of which contains a larger population, more inhabited territory, and a wider field for missionary outlay than was to be found between the Ohio river and the Pacific ocean when the Society was organized, in 1826.

#### THE SOURCES OF INCOME.

The constituency of the Society has changed scarcely less than its field of labor, but in a different direction. For several years after its organization, not less than six leading denominations of Christians were united in its support. But, one by one, they withdrew from the alliance, till, in 1861, the Institution was left to the exclusive patronage and control of Congregationalists. This denomination, though it had greatly increased since 1826, embraced a far less number of churches, and had less pecuniary strength than those which were combined in its support thirty years before. Nevertheless it was not allowed to suffer for want of means to prosecute its work. After the withdrawal of the New School Presbyterian Church, its annual income fell off only about \$20,000, and, in 1866, five years after the separation, its receipts had risen to \$221,000, an excess of more than \$25,000 above those of any previous year. More than two-thirds of this amount came from the New England churches. Their interest in Home Missions has continued unabated to the present time, and we have no expectation that it will ever grow cold. But causes have been in operation that have lessened somewhat their contributions to the Treasury of the National Society. The churches of Maine, New Hampshire and Vermont have always found employment at home for the greater part of the funds which they have been able to raise for Home Missionary purposes, and the constant emigration from those States creates an ever-increasing demand for these outlays. The main dependence, therefore, of the Parent Society, for the means of carrying on its work at the West, has been upon the churches of Massachusetts and Connecticut. But of late the attention of the churches in those States has been called to the necessity of increased effort to provide for their own destitute and neglected districts. The system of Home Evangelization which they have adopted, being now combined with the Home Missionary work, has added largely to the cost of sustaining it. Consequently, the amount raised in New England to sustain Home Missions at the West, has considerably diminished. In the year ending April 1, 1866, it was \$99,167; in the year following, \$95,047; in the last year, \$79,009. These figures show a falling off, in two years, of more than \$20,000. Measures have been adopted which will involve still larger expenditures during the present year, and the demands of this work are likely to increase for many years to come. They must be met, or "heathenism at home" will increase; many of the churches planted by our fathers among the New England hills will become extinct; the sanctuaries where they worshiped will go to decay, or pass into the hands of foreigners; the fountains which have sent their fertilizing streams over the West will be dried up; and the glory of New England will have departed.

#### THE WORK TO BE DONE.

But, while the income of the Society from the East is diminishing, the demand for missionary labor and expenditure at the West is increasing beyond all precedent. The nation's energies, which, during the war, were taxed to the utmost for its defense, have since been employed, as never before, in enterprises for its material development. The streams of emigration which, at the close of the Rebellion, began to flow southward, were turned back, and have spread

themselves over the vast prairies of the West ; systems of internal improvement, paralyzed by the war, have been revived ; new lines of intercommunication have been established ; business enterprises of all kinds have received a new impulse ; the several branches of the great Pacific Railway have been pushed forward with marvelous rapidity ; villages are springing up by scores on all these iron paths of commerce, while tens of thousands are plunging into the ravines of the mountains in search of the precious metals. Every State and Territory, almost every county, from Lake Erie to the Golden Gate, is lifting up its voice for help in planting the institutions of religion. Our brethren at the West, who see these fields opening around them, and the golden opportunity to preoccupy them for Christ slipping by unimproved, are urgent, importunate, *impatient*, in their call for laborers to cast in the seed of the kingdom. They are devising plans for carrying forward this work on a much larger scale than heretofore, and expect this Society to aid them liberally in carrying these plans into execution. All the new recruits at its disposal are wanted, and would find ample scope for their labors in *either* of a score of States and Territories. "There are five barley loaves and two small fishes, but what are they among so many ?"

This disproportion between the wants of the West and the resources of the Society is likely to continue and to increase. Those great thoroughfares which are soon to span the continent, will, when completed, give a new impulse to emigration, and multiply by hundreds the fields which will demand missionary culture. Every year will add scores of thousands to the population of our new States and Territories, for whose spiritual necessities this and kindred institutions must provide.

#### CONDITION AND PROSPECTS OF THE TREASURY.

In view of these facts, we cannot but contemplate with great concern the financial condition and prospects of the Society. During the war, an unusual amount being paid into the Treasury from the avails of legacies, its entire income was considerably increased, while its expenditures were diminished in consequence of the resignation of missionaries who had entered the service of the country in connection with the army. Thus a surplus accumulated in the Treasury which has enabled the Executive Committee to assume increased liabilities, without a corresponding increase of revenue. During the last two years and a half, the Society's outlays have exceeded its receipts by about \$75,000. The surplus in the Treasury is nearly exhausted, while its liabilities are greater, by \$25,000, than they were two years and a half ago. If its receipts be not speedily and largely increased, not only must all plans of enlargement be abandoned, but grants for the support of laborers now in the field must be reduced, and their claims for services rendered must remain unpaid. This will involve not only the continued spiritual destitution of hundreds of thousands on the frontier, for whom this Society would gladly provide, but the extinction of many churches already struggling for existence, and the distress of faithful laborers and their households all over the missionary field.

#### APPEAL TO WESTERN CHURCHES.

To whom shall we look for relief? We trust the friends of Home Missions *at the East* will bear these facts in mind, and do their full duty in the premises. They ought, doubtless, to give *more earnest* heed to the claims of the ignorant and destitute *at their own doors* : but ought they to do less—ought they not to

do *far more* than heretofore, for their brethren and kinsmen according to the flesh who are struggling to establish Puritan institutions in our Western empire? "These things ought they to have done, and not to leave the other undone." We invoke their liberal aid in this work, especially in the trying exigency that is now before us.

But this cause must depend hereafter, more than it has done hitherto, *upon the churches at the West*. New England cannot carry her Western children on her shoulders, as aforetime. She "bare them and carried them all the days of old," but the burden has become too great. If the principles of the Pilgrims are to be planted over the great central valley and the Pacific coast, the churches of the older West must relinquish their dependence upon Eastern beneficence, and take part in this growing work. God has greatly prospered them, and some of them are, pecuniarily, not a whit behind the chiefest of their sister churches at the East. In some Western States they have already asserted their ability and purpose to sustain their own missionary operations, and allow the benefactions of the East to flow to the regions beyond them. The churches in Ohio made the attempt, in 1866, and nearly reached the point aimed at; but they have since fallen back from it, raising last year but a little more than half of the amount secured two years before. It is claimed that the churches of Illinois have the ability to do their own work, and we partly believe it; yet they now raise less than one-fifth of the amount expended by the Society in that State, and less than they raised four years ago. No other Western State contributes more than one-seventh or one-eighth of the amount it receives. It is true that, in many parts of the West, nearly all the Congregational churches are small and feeble; but in Michigan, nearly two-thirds of the *self-sustaining churches* contributed nothing during the last year, to that cause to which they owe their own existence, and on which they are largely dependent for the means of supplying the destitutions around them. Yet the Society has been asked, and has consented, to sustain an additional Agent, and to greatly extend its operations in that State. We are happy to add that the General Association of Michigan, in May last, resolved unanimously, and by a *rising vote*, "to use their best endeavors to induce the churches to increase their contributions to the American Home Missionary Society, during the coming year, full *three-fold*."

We commend this action to the notice of our fellow-laborers in other States where the same need of increased expenditure exists, and from which similar requests have been received. We shall gratefully welcome their overtures for an enlargement of the work and outlays of the Society, *provided they will aid us in replenishing its Treasury*. Otherwise no plan of enlargement can be entertained; on the contrary, the process of retrenchment, already begun, must be continued, whatever disaster and suffering may ensue.

In this emergency we make our appeal with confidence to the churches of the older West, for their generous assistance. Most of them are the offspring of the American Home Missionary Society, and owe to it a debt of filial gratitude. They see the fruits of its beneficent labors on every side of them. They stand at the gateway of that remoter and greater West which ought to be the principal field of its endeavors in years to come. They see the mighty army of emigration that is marching by them to take possession of that magnificent domain. They know something of the necessity, the difficulty, the vastness of the work to be done there by missionary hands. Let them testify their sense of indebtedness to this enterprise, and their appreciation of the priceless blessings it confers, by doing *their full share* to extend its conquests across the continent.

## MISSIONARY INTELLIGENCE.

## OREGON.

*From Rev. D. B. Gray, Astoria, Clatsop Co.*

## The Town.

Our town is improving, and the prospect for next summer is more promising still. The Government has appropriated \$30,000 or \$40,000, for the building of a Custom House, which will add to the business and thrift of the town. There is some prospect too, that if the railroad now begun on the west side of the Willamette river is completed, a branch will be built to connect this place with its nearest point sixty miles distant, in which case this town must eventually be the great commercial city of Oregon. But even with its present size we begin to find our church—84 by 56 feet—none too large, though a good share of our congregation sometimes consists of transient persons.

## The Congregation.

I wish you could look into your missionary's church, and see the attentive, eager, solemn congregations. Last Sabbath afternoon, there were sailors, soldiers, citizens, a strange commingling of all classes, but all drinking in the water of life. It was a communion season. Two united by profession. God's Spirit was present with us, and it was a delightful season. If you could look in upon some of these scenes, you would praise God, as we do, for the benefactions of the American Home Missionary Society.

## CALIFORNIA.

*From A. M. Goodnough, San Mateo, San Mateo Co.*

## The Church Building.

The much talked of and long-expected "church building" is at last going

up before our gladdened eyes. Neat, tasteful, and commodious, it is all that we could expect—I had almost said, all that we could desire—as a temple of worship. In the main audience room there are sittings for something over 200 persons, and immediately in the rear a pastor's room, and also a room for Sabbath school uses, which we shall find very convenient. There are also rooms above, not now to be finished, which at any future time may be turned to good account, as occasion demands. We trust the Lord will prosper us, not only in building of this "house made with hands, but in the uprearing of that spiritual temple whose foundation and chief corner-stone is the "rock, Christ Jesus."

## Religious Interest.

There has been some special religious interest in our Sabbath school during the quarter, and half a dozen or more of our young friends have expressed themselves as desirous of becoming Christians, to whom we have faithfully, as the Lord gave us light and strength, endeavored to point out the way of life, wherein we trust they are now endeavoring to walk. Our congregations during the quarter have been unusually large, sometimes the house has been filled to overflowing; on one occasion I remember giving up my chair, the last unoccupied seat in the room, which was filled by two little girls. It is also worthy of remark, that quite a number of Christian people, not members of our church, because their residence is not fully fixed here, have enjoyed the privilege of worship and communion with us, although not directly connected with our society. Some of these who have been joined to us in heart and by the bonds of a kindred faith, I hope will ere long come into nearer relations still, by joining our little flock, and agreeing to walk ac-

according to its covenant of fellowship and love.

#### Over the Sierra.

By the kindness of my people, during this quarter I have been allowed a vacation of two Sabbaths and the intervening weeks, during which time, my wife and I made a journey to Sacramento, to visit friends; and while there, by the kindness of one of the directors of the Central Pacific Railroad, we were furnished with a "free pass" to the extreme Eastern point to which trains were then running, viz., Brown's Station, at the sink of the Humboldt river, in the State of Nevada. The passage over the Summit of the Sierras was grand. We saw the Iron Horse trample the mountains under his feet, snorting with pride, as he leaped over the fearful chasms and skimmed along the edge of giddy heights more than 7,000 feet above the level of the sea. Perhaps this is out of the line of my report; yet as it was not out of the line of my experiences, I have dotted it down.

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#### NEBRASKA.

*From Rev. R. Foster, Nebraska City, Otoe County.*

#### The First Year's Experience.

I have remaining four weeks of my first year as a Home Missionary. It has been a year of blessing to my own soul, and to others, I trust. The church in this city stands about where it did a year ago as to numbers, and as to spiritual life. In pecuniary strength it is gaining. It is securing more of the public respect and approval. Its position has been, and still is a trying one. There are few Eastern people here. The elements are largely Southern, and sympathizers with the South. The people dislike Congregationalism, without knowing definitely what it is. It savors of New England; and they think of *the negro* spelled with two g's. The

other denominations say there is no place and no call for a Congregational church in the city. Many say openly it shall die. I have been told repeatedly, that if it were not for the "—nigger"—you know what word comes before that peculiar form of orthography—I should have a large congregation. I uniformly reply, that we can tolerate the reverent and decent negro much more comfortably than the profane and vulgar white man.

#### Self-Support.

I felt, at one time, that I must leave the field, for this reason and one other viz.: my conviction that I ought not to take aid from the Home Missionary Society to so large an amount. My church and people, however, entreated me to stay, and promised to do all in their power to add to their support of the gospel. They propose to give me \$750 the coming year; and the new church in Camp Creek are to give me \$450 for one service on the Sabbath, and for a week-day evening service in singing. Thus I purpose to release the Society from all responsibility for my support, after this one year.

My Sabbath work is very severe—sermon here at 10½ o'clock; at Camp Creek, ten miles distant, at 2½ o'clock and again here at 7 o'clock. I also leave the singing in both places. I attend this, however, from the conviction that one of the first necessities of the Western churches is, to come forward rapidly as possible to the idea and practice of self-support.

The church in Camp Creek began with this purpose. They are now building a house of worship, have raised the money among themselves. They proposed to give me \$850, a better salary than I receive here, if I would settle over them—raising the money themselves. Had I left here, I should have accepted their offer, and taken another field ten miles further south—a field more hopeful, to all human



pearance, than Camp Creek was a year ago. I am satisfied now, after a year's experience, that several men of the right stamp might come and at once make themselves good fields in the State. Such men could secure, at the outset, nearly if not quite a living salary.

### KANSAS.

*From Rev. G. A. Beckwith, Olathe, Johnson County.*

#### Church Erection.

Since my last report we have made some progress in building a house of worship. We have obtained a subscription of about \$1,600, of which \$1,150 are subscribed by the nine male members of the church. Nearly \$900 of this will be paid in money. The entire property, real and personal, of these nine members will not exceed, I think, \$25,000. When you consider that most of them have been here but a short time, and are living in rented, or very poor and small, or half-finished and half-furnished houses, having had neither time nor means to make improvements, you will see that so large a contribution has cost them much self-denial and sacrifice. I mention these facts that you may see the self-sacrificing work this church is doing, that they may build a house of worship and sustain their pastor. I am persuaded that if the same self-denial and liberality were practised by all the New England Congregational churches to carry forward the Home Missionary work, there would, in a few years, rise up in almost every city, town, and hamlet of the West, a living, working and growing Congregational church. Oh, how little are our churches doing, compared with what they might do, in saving souls and evangelizing the nation and the world!

#### Open Air Preaching.

During the last quarter, our audiences have largely increased. About the 1st

of June, I commenced an open-air service on the street, and it has been maintained to the present time. With two or three of my church, I commence to sing on the sidewalk, near our place of worship, about half an hour before the time for evening service; and the people begin immediately to gather. After singing two or three hymns, there will usually be gathered from 75 to 150, when I address them fifteen or twenty minutes, offer a brief prayer, and invite them into the hall. For two months past from 100 to 200 have entered the hall, and among them many who have never been in the habit of attending church. Here I preach a short extempore discourse. Both on the street and in the hall there has been marked and solemn attention. Some come to hear me on the street who would never otherwise hear the gospel preached. One of my members has consented to speak at the open-air service, and we hope to maintain it as long as the weather will permit.

#### Growth.

During the quarter eleven have been added to the church by letter, most of whom are active working members. Our town is growing rapidly, and the country about is fast settling. The prospect of the steady growth of our church is encouraging. We shall make faithful efforts to complete our church building before winter.

### MINNESOTA.

*From Rev. E. W. Merrill, Cannon Falls, Goodhue Co.*

#### The Two Harves's.

Since my last report the great annual crisis of Western enterprise and expectations has successfully passed—an event upon the results of which almost everything here depends. So completely is every enterprise and all business linked with the results of the harvest season,

that "after harvest" has become the established period for meeting past demands and supplying present deficiencies. The merchant's debts, the minister's salary, carpets, new dresses, and presents for the little folks must await this all-eventful reaping time. It governs the outlays, shapes the plans, and indeed gives tone to the whole financial system. If the crops are *good*, it raises the pulse to a quickened vitality; if otherwise, the heart-throbs are correspondingly languid.

The wheat harvest in this section of the State was precipitated upon the farmers, this season, two weeks before the usual time, in consequence of the drouth, which has also caused a diminution in the yield; yet, throughout the State, the crop is more than usually abundant.

The *moral* aspect of the harvest is also worthy of note; and in several particulars shows a decided advance in the christianization of the people. As far as my observation has been made, very little spirituous liquor has been used; and notwithstanding the premature ripening of the grain, and the urgent demand for help, very few have been the cases of Sabbath desecration. The clang and clatter of the countless number of reapers and headers scattered over the prairies, stayed their buzzing upon the Holy Sabbath, and many of their operators were seen in the house of worship.

Last Sabbath, as I rode over the prairie to my afternoon appointment, all around me, and as far as the eye could see, stacks of grain and hay—pyramids of wealth, dotting the stubble ground and notching the horizon—were looming up, like Indian wigwams upon battlefields, proclaiming the victory of civilization and the plowshare.

Oh, that the Lord of the harvest would lead all the wealth-seekers, as they garner the products of the summer, to seek with equal earnestness to *lay up treasures in heaven!*

*From Rev. A. K. Fox, Sauk Center, Stearns Co.*

#### Laid Aside.

With the above date I close another year of missionary labor, and my work on this field. Poor health compels me to rest for a season. I have been almost prostrate since my house was burned, last October, but have, with a great deal of difficulty, continued to preach once on the Sabbath, and have performed such other labor as the wants of the field seemed to demand. I can do so no longer; and have worked against medical advice through the summer. But I was unwilling to leave the field without a supply, and labored on. After resting for a few months, I may be able to resume labor, and I may not; God only knows, and in his hands I trust the future. My disease is in the *pneumo gastric nerve*, and seriously affects both the heart and the brain; so that an entire cure will have to be the work of years, if it is effected at all. I very much regret being laid aside, but hope I am submissive to the will of God. *In a ministry of eleven years on three different fields, I have never lost a single Sabbath.*

#### Results.

In reviewing my two years' labor on this field, I note the following results: Two churches organized, one of twenty-three members at this place, and one at Grove Lake, twelve miles distant, with twelve members. A good house of worship is completed and paid for. A Sabbath school is organized with fifty scholars. Aided and encouraged, by your Society, as I trust they will be, these churches have a good prospect before them. The church in this place is quite as strong, as efficient, and as influential as any of the five here. They very much need a *good* minister, and will suffer great loss if left long without one.

It is with deep regret that I now cease laboring in connection with your

Society. I hope it may be only a temporary severance; for I love the Home Missionary work, and have no higher earthly ambition than to live and die in it. Accept my thanks for your kindly sympathy and generous aid, and pray that I may have grace according to my need.

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*From Rev. P. Litts, Elgin, Wabasha Co.*

#### **The Missionary Box.**

Since my last report the very kind people of Stonington, Conn., from large hearts and an open hand of kindness, have sent us a large box of clothing and household fabrics. Language fails to adequately express our wonder and surprise, as we surveyed its contents. The Savior said, "It is more blessed to give than to receive;" but, without doubting the truthfulness of the statement, I must confess that, under the circumstances, it was very blessed to receive. I now find it much easier to travel on in life's journey, by having such a great burden taken from my heart, and placed upon my shoulders.

May God richly bless these people, in basket and store, and above all smile upon them graciously in the bestowment of spiritual blessings!

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*From Rev. V. M. Hardy, Spring Valley, Fillmore Co.*

#### **Rejoicing in the Sanctuary.**

Last Sabbath was one of unusual interest to this church and community. It afforded them the first privilege they have here enjoyed of worshiping the Lord in a house dedicated to him. Our house, so long anticipated, has indeed become a reality. It is neat and commodious, capable of seating 200 persons. The slips are all rented for the coming year, and we regret to find we have not a sufficient number to accommodate all desiring them. The building has been nearly three years in process of erection.

One obstacle after another has been overcome, until there remains but one—the payment of the debt, now incurred, which we hope, by the aid of the Congregational Union, to be able soon to discharge. A new and beautiful communion service has been presented to the church by Rev. L. Griggs, D.D., and friends, of Bristol, Conn. The desk is also to be furnished by Mrs. Keziah Thayer, of Conneautville, Penn. If any people know how to appreciate the blessing of a suitable place in which to worship God, we certainly are such. Some of our congregation have not had this privilege since they left their homes in the East, fifteen years ago.

We now pray and labor that the Lord may accept our offering, and pour us out a special spiritual blessing.

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#### **IOWA.**

*From Rev. S. B. Goodenow, Jefferson, Greene Co.*

#### **Church Edifice Built.**

The last six months of this little infant enterprise have been devoted to the building of a church edifice, as the previous six months were spent in preparation for it; so that the great labor of the whole year has been the securing for the cause here a local habitation and a home. In this enterprise, we have, by a good Providence, been favored and helped through, beyond expectation, and in a manner wonderful, considering the fewness of our numbers, and the smallness of the means at command. A feeble band of seven members, only three of them men, all in embarrassed circumstances, with none around, or next to none, to sympathize, (such is the sectarianism hereabouts,) we started to build a cheap chapel for \$1,000. Instead of this, we have succeeded in building a neat and tasteful church edifice to cost some \$1,800. It is now about finished and ready for dedication, with the bills, thus far incurred, all pro-

vided for, through the generous aid of the American Congregational Union.

We shall have other considerable bills to meet, in the way of stoves and pipes, church furniture, more paint, fencing, &c ; but doubtless the same kind Providence that has thus far helped us, will see us through. Although the Congregational element and influence are as yet so feeble here as to seem almost swallowed up in the in-rush and out-push of other denominations, yet the people at large have been kind in making us small donations, to help us through; and your missionary has been courteously received, and his solicitations honored by most of the community. Thus, by great effort and large sacrifice, he sees at length a place to stand upon, a church home and center of action; and with such a foundation laid, the way is prepared to go forward in earnest Christian effort, for the building up by degrees of a congregation, and the fuller establishment of the kingdom. The progress under such circumstances must, of course, be slow; but there is a sure promise to the believing heart and the unfaltering hand. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

#### Christian Union.

In some out of the way communities, there is a dearth of preaching, and a call for any ministration that will come to the rescue. There, a sort of union work may be undertaken; and persons of all denominations and tendencies, previously, may be gathered into one organization as an Independent, and in fact a Congregational church. For such union work, we rejoice that our Puritan polity is the best, perhaps the only proper instrument. We have pleasing examples of the good work, the rapid and strong work, thus accomplished. God grant the increase of such *unsectarian opportunities*.

#### Denominationalism.

But many places, and especially the prominent places and points of interest on railroads and great national thoroughfares, are otherwise situated. Here is no dearth of preaching; no lack of religious movements and endeavors of every sort. Each sect in the land gets up its little organization to "occupy the ground." As lawyers, and doctors, and men of other pursuits rush in beyond all present call, for the purpose of preoccupying the field, so the sects are on the alert to organize and send in their own preaching to every promising place. It thus comes to pass that, at such a point as this, there are churches and preachers more than are needed; preaching (not to say piety) is a drug; sectarian lines are sharply drawn; every person or family coming to the place is at once seized and appropriated by that denomination to which it has had any previous relations,—whose name it has ever learned to speak,—whose shibboleth it can pronounce. There is little opportunity, in such cases, for general labor of an unsectarian sort among all classes, little chance to gather in or get hold of any, except such as have known something of our denomination before, or have some natural inclining (more potent than sectarian influence) toward our free and high-toned principles.

Here the number of such is few. The emigration is as yet but slightly Congregational; and by derivation as well as education, (or want of education) it is not congenial to our system. In a new Western town, the motley gathering is at first not much Puritanic or New Englandish. Our stricter Sabbath views are not popular; our doctrine is too orthodox; (*i. e.*, humiliating to nature;) our demand for holy living is above the sphere of adventurers, speculators, usurers, and people of loose notions or habits, such as first come to a town,—especially where there are plenty of sects around offering member-

ship and salvation at a much cheaper rate. People of an intelligent New Testament, that is, Congregational type, are not in such a hurry, and are later in reaching these places with their tide of emigration.

#### Preaching a Drug.

Yet must the foundations be laid. All these sixteen counties of fast-filling Western Iowa, all these 100 miles square of richest prairie farms, all this great national thoroughfare (the Northwestern railway from Chicago to Omaha and the Pacific) with no other Congregational organization along its growing towns for six-score miles, from the Des Moines to the Missouri,—all this is a field that we as a denomination must enter and possess, at least by this one church at Jefferson, the most important county-seat of all. The prevailing sects, though many, are, alas! not supplying these regions with the unadulterated gospel of holiness and truth. Preaching, while a drug, is too plainly and too commonly an unwholesome drug. Practice is more deleterious still. The standard of piety is such as to make us blush for the name of Christianity. Church-membership is little more than the consent of a person, obtained usually in a whirl of excitement, to be numbered as a church-member, with little regard to piety or practice. Oh! our heart is made to bleed over the delusions, which, under the name of religion, are ruining their thousands. Oh! how we long to reach these perishing multitudes with the living power of a pure and ennobling gospel!

#### The True Method.

It must be done largely by individual address—by preaching from house to house, and from shop to shop. With narrow views and sectarian training, they are barred in a great measure from our public efforts; and it does not do to expose openly even all we see and know of the corrupted Christianity around us.

We must go, with words of love and Christian labor, to individual hearts, and thus in time, with patience and God's blessing, win here and there a soul to Jesus, or mayhap to the place where they shall hear the true gospel of Jesus. This is the slow Christian process of gathering a congregation here; all worldly scheming and devising is of little use. We, a bare handful, toil at this outpost, and inclose the field for an after-growth. Let fellow-laborers come to our aid. In all the press of New England and Congregational emigration, let some families that seek an inexpensive and promising home, come to this fair spot, with its cheap rich prairie and woodland, and its pre-eminent advantages of railroad, markets, and organized improvements. Here they will find a religious home, and opportunity for Christian usefulness, already to their hand. All things are ready; come!

#### The Sunday School.

Especially have we here a rich field of action in our prosperous Sunday school. By his own effort and superintendence, your missionary has gathered around him a numerous circle of children, youth and adults, with some very valuable teachers; and he thus has the opportunity from week to week to preach the gospel in the most effective way. We have had the satisfaction of seeing a marked improvement thus wrought in the manners of our young people, at first so rude and boisterous; and our hope is, that many may in time be led to the feet of Christ.

#### Welcome Gifts.

Among our other mercies, has been the splendid gift of a rich silver-plated Communion Service of eight pieces, lately received as a fixture for our new edifice, the liberal donation (with suitable inscription) of the Congregational Sunday school at Jamaica Plain, Mass.; together with a nice pulpit Bible from the superintendent, the whole worth at least \$50. This is a great change to us.

from our *pitcher and tumblers*, at the holy sacrament; and coming with such hearty good-will from our *young* friends at the East, the timely offering awakens our tenderest gratitude and respect. Our own little "Dorcas Society" has done nobly for us. They have plied their busy fingers in quilting, sewing rags, making carpet, and various work, with a festival and other social occasions, until, for the \$50 they subscribed, they have already paid in over \$162 on our new church edifice! Blessings on these women; what could we have done without them?

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*From Rev. A. Manson, Quasqueton,  
Buchanan Co.*

#### Competitions.

Missionary life is full of competitions. The world does not love it, and reluctantly gives way to it. Denominations struggle hard for the first and best places. Intemperance and dissipation pioneer their way as fast as good influences. Almost every twentieth man who emigrates, is a local or licensed preacher of some sect, who works and preaches cheap, in hope of building up his own kind of church.

All these must work together for good, in the great harvest; but it needs the cultivated mind to scatter light, to give direction to those various efforts; so that in time the whole maybe leavened with the truth, and produce fruit to the glory of God. The American Home Missionary Society is doing much in this respect, besides the planting and nourishing of churches of its own order. We need no new agencies, nor branch agencies, nor yet exploring agencies, only that laboring missionaries be multiplied and supported. The old arrangement is the best that we can have for present use and necessity. Give us *missionaries* and give them *bread*, and by God's blessing the work will prosper.

*From Rev. R. Stuart, Orford, Tama Co.*

#### Division of the Field.

At the beginning of the year, circumstances seemed absolutely to demand that my two fields of labor should be separated—that each should have the entire services of one man. In my other field (Green Mountain) this demand was seen in the fact that our denomination had absorbed so much of the religious element of the community that the last of the other denominations previously meeting with us in our Sabbath worship, had disbanded, and had thus surrendered the field entirely to us so that there was no other Christian denomination holding meetings within less than three miles on the south and west, and none within less than five and eight miles on the east and north. The region thus surrendered to our care already contains from six to eight hundred inhabitants, with a constant influx from immigration. Your Agent was, therefore, requested to send a man to this field, as soon as he conveniently could. He accordingly sent Rev. H. L. Bullen, of Durant, who is now laboring with the church under favorable auspices.

#### Self-Support.

In view of the pressing calls upon your Society, and the greatness of the work before you, the church here, though weak, assumed the entire support of Mr. Bullen. It may perhaps have thus attempted to go alone too soon, but there certainly can be no harm in *trying*; and then no weak church will ever be able to go alone till it tries, and gains strength to do it, *by trying*. To the American Home Missionary Society the church would acknowledge its obligations for what it has received; for all that the church is, or ever hopes to be, it owes to that Society; and I think I can pledge that this church will avoid the way pursued by too many a wayward child—"to forget the maternal hand as soon as it can go alone." I



trust this church will not forget the subject of Home Missions, from year to year, but will as freely give, as it has received; and thus help to do for other feeble churches what your Society has done for it.

#### **Houseless.**

While the external prospects of the church at Green Mountain, my other field of labor, were never fairer or more encouraging, than now, there has been a retrograde movement in respect to the deep interest, felt by many out of the church, in the subject of personal religion.

One cause of this has been the want of a comfortable house in which to hold our meetings, during the inclement weather of last winter. The school-house in which we were accustomed to meet, was moved, last fall, too late to be repaired before cold weather set in; and was so racked, as to afford but little protection against the piercing prairie winds. The results were that many of our meetings were broken up, and that spring found the community in a state of comparative insensibility to divine things. Seeing their absolute need of a house of worship, the members of the church, in early spring, took hold of the work of building a house of worship in earnest. They raised by subscription, to be paid when their crops were gathered in, something over \$2,300, borrowed \$1,000, and commenced the work. They hope to have the house completed early this fall. The house is designed to seat comfortably something over three hundred, and will cost in the neighborhood of \$4,000. This will be a heavy burthen upon our little congregation.

At the close of the year for which application is now to be made, they design to assume my whole support, as they are aware that it needs all the resources the Society can command, in supplying the ever opening "regions beyond."

*From Rev. O. Emerson, Sabula, Jackson Co.*

#### **In Labors Abundant.**

I have kept on my usual round of labor, preaching every Sabbath, and engaged in other work during the week, though the heat of summer, for intensity and long continuance, has been without a parallel in the history of this section of country. My memoranda show that I have preached, during the quarter, thirty-four sermons, attended fifty-nine other meetings for business or devotion, including sessions of public bodies, on which I have attended. I have been called to write more than sixty letters, in the interest of the churches, have visited and addressed thirty of the schools in the region, and have made calls, more or less formal, on 196 families. Many of these have been for tract distribution, in soliciting subscriptions to benevolent objects, or for obtaining aid in building houses of worship. The points at which I have deemed it best to preach, are so widely scattered that I have traveled, during the period here reported, 1,660 miles, about half by public conveyances, and the balance by my own. The expense, as well as the toil, I have found it hard to bear; but have been sustained by the consciousness of being in the path of duty.

#### **The Society's Itinerary.**

I find that zealous friends of Home Missions in different parts of the West are complaining that the Society, while fostering liberally churches already in existence, does not give proper attention to the work of planting new ones. I am constrained to say that in my view the zeal of such persons is not at all "according to knowledge." For near thirty years I have been on Home Missionary ground, and familiar with the operations of the Society. During near forty years, I have studied the various phases of this work, more earnestly than I have studied anything else. The result of my experience and observation

is that, while the resources of the Society are as scanty as they have been and are likely to be, and while it has so few men at command, and those so poorly adapted, as I and many of my brethren are, to the various exigencies of work, it cannot wisely modify in any important respect its present plan of operation. If it does not go fast enough in *planting* churches, in the waste places of the land, it is only because there is no wisdom in planting churches which it is impossible to sustain there, or because the men or money or both are lacking for the service. I am also constrained to believe that it is vastly more a lack of suitable men than of money. To plant a church in a frontier settlement, and do it properly, is among the most difficult tasks ever devolved upon a minister of Christ. To do it hastily or carelessly, or where it is almost certain to be left to die, after it is planted, is far worse than to do nothing in the premises. The men best fitted for such service are already fully employed in positions from which the churches are unwilling to release them. My testimony is that, whenever a proper man has asked a commission to go into the darkest corner of the land, and when there, has wished to expand his labors to any reasonable extent, the Society has not only given him hearty sympathy and commendation, but a very liberal allowance of material aid.

The writer of the foregoing communication deems himself "called of God" to the work of an *itinerant* missionary; and he has labored longer, and accomplished more, in this peculiar line of effort, than any other missionary of this Society. His unsolicited testimony, therefore, in regard to the system of itineracy adopted by the Society, will have great weight with all who are acquainted with him and his life-long labors on the frontier. Such labors can be extended as far as the funds in the Treasury and the number, qualifications, and strength of the missionaries at the disposal of the Committee will permit.

#### MICHIGAN.

*From Rev. W. W. Thorpe, Negaunee, Marquette Co.*

##### The First Sanctuary.

Negaunee is situated on the Peninsula Railway, which unites Green Bay with Lake Superior. It is twelve miles distant from the lake. It occupies a central and important position in the mining region of the Upper Peninsula. This second effort of the Society to gain a foothold at this point promises rapid success.

My first report from this interesting field is, all things considered, very favorable. I have delayed it till I could tell you that our church has a "local habitation" as well as a "name." We are now worshiping in our new church edifice. It is nearly completed, and will soon be ready for the dedicatory services. It is the first Protestant house of worship ever built in Negaunee, and is the result of the united effort of Christians of almost every name. It is a work of which all are justly proud.

The people's thought clothed itself in the Gothic style of architecture. The building is thirty feet wide by sixty long, and is relieved by an elegant corner tower. It has an open timber roof, and the ceiling is tinted with ultra marine. The windows are of stained and enameled glass. The ends, scrolls and rails of the pews are of black-walnut, finished in oil; the balance of the inside wood-work is grained in oak. It is heated with furnaces. The audience-room will seat two hundred persons, and the entire cost of the building, furnaces, and furniture will not exceed \$5,000. The people are responding nobly, and we hope to raise, at the dedication, an amount sufficient to meet all liabilities.

##### The Spiritual House.

We are also enjoying some spiritual prosperity. God honors those who honor his institutions. We have had great difficulties to contend with. Yet

the primal work of the church has gone forward. From the outset the attendance on the Sabbath services has been large—in fact, we have absorbed almost the entire Protestant element of the village, and fused it in an independent organization; and I can see nothing to hinder the building up of a large and flourishing church in this place. Indeed we have a goodly number pledged to unite with us at the next sacrament, which will be held on the occasion of the dedication. We hope that our new house of worship may be the birthplace of many precious souls.

#### Among the Miners.

We are also doing a good work among the miners. I lead a Wednesday evening meeting at the Jackson mine, which is sustained and conducted with great interest and profit. I preach, also, every other Sabbath, in the afternoon, at Ishpening, a mining station three miles from this village. Here my audience, which is composed of mining captains and miners and their families, numbers one hundred. This is a good work and the reflex influence is felt on the church at Negaunee.

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*From Rev. C. Machin, Brownstown, Wayne County.*

#### Overtaxed.

My health has not been good, but I have been able, with a good deal of effort, to fill all my appointments. I begin to find that my labors are too severe for me, and that I have been over-taxing myself. There has been and is still a necessity for it. Until recently my health has been excellent, and I have performed an amount of labor that seems, even to myself, as I look back, almost incredible. I have been here over four years, and have not been absent a single Sabbath. During that time I have preached every Sabbath three times, besides traveling from eight to ten miles.

#### Unstable.

You can hardly conceive how difficult it is to get these Western communities settled down to fixed habits. They are intensely eager for something new and novel. They have a special fondness for any thing exciting. The most marked feature in the character of this people is, *instability*. They have been subject, all their lives, to influences calculated to develop this characteristic; and it will require years of patient toil to secure a better state of things. Solomon's description of the field of the sluggard exhibits the condition of many of these Western fields. "Lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." Here and there the missionaries of your Society are toiling hard to get the wall up, and to root out the useless and noxious weeds that abound everywhere; but the work goes on slowly. The stones are very much scattered, and often covered over with rubbish. The thorns and weeds have been long growing, and have struck their roots deep into the earth. Moreover, they are very tenacious of life. When you think you have succeeded in eradicating them, they will spring up again, and look as formidable as ever.

There is but one remedy, and we have it in our hands. The good seed of the kingdom—the word of God, which liveth and abideth forever, sown bountifully and continually, with God's blessing, will overcome them, and fruits of righteousness shall be in their stead.

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#### MISSOURI.

*From Rev. H. G. Sherrill, California, Montean Co.*

#### Tenants at Will.

During the quarter for which I am reporting, service has been held regularly from Sabbath to Sabbath, but with

the great disadvantage that we have had no fixed place of worship. The room in which we previously met, has been used as a carpenter's shop, and we have depended, in this matter, upon the goodness of our Baptist and Lutheran brethren—they permitting us to worship in their houses when they were not otherwise occupied. Thus we have deeply felt the pressing need of a sanctuary of our own; accordingly, much of my time has been spent in securing subscriptions for this object. I am thankful and happy to be able to report that, although I have failed to secure as much as would be necessary in the building of such a house as we should like, I have succeeded in raising enough, I think, to build a chapel, small to be sure and plain, but which will be cheerful and comfortable, and will do, probably, until we have the ability to build more commodiously and expensively.

#### **The Colored Sabbath School.**

I have recently established a school for the colored people which is exceedingly promising. It originated in the desire, expressed by a worthy couple, for help in learning to read a beautiful Family Bible just purchased by them, and has, from the first, been attended by nearly the entire colored population. All seem deeply interested, and some are learning rapidly. As was anticipated, this effort has encountered decided opposition. The gentleman who superintends the school is also superintendent of a white school, a union enterprise, which was very flourishing; for he was eminently fitted for the situation. But, no sooner did he identify himself with the colored school, than the teachers and scholars of the other school forsook him almost wholly. From over a hundred, the attendance dropped at once to twenty. Thus and otherwise have many shown themselves bitterly opposed to our enterprise. Yet we do not propose abandoning it, and hope that the good fruits of it will soon

be so apparent that it will win the approval of all, at least of those whose approbation is to be especially coveted

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From Rev. L. Newcomb, Syracuse, Morgan County.

#### **"Fighting Without."**

In the violent conflicts of all kind of cliques for the mastery, Missouri certainly presents a chequered field for the labors of the missionary. Assurance, hope, fear, despondency, and, might almost say, despair, in succession possess the mind, as events throw their shadows upon the future. Political cliques begin now to lift up their head with strength, some of which are evidently plotting against the influence and existence of our Puritan faith and churches, and also against our homes. The existence of the "Ku Klux," in these parts, is well known; and those rebel sentiments allow it to crop out in frequent threats of bloody disturbance and in malicious glances of the eye, as we come in contact with them. I am well aware that you understand how difficult is the task to preserve even the minds of Christians, in "perfect peace," being stayed on God, in times of fierce political conflict; but our people feel it important, in these times that try men's souls, to "trust in God and keep their powder dry."

Growing out of these political differences, no doubt, there appears a growing clannishness in the religious circles. All the churches of "Southern principles," while bitterly at war with each other on questions of theology and religious practice, are made friends in their war against "Puritanism" and "Yankee abolitionism." Thus you see our little church and society, surrounded by all these antagonisms, is misjudged by the ignorant masses, and our presence is looked upon by them as an intrusion; and a casual observer would perhaps be led to conclude that no great progress could be made in ex-

tending the Redeemer's Kingdom over Missouri.

**"Strong in the Lord."**

We are thankful, however, for the absolute sovereignty of our Divine King, who ruleth all things after the counsel of his own will, and who has pledged his own power in our behalf. However long the struggle before us, however fierce the conflict, the serpent from the rod of Moses will ultimately overcome and swallow up those from the rods of "Jannes and Jambres."

Our little church and society take the lead, having possession of the stronghold at this place. The only meeting-house in the place belongs to us. As all other denominations have rejected our most liberal offer to allow them the occupancy of our house, a portion of the time, at a rental two fifths less than the actual expense to us, and prefer to occupy vacant store-rooms, or private dwellings, or the groves, we have so arranged that our beautiful bell shall send out its silver tones, calling to our services, each Sabbath, morning and evening. Our attendance is steady and permanent.

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**MISSISSIPPI.**

*From Rev. S. C. Feemster, Columbus, Lowndes Co.*

**Fruit Gathered.**

With assistance from other ministers, I held a series of meetings including the first Sabbath in August. The attendance through the week was more encouraging than for a long time; but the increase was mostly among colored people. The congregation was attentive and earnest. Indeed there seems to be a continued influence for good among us, and we are encouraged as one and another cast in their lot with us. Three, all colored men, united with the church on experience, and have since sat with us in our church meeting.

Thus Congregationalism moves in the path of equal rights.

**Death of a Teacher.**

A cup of sadness was mingled with the comforts of our meeting. On the first day of August, Miss Eliza Randall, the teacher of our colored school, fell asleep in Jesus. We seem to need her still, but God in his goodness called her home. The will of the Lord be done. She was a choice spirit, willing to spend or be spent for the good of others. The scorn of the wicked was naught to her if she might but lead the despised children of poverty to the lowly Jesus; and they attested that she had gained a place in their hearts, as they wept by her grave.

**Offering Strange Fire.**

Colored preachers in this region commonly claim inspiration, and to know all that is in the Bible. They say it promises that the righteous shall wear, in heaven, a starry crown, a golden girdle, and silver slippers; and many more such "old wives' fables" do they proclaim in the name of God.

They have visited the regions of woe, or the world of glory; have seen God with his hosts of angels, and the Savior has audibly pronounced their sins forgiven. They call up their mourners, they pray, they hold each other's hands, dance and sing nonsense or profanity, often continuing their bedlam through the night. This, though somewhat changed, is a rude copy of the example set them by many of the white churches of this region.

Missionaries find colored ministers among the greatest hindrances to religion and education. Few of them attend the school, Sabbath school, or Bible class. Some of them even boast that they can out-preach the educated, and openly decry books and book learning. The Spirit teaches them—they do not need it. There are a few colored ministers sound in the faith, and faithful according to their ability; but they are unpopular.

ary Society and the American Missionary Association take warning by error of our zealous but indiscreet men here.

stand on the platform of equal rights, "nigger equality," if you please, is sneeringly called; but we do not

to begin the work and producing generation for respects which their fathers We must have men who at sin in popular forms—to be considered "the scouring of all things" &

## MISCELLANEOUS.

### Maine Missionary Society.

At the sixty-first anniversary meeting of the Maine Missionary Society was held June 24, in the Congregational meeting-house at Lewiston; the devotional exercises conducted by Rev. GEORGE E. ADAMS, the President. The annual sermon preached by the Rev. UNIAH BALKAM, of Lewiston. The Treasurer's Report read and adopted. The Report of the Secretary was read by the Secretary, Rev. EDWIN THURSTON, and pertinent addresses made by Rev. A. B. LAMBERT, D. D., of New York, Rev. W. W. ANDREWS of Meriden, Conn., Rev. J. O. FLAKE of Biddeford, and

laborers in the field. In strategic points where our feeble, it has been deemed large outlays for their benefit that in due time will be most important truth. Of the eighty-eight in the service of the Society, fifty-seven are ordained. Most of the residue are have performed short missions. These labors expended upon ninety-three the communities in which located, and eight places are no Congregational churches.



tions for religious purposes, \$2,755.05, of which \$1,418.28 were for the Maine Missionary Society.

Eight or nine houses of worship have been repaired, some of them at great expense, making them as convenient and inviting as if newly built. Improvements of this kind have been unusually numerous and extensive.

#### FINANCES.

From the Treasurer's Report it appears that the receipts of the Society the past year, including the balance on hand at the time of the last Annual Report, of \$2,189.72, are \$14,361.52.

As compared with the previous year, this is against us to the amount of \$2,407.60. Yet the annual contributions for the churches have exceeded those of last year. The falling off must have been in some of the irregular sources of income.

#### THE CLAIMS OF MAINE.

That larger means *might* and *ought* to be employed in this work of missions in Maine, no one need doubt. What is to become of our feeble churches unless a more liberal policy is inaugurated? It is impossible to sustain the means of grace without more expense than in former years. Ministers cannot now support families as they could when most of the staples of life were at half their present prices. Then the magnificent salaries which some of the wealthy churches are paying, are fitted to produce dissatisfaction with the small stipends paid by most parishes. One of our veteran missionaries thus writes on this subject: "I do wish our *smart ministers* would discontinue the disgusting habit of parading their *big salaries* before the public in the newspapers. The impression upon the public mind is bad. It puts silly notions into the heads of our young men; for, as they of course think they are *smart as any body*, they think they must have *as big salaries as any body*. The ten-

dency is to confine Congregationalism to our cities and villages, while the wide territory is given up to other influences, which we think are not so good. We need young men who are willing to practise the self-denial that we pioneers were constrained to practise, and I think we were blest in doing it."

Another embarrassment in our enterprise is the difficulty of *retaining* ministers in Maine after they are fitted for their work. The spirit of emigration has fallen upon them as well as the members of the churches. Of those whose names are included in the catalogue of Congregational ministers published a year since, in the Minutes of the General Conference, not less than 25 or 26, besides the few who have died, are now beyond the limits of the State. For *some*, the old and cultivated fields of the Bay State and Connecticut have special attractions. Some seem fascinated by the broad prairies of the west. Added to all this, it has been found that churches *out* of the State have sometimes been more prompt in effort to obtain young men from our seminary than churches in the State, so that when the latter have thence sought for preachers, lo, it has been *too late*.

#### Agents for Michigan.

The Home Missionary work in Michigan has grown to such dimensions as to require, for its supervision, an additional Agent. Rev. HERBERT A. READ, who has been the efficient Agent of the Society for the whole State, during the last fourteen years, has resigned his office, and the Executive Committee have appointed in his place Rev. WOLCOTT B. WILLIAMS of Charlotte, and Rev. LEROY WARREN of Elk Rapids. Mr. Warren's field will embrace, for the present, that portion of Western Michigan included within the bounds of the Grand River, Muskegon Valley, and Grand Traverse Associations, with the regions north and as far east as the-

principal meridian, and Mr. Williams will extend his labors over the remainder of the State. These brethren enjoy the confidence and esteem of the ministers and churches of Michigan, and we doubt not will have their cordial coöperation in the great work they have undertaken.

### The Greatest Trial.

The greatest trial of our Home Missionaries is, that they cannot educate their children for respectability and usefulness, while they have no means of providing for them otherwise. With this class of men and women I have long been intimate. I have watched with deepest interest the economy, the toil, the many shifts they make to appear respectable, and save something by which a beloved child may be enabled for a brief period to enjoy the advantages of a good school. I have often seen the missionary family at their frugal meals, which would have caused others to blush, from a fear of being stigmatized as poor or parsimonious. But I know that this rigid self-denial was practised for the intellectual benefit of the children.

The foreign missionary is provided for while in the field. If his health fail, he is furnished with the requisite means for its recovery. He is relieved from labor, transported to a healthier climate, and supported until he recuperates. Means are also provided for the education of his children. This is only justice, and I rejoice that it is meted out.

But if the Home Missionary lose his health, he has no such resources. He must remain in his field and die, if too poor to remove elsewhere. Means of travel and a few months of leisure are often all that he needs to recruit his wasted energies, and restore him from the effects of climatic diseases. This is an evil which we can only deplore; for I see not how, except in some instances, it can be remedied. But cruel ingrati-

tude is often manifested by the churches in new places, toward those who have borne the burden and heat of the day in building them up to a capacity for self-support. A love of change prompts them to desire new pastors, after the greatest difficulties have been overcome by the self-sacrificing efforts of their founders. . . . For their new pastors they make ample provision; but too often leave unpaid large arrears of the scanty salaries promised to their founders.—*The Advance*.

### Slipping out of Church.

It is painful to notice the slight hold which making a profession of religion and uniting with the church of Christ has on many people. It is lamentable to witness how this sacred bond is trifled with. How many scores of persons have the pastors of this coast unearthed amidst the moral drift, who were members of churches in other places; but who, since coming here, have lived from one to fifteen years without church standing, or even being recognized as Christians. And these drifting members are not alone to blame, but also those derelict churches which failed to keep an eye upon them until they were folded by other keepers. The last baleful out-cropping of this laxity in church relationship of which we have heard, is a custom, allowed in some churches, of members resigning their connection with the church through caprice, or whim, or fear of discipline, and the church's accepting by actual vote such resignation. And we learn of Christians and pastors going so far as to advise their fellow-members to resign, in order to save themselves the agitation and worry of administering adequate discipline. We could hope, for the honor and dignity of the church of Christ, that we were misinformed. Certain it is that these churches little know the harvest of evil consequences they are sowing for themselves. The standards of our Congregational polity

are on no point more concordant than on this: That when a member has been received into the church in regular standing, there is no way for him to get out of it except by dismissal to another church, by death, or by orderly discipline, for which the Scriptures lay down the successive steps. We see no avenue of escape from these standards which would not lead us into evils ten-fold greater than any we should be subject to in following them.—*The Pacific*.

### Miscellaneous Items.

**AGENT FOR NORTHERN WISCONSIN.**—Rev. F. B. Doe, recently appointed an Agent of the American Home Missionary Society for Northern Wisconsin, has taken up his residence at Fond du Lac, where he may hereafter be addressed.

**COWLES'S MINOR PROPHETS.**—A Christian gentleman of Cincinnati offers to bear half the expense of presenting two volumes of Prof. Cowles's commentaries on the Minor Prophets to each of the Home Missionaries of the A. H. M. S. and N. S. Pres. Committee in Ohio and the States west of it. There are some nine hundred such missionaries, and Prof. Cowles is looking for the giver or givers who will furnish the other \$1,800 which will be required to make this generous offer available.

**COUNCIL BLUFFS, IOWA.**—The church at Council Bluffs, which has been aided by the A. H. M. S. since its organization in 1853, has this fall become self-supporting, having pledged \$1,500—\$600 more than last year—for the minister's salary next year.

**BUREAU ASSOCIATION, ILL.**—At a recent meeting of this Association, a committee, appointed to ascertain the state of the Home Missionary work within the bounds of the Association, reported that during the past year, only 18 churches out of 20 had contributed to the A. H. M. S., giving \$421.21, while in

the same time, the Society had expended about \$1,000 there. Resolutions were passed, urging the churches to largely increased liberality, and expressing a decided conviction that the time has fully come for Illinois to take care of her own missionary work.

**CHICAGO.**—Salem church was reconstructed by action of council, September 24th. Yesterday the Bethany church was to have been organized out of the mission of the Union Park church, under the care of Mr. Harrison, of the last Seminary class. Prof. Bartlett was to preach the sermon. This makes the tenth Congregational church in Chicago within seventeen years.

**CALIFORNIA.**—At the meeting of the General Association of California, in October, thirty-five ministers and nearly as many delegates were present. The number of Congregational churches reported, is 44; churches organized within the year, five; ministers received, nine; houses of worship dedicated, five. Rev. Dr. Dwinell of Sacramento was elected Professor of Theology in the new Theological Seminary, and was directed to commence a course of instruction as soon as January 1, 1869.

**MINNESOTA.**—The church at Albert Lea, which was organized in 1859, and has since then received \$1,500 aid from the A. H. M. S., believing itself unable to complete its new house, even with the aid of the \$500 expected from the Union, and having received an offer of \$2,500 from Rev. Dr. Paxton, of New York, to aid in building a Presbyterian church, has become O. S. Presbyterian. Rev. A. J. Pike, of Connecticut, had been invited to its pastoral care, and arrived to commence work the day after Dr. Paxton's visit.—*The Advance*.

**PRESBYTERIAN COMMITTEE OF HOME MISSIONS.**—From the Report of this Committee, the organ of the Presbyterian Church (N. S.), we gather the following statistics for the last year:

Missionaries sustained, 450 ; Stations occupied, 712 ; Churches organized, 54 ; Church edifices erected, 56 ; Hopeful conversions, 2,347 ; Additions to the churches, 4,430.

ILLINOIS.—The Minutes of the General Association of Illinois furnish the following statistics of the Congregational churches in that State :

Ministers, 252 ; Churches, 246 ;

Churches organized during the year, 83 ; Members, 17,411 ; Members added during the year, 2,575 ; Net increase, 1,210 ; Contributions to the A. B. C. F. M., \$4,921 ; to the Am. Missionary Association, \$14,418 ; to the Am. Home Miss. Society, \$4,360 ; to the Am. Cong. Union, \$1,607 ; to the Western Tract Agency, \$2,209 ; to the Western Educational Society, \$1,163.

APPOINTMENTS IN OCTOBER, 1868.

Not in Commission last year.		Rev. Harvey P. Robinson, Highland, Kan.	
Rev. J. W. Fox, Ridgeway, Waveland, Williamsport, Mount Carbon and Disney's School House, Kansas.		Rev. Benjamin A. Dean, Monticello, Buffalo and vicinity, Minn.	
Rev. Richard B. Bull, Marshalltown, Iowa.		Rev. William H. Barrows, Postville and vicinity, Iowa.	
Rev. Charles S. Marvin, Jamestown and Wentworth, Iowa.		Rev. Frederick Crang, Franklin and Seventy Six, Iowa.	
Rev. H. A. Miner, Monroe, Wis.		Rev. John A. Jones, Foreston and vicinity, Iowa.	
Rev. Otis B. Waters, Benzonia, Mich.		Rev. A. S. Allen, Grant and Iowa Counties, Wis.	
Rev. D. M. Evans, Brown Township, Ohio.		Rev. Lewis Bridgman, De Soto, Wheatland and Sterling, Wis.	
Rev. John R. Williams, Chapmanville, Pa.		Rev. J. W. Donaldson, Wilmot and vicinity, Wis.	
Rev. David B. Jameson, Alleghany, N. Y.		Rev. Reuben Hatch, Traverse City, Mich.	
Rev. George Porter, Richford, N. Y.		Rev. William Platt, Utica, Mich.	
		Rev. William A. Waterman, Cameron, Mo.	
		Rev. Edward P. Dada, Dement, Ill.	
		Rev. George Schlosser, Ludlow, Ill.	
		Rev. C. B. Thomas, Chicago, Ill.	
		Rev. William D. Henry, Cambridge, Pa.	
		Rev. Julius L. Danner, Fort Lee, N. J.	
Re-commissioned.			
Rev. Micah S. Croswell, Emporia and vicinity, Kan.			

RECEIPTS IN OCTOBER, 1868.

MAINE—		MASSACHUSETTS—	
Kennebunk, Union Cong. Ch., by W. E. Darling,		Mass. Home Miss. Soc., by Benjamin Perkins, Treas.,	
Turner, Cong. Ch., by Rev. F. W. Dickinson,		Hadley, Ladies' H. M. Soc., of the Russell Ch., by A. P. Smith,	
		Milton, Mrs. Lucy Wadsworth, to const. Mrs. Mary S. Fenno a L. M.,	
		Northampton, Mass., "A Missionary in the East," by S. T. Spaulding,	
		Rowley, Ladies' Benev. Soc., by Mrs. L. C. Foster, Sec.,	
		Sheffield, First Cong. Ch. and Soc., ann. coll. \$61.42 ; mon. con., \$15.68, by J. Bradford,	
		P. F. Bradford, by Miss C. H. Bradford,	
		Stockbridge, Mrs. T. P. Gillett, by T. G. Jerome,	
NEW HAMPSHIRE—		CONNECTICUT—	
Received by Rev. B. P. Stone, D. D., Treas. N. H. M. Soc.,		Conn. Home Miss Soc., by E. W. Parsons, Treas.,	
Hollis, Cong Ch. and Soc., \$34.35 ; John Shedd, \$50,		Berlin, Ladies' Benev. Soc., by Miss F. C. Robbins,	
Pelham, Mrs. H. C. Wyman, 20 00		Black Rock, Cong. Ch., by Rev. F. W. Williams,	
Concord, Ladies of the South Ch., by Warren Pickering,		Bristol, Ladies' Home Miss. Soc., by Miss L. Beckwith, Treas.,	
Mrs. I. M. Tarleton,		Lakeville, Mrs. Humphrey, Mrs. Pratt, and Mrs. Mary A. Holley, by Mrs. M. H. Williams,	
Dover, Ladies' Home Miss. Soc. of the First Cong. Ch., by Miss C. M. Palmer, Sec.,			
Henniker, Mrs. M. L. C. Whiting,			
Winchester, Ladies' Home Miss. Soc., by Mrs. A. Willa,			
VERMONT—			
Irasburgh, Miss Isabella G. Birchard, by R. Birchard,			
Springfield, A Friend,			
Swanton, Ladies' Cong. Ch., by G. G. Blake,			
Thetford, Ladies' Benev. Soc., by Julia E. Classon, Sec.,			

Middletown, Ladies of the North Cong. Ch. Home Miss. Soc., by Miss Caroline M. Bacon,	\$5 00	Chicago, Scandinavian Cong. Ch., by Rev. O. Cornallusson,	\$0 00
New Haven, Legacy of Mrs. Melinda Hooker, by E. L. Hart, Esq.,	100 00	Dunleith, Cong. Ch., by Rev. L. Jones,	3 00
New London, Orlando Rogers,	1,000 00	Girdley, Cong. Ch., by Rev. J. A. Palmer,	8 00
Rocky Hill, Ladies' Benev. Soc. of the Cong. Ch., by Mrs. J. G. Dimock,	3 00	Hoytston, Cong. Ch., by Rev. J. Blood,	21 00
Salisbury, Cong. Ch.,	4 00	Monticello, Ch. of Christ, by E. Webster, Treas.,	62 40
Stratford, Gen. G. Loomis, by O. R. Kingsbury,	5 00	Quincy, First Cong. Ch., bal. of coll., by O. H. Bull, Treas.,	15 40
Tolland, Cong. Ch. and Soc., by J. Bishop, Treas.,	24 00	Wheaton, "Student,"	1 00
		Woodstock, First Cong. Ch., by Rev. J. K. Danforth,	15 00
<b>NEW YORK—</b>		<b>MISSOURI—</b>	
Albany, First Cong. Ch., by W. Gould,	120 94	Bever, Welsh Cong. Ch., by Rev. G. M. Jones,	8 40
Barryville, Cong. Ch., \$5.62; Lumberland, Cong. Ch., \$3.25, by Rev. F. Kye,	9 17	Rockport, German Cong. Ch., by Rev. W. Ueber,	4 50
Brooklyn, on account of legacy of Mark H. Newman, by Hon. E. Dickinson, Ex.,	\$,800 00	Webster Groves, Alfred Plant, by Rev. H. D. Platt,	2 00
Clinton Avenue Cong. Ch., coll. in part, by C. Bardwell, Treas.,	570 45	<b>MICHIGAN—</b>	
Fifth Avenue Cong. Ch., by Rev. F. Russell, to const. Dea. T. H. Wray and J. Howard Smith L. M.'s,	75 40	Adrian, Plymouth Ch., by L. G. Berry,	20 84
Rev. W. H. Whittemore,	30 00	Cllo, Cong. Ch., \$12.50; Pine Run, Cong. Ch., \$6.27, by Rev. E. W. Borden,	17 77
Frewsburg, Cong. Ch., by Rev. W. A. Hallock,	12 50	Detroit, Cong. Ch., by D. O. Penfield, Treas.,	32 06
Kingsion, Miss Martha L. Newcomb, Moore, on account of legacy of Dea. B. Churchill, of which \$30 to const. Miss Martha O. Churchill a L. M., by Miss Mary E. Churchill,	100 00	Dowagiac, First Cong. Ch., by Rev. E. F. Strickland,	25 00
Morrisville, First Cong. Ch., by W. P. Grannia,	40 80	Mattison, Cong. Ch., \$25.65; H. E. Sawins, \$25; Dea. I. Sawins, \$15, by Rev. J. R. Bonney,	66 65
New York City, A Friend,	25 50	Pleasanton, Cong. Ch., by Rev. H. A. Austin,	5 50
Pena Yan, Charles C. Sheppard,	10 00	St. Johns, Cong. Ch., by Rev. G. M. Tutbill,	17 28
Rome, Mrs. Ruth Foote,	75 00	Vernon, First Cong. Ch., by Rev. W. F. Day,	13 83
Schenectady, First Cong. Ch., by Rev. J. G. Cordell,	10 00	Waterillet, First Cong. Ch., by Rev. A. M. Shaw,	9 20
Smyrna, Sab. School of the Cong. Ch., by M. C. Dixon,	25 00	<b>WISCONSIN—</b>	
Success, Cong. Ch., by C. P. Howell,	2 00	Received by Rev. F. B. Doe,	
West Winfield, J. P. Lee,	1 00	Milwaukee, Spring st. Cong. Ch., \$24.15; Sab. School, \$10,	24 15
Wilson, First Pr. Ch. and Soc., \$26; Ladies' Miss. Soc., \$5, by Luman Case,	34 00	Aurora, Cong. Ch., \$5.22; Pine River, Cong. Ch., \$5, by Rev. D. A. Campbell,	10 22
<b>NEW JERSEY—</b>		Baraboo, Cong. Ch., by Rev. H. H. Hinman,	14 00
Hanover, A Friend,	16 00	River Falls, Cong. Ch., by R. J. Wilcox,	20 25
Orange Valley, Cong. Ch., by Rev. G. B. Bacon,	230 00	<b>IOWA—</b>	
<b>PENNSYLVANIA—</b>		Belmond, Cong. Ch., by Rev. E. C. Miles,	5 00
Cambridge, First Cong. Ch., by Rev. W. D. Henry,	30 00	Boonsboro, First Cong. Ch., by Rev. O. C. Dickerson,	10 00
Fredericksburg, Cong. Ch., by Rev. M. W. Strickland,	5 22	Bradford, Cong. Ch., \$9.30; Nashua, Cong. Ch., \$11.70, Mrs. R. J. Williams and family, \$2, to const. Rev. R. J. Williams a L. M.,	30 00
<b>OHIO—</b>		Bristol, Cong. Ch., \$4.31; Ellington, Cong. Ch., \$1.33; Fertile, Cong. Ch., \$5.14; Forest City, Cong. Ch., \$7.80; Rice Lake, Cong. Ch., \$4, Rev. O. Littlefield, \$10, by Rev. O. Littlefield,	41 00
Brighton, Cong. Ch., by Rev. G. Dana,	10 00	Cincinnati and Little Sioux, Cong. Ch., by Rev. S. B. Pettengill,	12 60
Cedar Narrows, Cong. Ch., \$2.50; Fearing, Cong. Ch., \$5; Lawrence, Cong. Ch., \$10, by Rev. L. L. Fay,	17 50	Clear Lake, Cora, and Mason City, Cong. Ch., bal. of coll., by Rev. J. D. Mason,	2 70
Martinsburg, Cong. Ch., \$38; Paint Valley, Cong. Ch., \$7.50, by Rev. W. J. Trimble,	85 50	Crawfordville, Cong. Ch., \$5; Wayne, Cong. Ch., \$5, by Rev. E. F. Smith,	10 00
Parkman, Cong. Ch., \$13.50; Troy, Cong. Ch., \$5, by Rev. W. Potter,	21 50	Des Moines, Plymouth Cong. Ch., bal. of coll., by S. Johns, Treas.,	45 45
Laurel, Cong. Ch., by Rev. M. W. Diggs,	5 00	De Witt, First Cong. Ch., by Rev. J. Van Antwerp,	15 00
Southington, S. H. Griffin,	1 00	Fontenelle, Cong. Ch., by Rev. J. W. Peet,	10 00
Toledo, First Cong. Ch., by M. Brigham, Treas.,	261 05	A Friend,	1 00
<b>INDIANA—</b>		Genoa Bluffs and Williamsburg, Cong. Ch., bal. of coll., by Rev. W. A. Patten,	5 50
Mechanicsville, Cong. Ch., by Rev. T. B. McCormick,	7 50		
<b>ILLINOIS—</b>			
Atlanta, Cong. Ch., by Rev. G. B. Hubbard,	36 15		

Iowa Falls, Cong. Ch., by Rev. A. Graves,	\$16 50
Lansing Ridge, German Evan. Cong. Ch., by Rev. H. Sallenbach,	9 00
Monticello, Cong. Ch., by Rev. J. K. Nutting,	40 00
Newton, Wittenberg Cong. Ch., by Rev. S. J. Whiton, to const. Rev. George G. Poage a L. M.,	47 05
Onawa, Cong. Ch., by Rev. G. L. Woodhull,	15 00

## MINNESOTA—

Claremont, Cong. Ch., \$13.75; Wasloja, Cong. Ch., \$6.60, by Rev. C. Shedd,	20 35
Faribault, Plymouth Cong. Ch., by Rev. J. W. Strong,	13 00
Medford, Cong. Ch., by Rev. E. Brown,	18 50

## KANSAS—

Louisville, First Cong. Ch., by Rev. J. A. Banfield,	15 00
Muscotah, Cong. Ch., \$16; Mew Eureka, Cong. Ch., \$14, by Rev. L. Pomeroy,	30 00
North Lawrence, Pilgrim Ch., by Rev. J. F. Morgan,	5 00
Waushara, First Cong. Ch., by Rev. Z. Baker,	7 00

## NEBRASKA—

Fremont, Cong. Ch., by Rev. I. E. Heaton,	12 50
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## CALIFORNIA—

Soquel, Cong. Ch., by Rev. W. A. Tenney,	20 00
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HOME MISSIONARY,	9 25
	<hr/> \$13,360 08

*Donations of Clothing, etc.*

Berlin, Conn., Ladies' Benev. Soc., by Miss F. C. Robbins, a barrel,	\$111 16
Bristol, Conn., Ladies' Home Miss. Soc., by Miss L. Beckwith, Treas., a barrel,	60 96
Brooklyn, N. Y., Ladies of the South Cong. Ch., a box,	416 59
Concord, N. H., South Cong. Ch., by Mrs. W. Pickering, a barrel,	125 41
Mrs. J. M. Tarleton, a barrel,	
Dover, N. H., Ladies' Home Miss. Soc., First Cong. Ch., by Miss C. M. Palmer, Sec., a box,	147 00
Fitchburg, Mass., Ladies' Home Miss. Soc. of the C. C. Ch., by Mrs. George A. Harwood, a barrel,	102 12
Hadley, Mass., Ladies' H. M. Soc. of the Russell Ch., by A. P. Smith, a barrel,	104 00
Henniker, N. H., Mrs. M. L. C. Whitney, a box,	46 30
Hopkinton, Mass., Ladies of the Cong. Ch., by Mrs. S. B. Crooks, a barrel,	78 64
Middletown, Conn., Ladies' Home Miss. Soc. of the North Cong. Ch., by Miss Caroline M. Bacon, a barrel,	182 00
New Haven, Conn., Ladies' Home Miss. Soc., of the First Cong. Ch., by Mrs. A. W. Lathrop, two boxes, and a Communion service,	587 38
New Milford, Conn., Ladies of the First Cong. Ch., by Mrs. Julia Murdoch, a box,	240 00
Rocky Hill, Conn., Ladies' Benev. Soc. of the Cong. Ch., by Mrs. J. G. Dimock, a box,	47 50
Salisbury, Conn., Cong. Ch., by Mrs. F. Miles, a barrel,	50 00
Swanton, Vt., Cong. Ch., by George G. Blake, a box,	50 00
Thetford, Vt., Ladies' Benev. Soc., by Julia R. Classon, Sec., two boxes,	153 49

Westborough, Mass., Ladies' Sewing circle of the Evan. Ch., by Miss M. P. Hardy, a barrel,	\$136 32
Winchester, N. H., Ladies' H. M. Soc., by Mrs. A. Willis, Treas., a barrel,	75 60

*Receipts of the Massachusetts Home Missionary Society, in September. BENJAMIN PERKINS, Treas.*

Andover, South Par. Cong. Ch. and Soc.,	\$310 30
Becket Center, A widow's mite,	.50
Billerica, Cong. Ch. and Soc.,	7 95
Boston Highlands, Vine st. Ch., mon. con.,	12 00
Braintree, Dr. Storrs's Ch. Quar. coll.,	23 50
Centerville, Cong. Ch. and Soc.,	25 00
Clinton, First Evan. Ch. and Soc.,	53 87
C. L. Swan,	100 00
Concord, Second Cong. Ch. and Soc.,	27 00
Curtisville, Cong. Ch. and Soc.,	12 75
Dedham, Atlin Evan. Ch. and Soc.,	171 69
Dorchester, W. Wales, to const. him a L. M.,	30 00
Fairhaven, E. Pope,	1 50
Franklin Co. H. M. Soc., S. S. Eastman, Treas., Bernardston, Cong. Ch., \$18; Greenfield, Second Cong. Ch., \$24.51; Hawley, legacy of Dea S. Crittenden, \$94; Northfield, Cong. Ch., \$30.94; Sunderland, Cong. Ch., 60c.,	168 05
Hardwick, Cong. Ch., to const. Miss C. E. Alden a L. M.,	35 90
Legacy of Mrs. Hannah Ruggles, by W. Mixter, Ex., less U. S. Gov. tax,	470 00
Haverhill, West, Cong. Ch.,	28 00
Housatonic, Cong. Ch. and Soc.,	23 00
Lawrence, Elliot Ch. and Soc.,	13 25
Lynn, Chestnut st. Ch. and Soc.,	8 03
Medway Village, Cong. Ch. and Soc., to const. F. N. Adams and W. R. Parsons L. M's,	68 30
Newbury, First Parish, to const. Mrs. S. A. Woodhull a L. M.,	30 00
Newburyport, Belleville Ch. and Soc., to const. Miss O. S. Moody and J. E. Bailey L. M's, and by Josiah L. Hale, to const. Edwin Lunt a L. M.,	297 00
North Adams, Gardiner White,	1 00
Salisbury, Union Ch. and Soc.,	6 90
Sandwich, Cong. Ch. and Soc.,	45 00
Shutesbury, Cong. Ch.,	11 75
Tewkesbury, Sab. School contribution,	15 00
Tolland, Cong. Ch.,	8 00
Townsend, Cong. Ch. and Soc., to const. Levi Richardson a L. M.,	33 15
	<hr/> \$2,038 39

*Receipts of the Connecticut Home Missionary Society, in September. E. W. PARSONS, Treas.*

Bozrahville, Cong. Ch., by W. Smith,	\$30 00
Brooklyn, Cong. Ch., by E. Newbury,	27 05
Enfield, Cong. Ch., H. P. Kingsbury,	10 00
Hartford, Center Ch.,	130 00
New Haven, College st. Ch., by E. Benjamin,	91 56
New Milford, Cong. Ch., by G. W. Whittlesey,	128 78
Plymouth, Cong. Ch., by H. Fenn,	113 40
Stonington, Second Ch., Mrs. Jerusha Pomeroy,	10 00
Stratford, Cong. Ch., by Rev. W. K. Hall,	118 75
Union, Cong. Ch., by W. H. M.,	2 50
West Hartford, Cong. Ch., T. Brace, of which \$100 from Charles Boswell, to const. Samuel Francis, Justus T. Willard and Julia Butler L. M's; \$30 from B. W. Hamilton, to const. Mary H. Blakeslee a L. M.,	289 90
Willington, Cong. Ch., by W. H. M.,	15 00
Wilton, Cong. Ch., by B. Gilbert,	79 10
	<hr/> \$1,016 10



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?...*Rom. x. 15.*

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Vol. XLI.

JANUARY, 1869.

No. 9.

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## THE RELATION OF INSTALLATION TO THE PASTORATE.

The following able and conclusive argument by Prof. S. C. BARTLETT, D. D., of Chicago Theological Seminary, was prepared by appointment of the General Association of Illinois, and read before that body at its last meeting. As the subject is of great importance to the churches at the West, and has been under earnest discussion in several States during the last year, we take pleasure in contributing to the dissemination of correct views respecting it by transferring the article entire to our pages, from the *Congregational Quarterly* for October :

INSTALLATION is "the act of installing an ordained minister in a parish." Though technically distinguished in modern times from the act of ordination, it is virtually included in the "ordination" services, whenever the minister is inducted into the pastoral office for the first time. But when, having been previously ordained, he forms another pastoral connection, the public and official induction is termed simply an "installation." The word "installation" will be understood as including both cases alike, and as designating the solemn official act whereby the pastor enters into a settled union with his flock—a union not to expire by limitation of time, but to terminate only by the clear providence of God.

The chief significance of installation lies in its distinct contemplation of permanency in the relationship. The connection thereby becomes so solemnly important to the church and the affiliated churches, that a council is called in to advise, and, in behalf of the church, publicly to ratify the union.

But here at once we meet an unexpected issue. It has been earnestly argued that installation is not conducive to permanency. I reply, first, permanency is its meaning and intent; councils are not called, nor will they come, to ratify a transient engagement. Secondly, such being its intent, it tends to permanency so far forth as there is power and impressiveness in its solemn and public obligations. A man who denies it may as well argue that the solemn public engagements of the marriage rite do not tend to make marriage more permanent than it would be without the positive assumption of such deliberate and permanent obligations. Some, indeed, do argue this, but they are mostly free-lovers. Thirdly, its influence is felt by its opposers to be conducive to permanency. I have known more than one young man object to being installed because "he was not

going to tie himself up at present," and more than one church shrink from installing a minister, lest they could not easily displace him. Fourthly, its working is inevitably towards permanency. It creates a settled order of things with an inertia and a momentum to be overcome. He who then seeks change must take the laboring oar, and contend against what is established. Many an uneasy parishioner has found the difference between preventing and breaking up a settlement. A man who will deny that as matter of fact an installed pastor is thereby made more difficult of removal will deny most things which other men know. . Fifthly, the actual results prove that installation conduces to permanency. Notwithstanding the instability of the pastoral relation, it is still superfluous to cite statistics in proof that installed pastors are more permanent than "supplies." I have heard men seemingly question this fact; but it was by citing certain exceptional cases of "stated supplies" over against exceptional cases or classes of installed pastors under adverse conditions and in limited areas—the same method by which it can be proved that a mountain-ash is as large as an elm or an oak. Of course there are exceptions. There are settlements rashly made, because the permanency of the union has been so disparaged as to make a dismission comparatively easy. There are regions where the sentiment is so wrong as to be adverse to a settled pastorate, and where installation would even create an uneasiness that might defeat the end in view. There are regions peculiarly unsettled in all things. And, especially in the younger portions of the country, the ever-growing exigencies of Christ's cause create a seeming instability in the pastoral office by requiring the very men who would otherwise show the efficacy of a settled pastorate to assume new responsibilities and meet still more broad and pressing claims. And no installation will or should secure absolute fixedness against the clear providence of God. But in New England it is needless to argue that settled pastors are the comparatively permanent men.

It has also been said that, though the pastor be not formally installed, there may be an actual understanding between him and his parish that his relations to them are permanent. One brother who has never been installed affirms that he should even feel affronted to have the question of his continuance raised at the annual meeting of his parish. To which I reply, first, if there be a virtual understanding, why not make it positive, definite, and orderly. All understandings between two parties are vastly better for being distinct and open. Secondly, if the real force and meaning of an installation is secured—which, even in that instance, may be fairly questioned—what is the propriety of discarding the public and orderly form? Is it anything more than an idiosyncrasy and a kind of impracticableness to do so? If no council be called, why should not the church itself, at least by some formal public act, in an open, manly way, ratify the permanency of this public official relation? Alas, he who presses that point will soon ascertain why not! Thirdly, the church and minister who in this matter decline conferring with sister churches in the orderly way place themselves in respect to their minister on the ground of pure Independency, and so far forth have no right to ask that he be received or recognized in Congregational councils and other Congregational bodies. They would reap where they have not sown.

But whatever may be claimed for other arrangements, more or less private, irregular, and ambiguous, no concealment, informality, or ambiguity attaches itself to the act of installation. It is public, orderly, and clear; and it solemnly ratifies a union designed to be both tender and permanent. This must be granted even by those who advocate some, as they imagine, more excellent way of their own.

Since, therefore, installation is but the orderly method of forming a permanent pastoral connection, the question, "Ought a pastor to be installed?" amounts to this: Ought the minister of the gospel, when he goes to labor with a particular church, to be inducted in a solemn and orderly way into a relation which contemplates permanency? I maintain that he ought; and that this course is alike in accordance with the principles and usages of Congregationalism, in harmony with the intimations of the New Testament, and demanded by the highest interests of the Redeemer's kingdom.

I. The principles and long-established usage of the denomination require the pastor to be permanently installed. I allege this consideration for what it is worth, and no more. It is certainly safe to suppose that there has been some Christian wisdom in the church prior to the last twenty years.

One of the first principles of the denomination is the autonomy and individuality of the churches. We are not parts of a rotary mechanism with an itinerant ministry. Each church with its distinct and permanent organization is naturally complemented by a ministry equally distinct and permanent. It does not look abroad, but tends to gather and keep all the appliances of growth steadily at home. Even our Methodist brethren begin to find a rotary ministry fraught with many evils, notwithstanding their permanent central directory; to us, without that directory, it is nothing but confusion. As the roots, humanly speaking, of all our growth and working are in the individual church, there those roots must have time and opportunity to grow. There is nothing in the genius of our system to compensate for constant changes or the expectation of such changes in the ministry. It consistently trains its ministers, not for transient efforts, but for a long and steady toil.

The views which our churches take of their ministry are satisfied only by permanent connections. To them the pastor is more than a hireling, faithfully fulfilling a bargain; he is a shepherd, caring for the flock. They do not expect to cultivate such relationships with him as a joint-stock company with its paid agent. It is to be a connection of intimacy, growing confidence, and lasting love. The deepest of all their felt wants are not met, nor even reached, till they feel that his life-interests are identified with their own, and that in the union of lot, labors, and hopes he is, like his Master, made in all things like unto his brethren. They look for one who shall be able to understand their whole state, enter into all their sympathies, and speak to their varying conditions. Their very ideal of a pastor—drawn from the Scriptures—necessitates permanency; for it contemplates labors and influences to which permanency is indispensable.

Such, accordingly, was the policy and usage of our churches from the beginning. The early utterances and practice of the New England churches were singularly stringent. With them, ordination itself was installation. "Ordination," says Hooker, "is the installing of an officer into office." So permanent, in their view, was the minister's relation to his people, that, when he ceased to be a pastor, he thereby deserted the ministry. According to the Cambridge Platform, he could perform no official act in any other church until regularly called by that church, and ordained by the imposition of hands. No man entered on a pastoral charge except as he was solemnly ordained thereto. Exceptional causes of removal were, indeed, distinctly admitted: "When (say the Cambridge Association) benefit from their ministry is to be despaired of; in case it may be necessary for the common good; in case they want sustenance, or have chronic diseases which may not be removed." The transfer of a minister from one parish to another *Cotton Mather* shows to have been accomplished in his day with great

difficulty. It took three years' time and several councils to effect the removal of John Norton from Ipswich to Boston in 1656. Fifty years later the transfer of Peter Thacher from Weymouth to Boston was opposed by the Boston ministers because, among other reasons, "they look upon such removals as directly tending to unsettle and disquiet the churches." We may judge these objections to have been carried to extremes; yet they show the deep and positive views on this subject entertained by the men who founded our churches with such breadth of intelligence and fervor of piety; and they show the original character of our system.

In the time of Cotton Mather, ministers coming from England were reordained; but some having scruples, the Church in their cases solemnized the union with fasting and prayer. In general, when a minister was removed from one church to another, he tells us that "a day of prayer is kept, the choice is renewed, and the charge accepted in the presence of delegates from other churches," and "such installations are conducted as ordinations, except the imposition of hands." Here is the form and meaning of the modern installation service.

For a considerable time they thus recognized no man as a minister, except when regularly and permanently constituted the pastor of a particular church. And though an exception is sometimes made, as by Dr. Owen in regard to a missionary, the fathers of Congregationalism can be most abundantly cited to show that no man should be ordained an elder without a church. They even held that the office of evangelist was an extraordinary function, which, like that of apostle, had ceased. The missionaries to the Indians, certainly John Eliot and Stephen Badger, appear to have been pastors of Indian churches; and it was not till 1783 that there was in Boston, apparently for the first time, an ordination of several evangelists for the Society for promoting Christian knowledge.

Closely connected with this doctrine of the nullity of the ministerial office, except in the settled pastorate of some church, was the view, early and tenaciously held, that only the act of the individual church electing a man as their pastor constituted him a minister. It was their settled principle that ordination was performed by that church, the presbytery acting only in their behalf; and in repeated instances the church itself imposed hands upon the pastor. Still, John Robinson had taught that, "in the right and orderly state of things, no ministers are to be ordained but by ministers;" and the Cambridge Platform, while expressly sanctioning lay-ordination of all church officers (ix. 5), indicates that the elders of the church, where there are elders, are the proper persons to perform the ordination; but in the absence of such elders, if the church desire, the imposition of hands may be performed by the elders of other churches as their organ. There were also men who, like Increase Mather, regarded lay-ordination as "not decent, though valid;" and in due time the jealousy of outside interference so far passed away that Cotton Mather represents lay-ordination as having in his time passed into disuse. Meanwhile his father, Increase, had placed on record that it is one of the fundamentals of Congregationalism, that the ordination of pastors must be by the approbation of neighbor churches. And so the practice was formed which has come down to the present time. But in whatever mode the ceremony of inducting the pastor took place, the idea of a permanent union of the pastor with his people, publicly and solemnly ratified, was from the beginning one of the settled principles and usages of our denomination.

As we claim, however, that the characteristic usages of our denomination have their foundation, more or less distinct, in God's word, we proceed to say that—

*II. The installation of a pastor into a permanent connection with the church*

to which he ministers is in harmony with the indications of the New Testament. Here, of course, we are to look for no greater fulness and minuteness of statement than in regard to the other features of our system. But the indications in this respect are quite as clear and positive as in regard to our other distinctive facts.

The New Testament, whether in its narrative or its instructions, knows no other than a fixed and local pastorate, regular and orderly in its constitution.

The first record (Acts xiv. 23) informs us that Paul and Barnabas, in their journeyings through Asia Minor, "ordained" or appointed them "elders in every church," or church by church (κατ' ἐκκλησίαν). Paul also reminds Titus (Tit. i. 5) of his business in Crete, to "set in order the things that are wanting [i. e. to a complete organization], and ordain elders in every city," a fixed local relation. In Acts xx. 17, Paul sends for the elders of the church of Ephesus, and exhorts them (ver. 28) to "take heed to the flock over which the Holy Ghost hath made you overseers" [i. e. bishops]—a settled and local office. In Acts xv. we read repeatedly (verses 4, 22, 23) of the elders of the church at Jerusalem, and in Philippians (i. 1) of the "bishops and deacons" of that church; while James in general directs the sick (v. 14) to call for "the elders of the church." And there is nowhere in the New Testament a trace of a pastorate appointed otherwise than in fixed relations to some particular church.

The bishops, again, are coupled with the deacons in the references to church officers in Timothy and Titus; and to those two classes of officers only—officers of the individual church—are instructions issued by the apostle as to character, qualifications, and deportment. To the same effect the exhortation already quoted, to take heed to the flock (the particular flock) over which the Holy Ghost hath made you overseers; and Peter's direction to the elders (1 Pet. v. 2, 3) to "feed the flock which is among you, taking the oversight thereof"—acting as ministers of a particular flock.

As no instructions are found in the New Testament for evangelists, it has been quite commonly held that the office itself was like that of apostle, an extraordinary office, and, like that, ceased with the apostolic age; or that, if any portion of its functions have survived, they are to be sought in the work of the modern missionary. But granting the utmost, conceding that the work and office of evangelist continues, it must be that of an *actual* evangelist, moving about like Timothy with no relations to any one church more than to another, or even going forth where there are no churches at all. To constitute or recognize any man as an evangelist who in no particular corresponds to the Scripture notion of an evangelist is simply absurd. The Scriptures thus plainly recognize ordination to a local, settled pastorate; and let us concede that they also recognize evangelists, sustaining no local relations at all. Yet there are no evangelists ordained to be stationary, and no pastors, elders, or bishops that are appointed to be itinerant. A preaching functionary that lives by the year seems to be nowhere provided for in the New Testament, either directly or by implication.

I may add, that the chief ceremonials of a modern ordination—the prayer, the laying on of hands, and the right hand of fellowship—all find a basis more or less distinct in the intimations of the Scriptures; and that the procedure in the case of Barnabas and Paul, when appointed to a new sphere of labor (Acts xiii. 2, 3), warrants the inference that it was the way of the apostolic days to set apart laborers to a new work by prayer and the laying on the hands of the elders.\*

\* Dexter on Congregationalism, p. 139. These men, we are told, were set apart with fasting and prayer, and the laying on of hands. But it was not ordination to the apostleship; for Paul had received his commission directly from Christ, with the laying on of hands by Ananias, and Barnabas



Hence, it is a scriptural custom, that, when by the providence of God a pastor is removed to another field of labor than the one to which he was first assigned, he is with solemn services inducted into his new relations. And, in fine, all the indications of Scripture point us to no other pastorate than that which is attended with an orderly and permanent induction.

But as the positive institutions of the gospel invariably prove to rest on foundations of Divine wisdom, I add that—

III. The interests of the Redeemer's kingdom are deeply concerned in the installation of the ministry with the expectation of a permanent pastorate.

The providence of God may actually sunder that connection early, by death or by necessary removal. But, whatever is to be the issue, it is of vital importance that the pastor be solemnly installed in a relation that is in its nature permanent. It is demanded alike by the influence on the ministry, on the individual church, and on the whole circle of churches.

I. The entrance upon a permanent connection is essential to secure a right ministry. (1.) It acts at once on the minister's intellectual preparation. Thorough and protracted training can be justified and maintained only by a system which calls for ample and permanent resources. The rotary ministry of the Methodist denomination had its foundation and necessity in its superficial qualifications; and the effort to protract its term of service is with them also the era of theological seminaries and protracted study. The plan that permits a man to exhaust all his mental resources in a single year, then to pass on and empty his mind again to another community, neither can nor should ask for any long course of previous education. It is a waste of time and of money out of all proportion to the end in view. The inevitable relation of demand and supply will render it impossible to maintain a high standard of qualification for short and uncertain pastorates. The churches are already experiencing the fruits of the scanty support which they give to ministers, and their unreasonableness as to the pastoral relation, in the fact that scores of them are hunting for men of such qualifications as they cannot at present find. The requisites for "swinging round the circle," as we have seen, are not of the highest quality; wise men cannot long be induced to make the same equipment for a year's pyrotechnics as for a thirty years' campaign. Wheresoever we practically reach the level of itinerancy, there, instead of a man of ten years' training, we may look for our ideal preacher in a recent fancy sketch—a man on horseback, with McClintock's Cyclopedia in one side of his saddle-bags, Lange's Commentary in the other, and a small portmanteau on the crupper, riding forth to the battle of Gog and Magog.

(2.) Permanent installation is necessary to the minister's intellectual growth. The expectation of a transient ministry must be wellnigh fatal to all plans of subsequent intellectual culture; while the constant *experience* of change must be equally fatal to them when formed. It is a perpetual temptation to live from hand to mouth. The steady supply of one people with intellectual and spiritual food for a series of years necessitates the steady ripening of all a preacher's faculties and the steady expansion of all his resources. No such pressure bears on the uncertain "supply." When he has exhausted his stock in one place, he has but to move on and repeat his cuckoo song in another. Human nature is weak and indolent; the temptation is strong; and nothing is more thoroughly dwarfing than the process of continual self-repetition. Unless sing—

never was an apostle. It was not ordination to preach the gospel, for both were preachers before. "It was the solemn setting apart of these men to a new and special work, viz. to be missionaries *to the Gentiles.*"



larly replenished with the grace of hard labor, such a preacher's intellectual range will prove to be an ever-diminishing circle.

(3.) A permanent settlement is needful to develop the proper sense of responsibility. It holds the minister to the path of discretion, thoughtfulness, forbearance. In the presence of those with whom his lot is permanently cast, he cannot venture on rash procedures, or flippant and foolish utterances. He feels the weight of consequences that follow his words and deeds. He is bound to bear and forbear, to be reticent, conciliatory, judicious. While the constant feeling that his ministry is a tie which he may sunder almost at any moment, sure to be broken before long; that some other parish, similarly situated, is waiting for his coming, and that so he can leave behind him all the consequences of his inconsiderateness,—tends to beget indifference, and, as we have sometimes seen, a defiant spirit. "If I don't suit you," says the eye-servant, "you had better look for some one else." Or there may come the opposite temptation to a culpable spirit of compromise for the sake of holding temporarily a precarious place. Above all such temptations on either side he ought to be raised by a relation in its nature permanent during his fitting discharge of its duties.

(4.) Installation is needful to call forth the fullest interest of the pastor in his people. As the house that we annually hire can never seem like our own, and the place where we stay for a year is to our hearts a very different place from our home; so it is impossible that the people of a minister's temporary, uncertain charge can ever seem like the very flock over which the Holy Ghost has made him permanent overseer. It is simply impossible that he should identify himself with them and theirs, as when it is in his heart and mind to live and die with them. Those children and youth can never be to him so like his own children, nor can they so feel towards him; those Christian brethren so like his very brothers; and those older saints as his fathers and mothers. Nor can all the concerns of the community cease to be those on which he looks in some degree as a traveller and a stranger. He plants the tree of which he is not to gather the fruit, nor perhaps to watch the growth. He himself sends down no roots and shoots forth no tendrils, but at the constant hazard of their sudden rupture. Of the concerns of the parish he must learn to say and feel, "yours," not "ours." He is, after all, "the hireling, and not the shepherd, whose own the sheep are not." Their lot is not to be his lot, nor their history his history. Where they die he shall not die, nor there shall he be buried. It is inevitable that all his relations to them should be tinged with that fundamental coloring, and should fail of that deep and sacred tenderness which in many a New England parish has been second only to that of the conjugal tie.

(5.) Permanent installation of the minister will affect the breadth, depth, and system of all his labors. How can you arrange to grow an oak-tree in a flower-pot? And how can you expect any wide schemes of ministerial labor to be hopefully devised for a confessedly uncertain stay in a parish? What permanent plans of usefulness that shall incorporate themselves into the history of the church and the community; what broad and instructive range of preaching, that shall mould the sentiment and character of a generation; what schemes, spiritual, educational, or beneficent, that shall make their mark in the coming ages—can be expected from such a connection? If the minister form them, who shall execute them? May not the next tidal wave obliterate all his landmarks and extinguish all his young plans of usefulness? His temptation is to short-lived and shallow schemes. He is a minute-man. He toils by the hour. If he aims to leave his mark, it is liable to be under some high-pressure method, that burns

over the soil it should warm and stimulate and cherish. Hortatory preaching, superficial instructions, hasty measures, and hurried ingatherings into the church, repented at leisure,—how often have we seen these temptations prevail, “daubings with untempered mortar.”

(6.) Permanent installation will greatly affect the minister's power to do good. Influence with men and communities is the growth of time. It cannot be transplanted to a distance; it cannot be fully carried round from parish to parish; it cannot crystallize into its beauty and strength, except in a state of rest. The settled pastor, if judicious, gradually becomes a power for good second to no other human influence, blending itself with the whole life, intellectual, moral, and spiritual, of the community. We have seen such men, whose discreet and quiet words, whose steady, gentle influence, carried more potency for village welfare and progress, than all imported eloquence and zeal. There was more weight in their little finger than in some men's whole body.

On the other hand, we have sometimes seen the opposite of all these results which we have ascribed to the system of a settled ministry, rapidly developed by the deliberate expectation of a change. I remember a young man of brilliant parts, called to a vigorous church. It was an ample field, but he was looking for something still higher. He privately declared that he expected to remain but three or four years at the utmost. Thus he entered upon his work. The fruits soon appeared. He identified himself with nothing there or around. He seldom attended the ministers' meetings or associations. He was a cipher in the general and public movements of the place. He was heedless of speech and careless of deportment. His sermons, though taking and popular, were flashy, uninstructional, and scarcely sound. His labors tended chiefly to build up the congregation, and not the church. When he laid himself out on two showy sermons a week, and once a month a rattle-headed talk at Sunday-school concert, and had called at a few favorite resorts, his responsibility was ended. Conversions were few. The prayer-meeting languished, the monthly concert went on often without his presence, and the church collections were left to the care of the deacons. A considerable amount of church debt remained untouched through all his stay, to be paid off in the first year of his successor. And when at length he withdrew, spiritual men thanked God, and the highest interests of the church felt the relief. The case may be, is indeed, an extreme one; but all its leading traits could have been and were anticipated when he first divulged his purpose. And though the results might have been greatly modified by a better spirit in the man, they were only an exaggerated showing of the tendencies and temptations that beset an avowedly transient ministry. The highest pastoral qualities and influences can never be developed except in the expectation, at least, of permanence.

II. The expectation of permanence involved in installation is therefore demanded directly by the welfare of the Church itself.

(1.) Its present peace and quiet are concerned. The annual renewal of the question of the re-engagement of the minister is a continual temptation to unfriendly attacks. For if it be alleged that the minister, though not formally installed, may yet actually be retained by a succession of new engagements, I answer that he is not half so likely thus to remain. The engagement and expectation itself contemplates no such thing; and the character of the expectation will frequently determine the issue. And, moreover, the regular recurrence of the question and of the parish action on his continuance invites every malcontent or aggrieved person, while his grievance is fresh, to ventilate his ill-feeling by an *opposing vote*. Through human infirmity, and often through the firm discharge

of Christian duty, many minor chafings will arise in a pastor's history. Under peculiar but passing circumstances, these frictions may be somewhat numerous. Yet they are but superficial. Time would heal them. The momentum of a regular settlement would roll over them as surely as a great wheel rides over a row of pebbles. No man would venture, and in a short time no man would wish, to make them the occasion for the positive rupture of a great and solemn relation. But when in the freshness, and perhaps the midst, of these petty vexations and objections, the question is regularly brought up, "Shall we hire him again?" that is a very different question, and it invites the agitation that otherwise would have slumbered. And, even without these special and periodical invited agitations, the inquiry, "Shall we have our pastor another year, and, if not, what are we to do?" is a perpetual element of disturbance to break the usefulness of the pastor and divide the energies of a church that may be feeble enough at best.

(2.) The permanent union and co-operation of the church is also deeply concerned. The changes which naturally follow the process of temporary settlements tend to division. Every minister, almost, gains his circle of special friends and admirers, who are slow to gather around another man. There are regrets and partisanships and recriminations and alienations, or at best there is a lack of consolidation and co-operation. The strength that should have been given unitedly to the Lord's work is distracted in the continual renewal of the machinery. And, perchance, before the church have well learned to appreciate the peculiarities and to blend with the methods of their minister, the whole process is to be repeated with a different person; and so too much of the strength of the church runs to waste.

(3.) I therefore add that the interest felt by the church in its pastor's words and works is deeply at stake in his installation. Every pastor has his own ways. Often they are unacceptable peculiarities, the effect of which is to be diminished by familiarity. Or they are modest and sterling qualities, the power and influence of which are to be attained only by long knowledge and experience of their truth and worth. What right pastor does not know and feel that he can never preach so to any other congregation as to his own, nor employ his methods with such success among any other people as at home? It is simply because there he is sustained by his tried and known character—because to the interest of his words and deeds there is added all the affectionate interest which his people have now learned to feel in *him*.

(4.) The instruction and edification of the church are best secured by the installed pastorate. What coherence can there be in the teachings of a file of preachers, successively hurrying on their way? What strong encouragement to the man who stays, as it were, on sufferance, to lay out a platform of preaching longer and broader than his own uncertain standing-place? Very different are the auspices under which the installed pastor begins and prosecutes his work. In the opening of his ministry his own well-sustained examination by the council often proves the most instructive lesson in the truth of God to which his church have ever listened. It becomes to him the stimulus, the text, and the guaranty of the future. Appointed to a long and steady work, every motive presses him to a course of study, thought, and labor, equally long and broad. No flowers of rhetoric, no snatches of poetry or display of fine figures, no frothy sentiment, no extravagances of speech, no impertinences of allusion, no blandishments of voice or theatricalness of action, are to sustain him for that long and steady pull. It calls for a thoughtful man dealing with thoughtful themes. These must be the *overflowing of a mind and heart kept ever fresh, sparkling, and full*. These must

be the ripe fruits of a mature and ever-growing Christian manhood. Under such steady influences as these have the best parishes of New England become trained to manly thought and purpose. From such laboratories as these—settled pastorates extending from a quarter of a century to half a century or more—came those deep workings of mind and soul which marked the ministry of such men as Edwards, Backus, Bellamy, Hopkins, and Emmons.

(5.) Again, the thorough moulding of sentiment and practice in a parish, and the complete establishment of its institutions and influences require a settled pastorate. A multitude of parishes in New England could once bear testimony to the pervading power of those long pastorates with their steady, heavy pressure. The savor of them has never fully passed away. It was a power that followed the children from their infancy to their manhood, and, wheresoever they went in after life, lingered around them to the grave. How many of these men thus not only formed the public sentiments and habits of their parishes, but legislated, intellectually and morally, for successive generations of those families. How have the noble histories of some whole townships been the standing monuments of long and faithful ministries of the Gospel, in the shaping of character, the development of beneficence and enterprise, the founding of libraries and academies, and the training up of the young men to intelligence and wide influence. After a life-long pastorate in Monson, Mass., Dr. Alfred Ely recently passed away; but he left behind him, largely the trophy of his quiet influence and interest, a nobly endowed academy, with its ministerial and missionary graduates scattered through the world—a powerful spirit of missionary labor and benefaction which will not easily die, and an influence and a memory impressed on many a business life. Leonard Worcester fostered a similar school, and largely stamped his impress on the town of Peacham, Vt.—a town that has swarmed with noble manhood. Who can estimate the wide and lasting power of those sixteen years of pastoral work of Lyman Beecher in the town of Litchfield? Think of Nathaniel Emmons, living so long in Franklin, and dying there, but not until he had aided in the training of eighty-seven young men for the Christian ministry; of Backus, with his twenty-nine years' steady labor in Somers, Ct., receiving into his family fifty young men for the ministry, among them Drs. Woods, Hyde, Snell, Cooley, Church, and Presidents Moore of Amherst College, and Davis of Hamilton; think of Dr. Samuel Wood of Boscawen, N. H., training for college, in his family, one hundred young men, including fifty ministers and twenty lawyers, led off by Daniel and Ezekiel Webster—and you can trace some of the paths of power over which such steady pastorates have travelled. But *all* the radiating lines of blessing which they originated and maintained no pen but that of the recording angel will ever reckon up.

(6.) The orderly instalment of the minister over his church is becoming more and more the necessary protection of the church from a corrupt and unsound ministry. We live in a time of abounding heresies and in a region of adventurers and even impostors. The formalities of installation are now proving the needful means of testing the views and standing of the candidate as a suitable pastor. Many a wolf would be glad to enter the fold by the window. Instances are becoming quite too abundant, showing that no church can safely dispense with an installing council to bring their candidate to the proof. We could mention a recent instance where the veto of the council acted most happily, not only to arrest the settlement, but to rectify the candidate. We think also of a young student who left Illinois for his native State under church censure in Illinois for immoralities. He won upon his unsuspecting friends, and received a call to settle. I

was only the necessity of the expected council that extorted the acknowledgment of his difficulty, and at length drew forth the confession on which, wisely or unwisely, he was restored to his standing. Another young man of unsound theology, but of brilliant mind and taking ways, was within a few years engaged as a supply for one of our finest churches. For reasons then best known to himself he declined to be installed; and the church, to its cost, yielded. Before many months had passed away, he was poisoning the sentiment of the church and endeavoring to expurgate its creed of all that was evangelical in doctrine. The strong men of the church were compelled, with no little difficulty and with the narrowest escape from convulsion and division, to force him away. That church then learned a lasting lesson. A council at the beginning would have saved all that danger and harm. Not very long ago a foreigner came to Chicago with a general commendatory letter from a prominent Eastern clergyman, founded on very limited knowledge. He sought, and soon found, a place to preach. The church required his settlement. He wrote to me to attend the council, but informed me that his papers had not arrived from England. I could not attend, but suggested that his papers would be indispensable. In what capacity he remained there I have not learned; but I have been lately told that he has gone from the place, and left the general impression that he was an impostor. Such instances as these, which could easily be multiplied, prove that in the vast extent of our country the incessant changes, and the constant accession of unknown men, our churches must, for their own safety and life, learn to insist that their pastors shall enter the fold in the true and orderly way; otherwise, many a wolf in sheep's clothing will worry the flock.

If it be said that this requisition cannot apply to those whose previous pastoral history is well known, I firmly answer "yes." For first, as we have seen in the case of Barnabas and Paul, it seems to be the Scripture method that the entrance on a new sphere of labor should be attended with a solemn installation; secondly, men long in the work sometimes lapse from their views and their standing; and, thirdly, such regulations must be earnestly maintained by those who are clearly right, in order to make them available and effectual to detect the wrong. The pinch of every law comes upon the offender; but it is only as good men and true consent to and co-operate with the law.

### III. The effect on the whole circle of churches demands installation.

(1.) It is one of the most marked and appropriate forms of Christian fellowship. Our churches are not independent, but affiliated. They have a common interest in each other, and each other's character and welfare. Now, no event in all the history of the individual church is so important as when it takes to itself a religious teacher and guide. That church's whole spiritual character, well-being, and influence abroad is to be affected. It owes a duty to the sister churches to seek their counsel and their sanction. A procedure so important should have their hearty approbation and confidence. The influence of the new-comer is to be felt in the neighboring churches; it is even expected that he will preach in the surrounding pulpits. Why, then, should that church withhold this act of reciprocal fellowship, this only appropriate introduction of the new pastor to the friendly confidence of the brethren? And, if they do, why should they be surprised, or think themselves wronged, if those neighboring churches neither invite him to their pulpits, nor extend to the church that so repels them an invitation to participate in any of their affairs? But further—

(2.) The orderly installation of a pastor is the needful protection of the whole circle of *affiliated churches*. Under our system—not Independent, but Congre-



gational—we have our common concerns, in which the whole circle of churches, larger or smaller, expect to share and to act. We have our association meetings, local and general; our councils, provincial and national; and, in the Northwest, our Triennial Convention. These bodies discuss, settle, and virtually control, the most important, and even vital interests, of the whole denomination. To these councils and conventions brethren often expect to come as pastors, to help manage the affairs of the denomination, when in no shape or form are they known to the denomination in that capacity. They may be merely hired by a committee of the society, or they may have been invited to preach by vote of the church; who knows? *The denomination has no proper cognizance of them.* True, they may be the best of men, but they stand in no orderly relation to us. Now, if that church chooses to go on its isolated course, it has, in one sense, its right separately to manage its own concerns, and to choose, test, keep, and use its pastor wholly by itself. But let not such churches ask the denomination to receive those of whom it has no suitable knowledge. Let them not attempt to obtrude on the management of that denomination's affairs men to whom that denomination has never given its consent in any such relation. Let them not ask to be themselves governed in strict independency, and at the same time to guide the churches congregationally. The expectation is improper and unreasonable on the face of it. And let it apply where it will—instead of that church being aggrieved when its private, transient, or even stated supply is not accepted by the denomination as having an official voice in its affairs, *the grievance is wholly on the part of the denomination*, who are required to yield him a control to which they never have consented. The denomination has the clearest right and duty to protect itself by its orderly usages and methods of fellowship.

I conclude, then, that the principles and usages of Congregationalism, the methods of the New Testament, and the interests of Christ's kingdom, whether considered with reference to the character of the pastor, the necessities of the church, or the welfare of the whole circle of churches, require the pastor to be regularly installed.

I notice but two objections, and that briefly: 1. The minister's greater usefulness elsewhere ought not to be sacrificed to permanency of settlement. I answer, there is no need of it. When the plain call of God's providence requires the transfer of a minister to another field of greater usefulness, there never has been any serious difficulty in accomplishing it. But it should be accomplished in a right and orderly way, by advice of council. In that way it always can be done when it ought to be done. But the ambitious motives with which we have known some young men decline to be settled by a council, that they may be at liberty to remove in a disorderly way, cannot be too earnestly discountenanced.

2. The parish will find it difficult to get rid of an installed minister when it wishes. I answer, it ought to be difficult. But, as easy divorces invite rash marriages, so easy dismissals encourage unwise and hasty settlements. Yet there must be confidence in the one case as well as in the other. A pastor in regard to whom a church in the act of enjoying his services feels obliged to provide for their discontinuance ought not to be invited to labor as a pastor. A relation so suspicious is no fit relation. He had better go elsewhere, and they seek another man. A wise and good pastor, too, when his usefulness is gone or seriously impaired, ought to be willing to go. But as wise men are often unwise in such circumstances, the true method to determine the propriety of his removal, and the right mode to prevent, so far as may be, the evils of a rupture, to be found in the orderly dismissing council which installation requires. *The council is, then, alike a protection to the pastor and to the church.*



## MISSIONARY INTELLIGENCE

## KANSAS.

*From Rev. I. Jacobus, Junction City, Davis County.*

## Gains and Losses.

The present report closes my third year of labor at this point. The retrospect is more pleasing than it was a year since. Some progress has been made; we have had ten additions by letter, making our present number twenty-four. But all things are in such a fluctuating state, that there is little prospect of retaining the present force. This causes us sorrow, for we have some excellent material and cannot afford to lose it. This trial is incident, however, to every new place, and must be expected. It takes time for the elements to settle down into any thing like permanence. Every thing is at such high pressure rates here, that some of our members feel constrained to move further into the country, where they can secure land on better terms. I fear another year will witness a decimation of our ranks. The crops through this section are almost an entire failure by reason of the drought and the grasshoppers; and, as a consequence, farmers wear long faces. It is said that such hard times have not been known since the memorable '61, and it is especially severe upon *new comers* who were depending upon their crops for bread.

The Indians have made sad havoc in places very near us. Settlers have been killed, homes destroyed, stock run off, and women and children carried away captive by the merciless fiends. A number of families took refuge in our place. We trust the order of Sherman may be faithfully executed. The only way of solving the Indian question is by completely subjecting them.

## Beginning to Build.

*It is with peculiar gratitude and pleasure that I can at last say that we are*

at work upon the house of the Lord. The Congregational Union and friends of Christ and his cause in the West (who will know the significance of these words), have enabled us to take this long-desired step. I have been to Leavenworth and purchased the lumber, the contract is let, and the foundation is being laid. The church is to be completed within forty days, provided there are no providential hindrances. Our hearts are now rejoiced in the thought that we can soon sit under our own vine and fig-tree, with none to molest or make us afraid. This has been our great want ever since we came, and after a protracted and laborious struggle, this is the earliest practicable moment for taking such a step.

## Plenty of Work.

To your missionary here, the past has been one of the most laborious and wearing years of his life. The burden has, at times, seemed almost too heavy to be borne. The work of soliciting funds and building churches should be no part of a minister's work; but he finds it necessary often to form a "one-man society," and turn aside from the "ministry of the word" to "serve tables." And never has this want been so pressing as now. Hundreds of places are opening along these great arteries of travel, that should be seized and held for Christ. The emissaries of evil are abroad, and lose no time in driving down their stakes; and Infidelity and Popery are flooding the land. If the friends of Christ in the East could but witness the spiritual destitution here, the great need of churches; if they would but hear the Macedonian cry that comes up on every side, they would not lavish hundreds of thousands of dollars upon individual churches there, while Christ's poor are homeless and starving here.

*From Rev. J. W. Fox, Ridgeway, Osage Co.*

### **Missionary Economy.**

If the churches are doing *all they can* for Home Missions I will not complain. I have long since settled the question, that I am to proclaim the glad news of salvation to my fellow-men, even though, in doing so, I have to carry cares that seem an unnecessary burden. Still, it does not seem to me an economical way of sustaining the missionary in Western fields, to compel him, by his necessities, to build his own house with his own hands, and compel his wife to lath it. My brother S. has done this, and his noble wife has just finished lathing the same. And yet, all this time, they have lived in the cellar, and thus have built a house over their heads. This is not equal to the sacrifices which some of us have borne who came here earlier. To see the economy of all this, you need to take your stand on our prairies, and see the emigrant teams passing; see them camp and toil to erect their cabins. Nay, you need to feel that you are Christ's under-shepherd, to look up these sheep; and then ask yourself, "Shall I prove myself worse than an infidel, and neglect my own family, or shall I leave these, who have come from the East, to find out as they can the way to the place of worship, or to neglect all religious privileges until they become cold and stupid?"

### **About those "Ravens."**

These are not imaginary questions. God has for some wise reasons allowed the class of ravens, which were once so useful in feeding the man of God, to die out. To economize the work of missions our brethren in the East must either double their subscriptions to the American Home Missionary Society, or they must ask their Father in Heaven to again send to earth an army of the once useful ministerial birds. But in this case, which will get the blessing, *the birds or the churches?*—"It is more *blissed to give than to receive.*"

### **MINNESOTA.**

*From Rev. C. Seecombe, Zumbrota, Goodhue County.*

### **Valedictory.**

My connection with your Society as one of its commissioned ambassadors, has been, to me, a very happy one, and one that I would be willing to live over again, if I had another life to give to the work. I would that the churches could fully know how faithfully, promptly, and with what expressions of Christian sympathy, the almoners of their bounty discharge the trust committed to them. But the Great Shepherd knows; and he knows, too, how tenderly the Home Missionary, toiling on the remote frontier, is made to feel the fostering care of those churches in boxes of clothing. It has sometimes astonished me to think what an undying attention is given to this subject by the pious hearts and hands of the East, when so many other calls are clamoring for the attention of those hands and hearts. But oh, what a blessed work it is to labor for the triumph of Christ's kingdom, whether it be directly, or in the way of holding up one another's hands!

### **My New Field.**

In parting from your beloved Society, and especially in retiring from the most delightful, however exhausting, pastoral work, I could easily shed many a tear, if it were not that the work to which God has called me is so intimately connected with the same service. As I look upon the young men and young ladies connected with Northfield College, and think of the wide influence that those individuals can exert, if their talents are all laid upon God's altar, I feel as if no more favored opportunity of doing good could possibly be presented to one, than is presented by the call to labor for such a class, and under such circumstances. Would that I could know that my success, in helping to raise up laborers for the vineyard,

should be equal to my opportunity! I hope that, in my new field of labor, I shall not be forgotten in the prayers of those who have so often prayed for me as a Home Missionary! And especially would I solicit an interest in their prayers for our infant college, and for the dear youth who have committed themselves to its fostering care.

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*From the Missionary's Wife.*

**Thanks for Assistance.**

Perhaps a few lines from the wife of a Home Missionary may not be unacceptable, as the dear partner of my fourteen years' experience at the West bids "good bye" to your beloved Society.

His words of parting have touched a tender chord in my heart, and I wish in these few lines to return my grateful remembrance to those dear friends, most of whom I have never seen, who have so kindly and generously supplied our wants in regard to clothing. With a little flock of five lambs, living as we have upon a small salary, a great deal of the time doing my own work, and often taking two or three music scholars, to add a little to our income, oh, how can I express to you, and to all those mothers and sisters, and little ones too, my feelings, as the cold Minnesota winter approached with steady tread, to behold the friendly box coming too, right up to our cottage door—and then such a clapping of little hands, and such a trying on, to little feet, while mamma sent up many a prayer for those dear friends of the Home Missionary.

But I intended to say a word about our last experience as Home Missionaries. Called to leave the dear home of fourteen years, the birthplace of four dear children, we went first into a house with only four rooms, where every eatable would freeze; and then, in the spring, into a part of another house with only three rooms. The cooking-stove, which was in a shanty shed, when the rain de-

scended was enveloped in water, and when the winds blew, smoked so badly as to permit no one to come near it. These, and sundry others, were new trials; and yet the dear Savior was never more precious nor more tender, than during that blocked-up winter; and in many ways he made us realize the faithfulness of his promises.

And now, in entering upon this new kind of missionary work, I would heartily say to any young friend, who thinks of entering the Home Missionary field, "Go forward; it is a blessed work!" That both you and we may have the happiness of welcoming many a laborer to your beloved work, from this dear college, is the prayer of your friend and sister in Christ.

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## IOWA.

*From Rev. C. Shedd, Wasioja, Dodge Co.*

### "Gleaners."

At Claremont, our congregation has been more than could be comfortably accommodated in a pretty large school-house. The church has been increased, the Sabbath school and Bible classes embrace nearly all the congregation, books and papers are liberally furnished, and the whole is conducted with admirable propriety. The Sabbath schools here are generally in a flourishing condition. For this end considerable labor is expended. We have a State society, which appoints a general superintendent and agents, and holds its meeting, annually. A similar organization exists in each county, provided it be qualified to sustain it. Thus, as in our common school system, we have one to act as head over all, to keep alive and encourage the subordinate county and town Sabbath schools. And this institution is gaining the ability of self-support. This is effected by the organization of *gleaners' companies*. These are composed chiefly of children, who are encouraged to go into the wheat-fields

and gather up the scattered heads which would otherwise be lost. The experiment is a new one, but appears to work charmingly. Some, of course, gather more than others. Some will gather fifty cents' worth of wheat, while others will gather two or three dollars' worth. Some may chance to glean in the field of Boaz, where handfuls may be dropped on purpose. The wheat is converted into money, a part of which is expended for books, maps, and papers, while a portion is paid into the general treasury, for the support of the superintendent and agents. Sixty dollars have been gathered by a school of thirty members. It is estimated that \$10,000 may be annually saved by the young gleaners, in this State alone, for the cause of Christ, besides all the happy results of the discipline itself. What if the same course were pursued through all the great West!

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*From Rev. J. Hurlbut, Fort Atkinson,  
Winnebago Co.*

#### **Good to be Afflicted.**

My labors for this quarter have been interrupted much by a severe pleurisy which attacked me early in the quarter and taxed my frail nature all it could bear. This sickness, though severe upon the body, has I hope been good for the soul. The near prospect of death, the grave and the judgment, must needs test our faith; and if the hope of the Psalmist, in prospect of such an hour, seems to be true and realized, we can die or live and suffer. If it be a settled fact that God is with us, as a loving Father, we can do anything, or be anything or anywhere that God may choose, and all shall be well. And if severe sickness, through grace, brings us to such happy experience, it is no loss, but immeasurable gain to the soul, whatever we may suffer in the process. There is no joy, in this world or the other, like the loving favor and smile of God upon the trusting, believing soul.

#### **Union with the Germans.**

We had a pleasant meeting in union with our new German church and their pastor, on the occasion of the meeting of the German Association. It was to us an occasion of more than common interest. Each employed his own language, yet we had a communion service together, read the same scriptures in German and English, sung and prayed in German and English, administered the supper in German and English, and thought of the strong and blessed harmony of heart and, perchance, even of note, when the children of God, over all the earth, in hundreds of different languages, shall send up to God, their common Father, their devotions in the unity of the Spirit.

#### **The German Church.**

Your German church and congregation are certainly doing well; and under the guidance of such ministerial influence as they now have, why may they not become valuable and permanent helpers in this needy region? Numbers of their children who, for years, have been trained in our Sabbath school, are now coming into their own church, with hopeful Christian character. If, as I fear, this ground is to be occupied, almost exclusively, by this foreign element, how important that a portion of that element be truly evangelical! This army of immigrants from over the great water, now settling among us, must be converted to God, or they will convert us to atheism and despotism.

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*From Rev. J. L. Atkinson, Postville,  
Allamakee Co.*

#### **Vacation Labors.**

The four months embraced by your commission have passed, and I herein make a brief report of my work. Postville is situated on the St. Paul and Milwaukee Railroad. It has a population of about seven hundred, with the prospect of increase by immigration.

It has been in existence three or four years. The elements of the place are such as are to be found in almost every western town. Almost every nation has a representative.

The first church building was put up a little over a year ago. It is a Congregational church edifice. When it was to be built, there was much questioning as to how the money should be raised, and whence it was to come. It was scarce. The church was poor. The town was young. The days were dark. It seemed as though the Jordan was before the church, and they without means of crossing. The command which was given to the children of Israel at the Red Sea, came to them, and they felt that obedience was the thing for them to exercise. They went forward. A foot was lifted up, and its owner expected it would fall into the water. But it did not. The waters receded. Thus they went, step by step. The path was not made at once. It was opened as it was needed. The other shore was finally reached. The trial of their faith wrought great good.

Let any one ask the brethren, as I did, how the church was built, and they will tell you "we don't know." It is a mystery to them. They say, "It is the Lord's doing," and they marvel at it. Well, the church is built and *paid for*, and a comfortable church it is—plain and unpretending, but good and durable. It will accommodate a couple of hundred. In the tower—for there is one—swings an "Advance Bell," whose sweet tongue calls men to the house of God, the gate of heaven.

From the time the church was dedicated, till last spring, there had been no regular preaching. The people were rejoiced when they heard they were to have a Congregational minister; for Mr. Guernsey, your Agent, had told them he had some one in view. As evidence of their gladness, I found the church full, the first Sunday. The gladness must have been pretty vigorous,

for every Sabbath while I was there they came as willingly and in as large numbers as at first, or larger.

Fifteen united with the church, during the four months of my stay. Several of these are heads of families. The church numbers thirty-five. Brighter days and enlarged usefulness are hopefully looked and prayed for. By the aid of your noble Society, they will be able to live, work and thrive. Without it they would be like a company of miners endeavoring to bring up large masses of ore by using knitting needles for crowbars.

May the Master prosper both the American Home Missionary Society and the churches it nourishes!

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### ILLINOIS.

*From Rev. C. M. Barnes, Plymouth, Hancock County.*

#### Trying to Go Alone.

I have delayed this report in order that I might know the result of our regular church meeting which was held last Saturday. The church have hesitated somewhat as to the best course to be pursued; but they have about concluded to try to support me without aid, in the future. At least they have decided to try it this year. They will not be able to raise over \$600; but I am willing to give \$100, or even \$200 this year, and deny myself by living on short rations, in order that the Society may be the better able to respond to the demands for the gospel which are pressing upon it from the West and the South.

It would be pleasant for me, in some respects, to remain under the fostering care and sympathy of your Society; but I am willing to forego the pleasure, and even the pecuniary advantage, in favor of the great interests to be promoted by that institution.

"GO AND DO THOU LIKEWISE" !

**INDIANA.**

*From Rev. J. H. Jones, Westchester, Jay Co.*

**Sorrow upon Sorrow.**

Another heavy affliction hath overtaken us as a family. Our son, Daniel T. Jones, who had been at Wheaton, studying for the ministry, departed this life September 19th, 1868, aged 24 years. This is the second funeral in my house within the last eighteen months. This son, who has just now left us, contracted the disease which terminated his life while serving in the army. Joseph and Daniel were much of their time together at Liber College, volunteered into the army together, and lost their health in the same campaign. Joseph died sixteen months before Daniel, but their bodies are resting together in the cemetery at Westchester, and their happy spirits are together above, singing praises to God and the Lamb. Daniel, like Joseph, was highly favored of the Lord during his sickness, and at the time of his departure. He had abiding confidence in God. His soul rested entirely and unreservedly on the merits of Christ for salvation. Our third son is at Wheaton College, preparing to preach the gospel.

He was too young to enter the army, during the rebellion. I hope to see one of the three sons that remained to us, "going forth and bearing precious seed."

**PENNSYLVANIA.**

*From Rev. J. A. Farrar, Knoxville, Tioga County.*

**An Early Harvest.**

In making my first quarterly report from this field of labor, I rejoice to have to state that the Lord has greatly blessed this church and people during

the last three months. Last Sabbath was one of the happiest of my life and ministry: I baptized ten persons in the river, before a large number of people, some by immersion, and some by pouring. One was baptized in the church. Two others joined the church who had been baptized previously. Thirteen persons, in all, united with the church, to whom I gave the right hand of fellowship. We had a most affecting and solemn service. The church now numbers twenty-seven; twenty having been added in the last four months. The Lord has indeed prospered us, and to him we give the glory. All except two, who have united since I came, are heads of families. The church now, through God's goodness, has the appearance of being permanent and stable; for all the above brethren belong to the most substantial and respectable families in this community. A number of persons are still under deep impression, who, we have reason to think, will unite with our church. I fully believe that it is destined to grow; for I have never been associated with a church more zealous for Christ, or more given to prayer than this. I regard the whole of our success, since I came here, a direct answer to prayer.

The church is very young. I am its first minister; and we had to commence at the very beginning. We have neither meeting-house nor parsonage. The house we worship in was built many years ago, when there was no religious organization here. It is open to all denominations, heterodox and orthodox. It is occupied, statedly or occasionally, by four denominations. It is appropriated to my use for one service every Sabbath in the month, save one, and that Sabbath I spend in a neighboring village.



## MISCELLANEOUS.

**Ladies' H. M. Society of the Center Church, New Haven, Conn.**

We have received the Seventeenth Annual Report of the Ladies' Home Missionary Society of the Center Church in New Haven, Conn., from which we make a few extracts. We commend to our friends elsewhere this example of "patient continuance in well-doing." Such assistance is peculiarly valuable at the present time, inasmuch as the Society is obliged, by the state of the Treasury, to reduce its grants for the support of its missionaries.

Twelve well-filled boxes (including communion-service presented by a lady), the aggregate value of which is \$3,651 66, have been sent to supply the wants of as many families.

Books have been in such demand by the missionaries that they have been quite an item in our boxes. One hundred dollars of the legacy of Mrs. Williams was appropriated to the purchase of such as they specially needed. For the remainder we are indebted to friends who sent, not the refuse of their libraries, but standard works of great value.

The amount in dollars and cents gives but an imperfect estimate of the good done to those who received our gifts. The sympathy expressed by us for those whose cares we have endeavored to lighten and whose toils we have relieved, is as a cordial to their spirits, strengthening their hearts and hands, and a stimulus in their arduous work.

Perhaps it is not less difficult to estimate the good which we derive directly through our work for them. Our correspondence is indeed a blessing; making us familiar with these servants of Christ, who, in their life and spirit are, in no equivocal sense, his *followers*. We must be slow to learn if such an instrumentality does not liken us more nearly to him "who pleased not himself."

Let no one get the impression that

these workers for Christ are, in any sense, asking *charity* at our hands, or that they are not qualified to fill stations in which, if they chose, they could amass wealth and live at ease.

Rarely have we an application for aid directly from the missionaries themselves; but our information is generally derived from the Parent Society, or from the agents on the ground. So all-absorbing to them is the work to which they are consecrated, and so earnest are they to be "thoroughly furnished" with the panoply of the gospel, in their conflict with infidelity and every form of irreligion; so firm and unwavering their trust in God, that they are led, almost literally, to "go forth without purse or scrip," and to take no thought for their lives, what they shall eat, or what they shall drink, or wherewithal they shall be clothed.

**Western Theologues.**

Three days ago we were called upon by two young men, Messrs. Eells and Walker, graduates of the Pacific University in Oregon, who are in this city on their way to the Eastern States, to pursue their theological studies there. One of them intends to study at Hartford, Ct., and the other at Bangor, Me. These young men are the sons of ministers, and were born on these shores. We are glad to meet them. We are glad that they have it in their hearts to study for the ministry. We are pleased to think that they will, in all human probability, return to preach the gospel in their native State, and near the home of their childhood. It shows to what a point we have advanced, when we see those who were born here, grown up to manhood and entering upon their life-work. More especially this occurrence shows what need we have of making haste to establish and endow

our proposed Theological Seminary for the Pacific coast. Were it in operation to-day, these young men would not be compelled to go so far to find a school for their professional training.—*Pacific*.

### Incident.

#### AMERICAN BOARD AT NORWICH.

A Home Missionary from the West, who is living on a very meager salary, only a part of which is ever paid in cash, came on to attend the late meeting of the Board at Norwich. He was entertained by a family in the place, who became deeply interested in him. He had never been in New England before, and was astonished by the sight of the rocks which are so abundant about Norwich; and by the process of blasting, which he had never witnessed, he was greatly amused. His hosts were touched by his story of lowly self-denying labor in his Western field, and before parting from him, replenished his wardrobe, and placed in his hands, as they bade him good-bye, an envelope with a liberal sum of money. The toil-worn laborer for Christ, as he received the gift, covered his face with his hands and let the tears which coursed down his cheeks express the emotions of his noble and loving heart. It is difficult to say whether hosts or guest were under the greater obligation.—*Congregationalist*.

### Miscellaneous Items.

"COWLES ON THE PROPHETS".—We mentioned in our last issue a proposed plan to supply missionaries at the West with the two volumes of this valuable work which have already appeared. We are happy to state that this plan has been carried into effect. The missionaries of this Society and of the N. S. Presbyterian Committee, in the Western States and Territories, will soon receive the volume on the Minor Prophets, and that on Ezekiel and Daniel. Those missionaries who have already pur-

chased these volumes will be supplied, gratuitously, with the two others, soon to be issued. We are grateful to our friends who have aided in this undertaking; and we shall be equally grateful to those who will help to put *all* these volumes into the hands of *all* the missionaries of this Society."

**FORTY YEARS OF MISSIONARY WORK IN ILLINOIS.**—In 1826, the year of its organization, the American Home Missionary Society sent Rev. J. M. Ellis as its first missionary to Illinois. Three years later a "band" of ten came from Yale Theological Seminary among whom were J. M. Sturtevant, Asa Turner, Flavel Bascom and other names which have become revered and familiar throughout that region. Dr. Edward Beecher came the same year. In the forty-two years of its existence the Society has had an average of 63 missionaries in Illinois at an average annual expense of \$200 each, costing in all \$554,400. All except 20 of our 246 churches have received aid from the Society. Last year's account says: "Received, \$20,103. Returned \$4,260 93."—*Advance*.

**BLOOMFIELD, IND.**—A church was organized in connection with the preaching of Rev. N. A. Hyde, Agent of the A. H. M. Society, on the 15th inst., at Bloomfield, the county seat of Greene Co. It starts with eleven members, and has the prospect of receiving several accessions in a short time.

**OMAHA, NEB.**—A correspondent of the *Christian Advocate* speaks of Omaha as follows: "The population is about 17,000. It is growing rapidly. Its business is increasing. We think it is to be a large city. The river navigation below is about 2,000 miles. There are over 2,000 miles of navigation above. The continental highway here intersects the river line of commerce. It must be a gathering point of commercial influences from the north, east, and south. Cargoes will here discharge to be reloaded for the Pacific. Trains will here be unloaded

to make cargoes for St. Louis, Cairo, Memphis, Vicksburg, and New Orleans. It will be another Chicago. Its energy is prodigious. Omaha believes in herself. The competing lines of railroad running east will center here. The Government is erecting extensive works here. The railroad is constantly adding to its already massive structures. The walls are now going up for a shop 75 by 200 feet. All the other great shops are crowded to their utmost capacity."

REV. LUCIUS PARKER, for thirty years a missionary at the West, died at Larimer, Neb., September 24, 1868. He was born in Southborough, Mass., September 3, 1807, graduated at Harvard University in 1834, and studied theology at Oberlin, O. He was a good and faithful servant, but was laid aside from active ministerial labor, during the last year

of his life, in consequence of ill health. He died in triumph.

**HIS OWN EXECUTOR.**—Several years ago, a gentleman who has been a liberal contributor to this Society, deposited in the hands of the Treasurer his last Will and Testament for safe keeping. A few days since, he called for the document, but left in its stead a check for \$5,000, as his legacy to the Society.

LOS ANGELES, CAL.—Rev. I. W. Ather-ton, late of Carson City, Nevada, has taken charge of the Congregational church of Los Angeles, Cal. This church has recently received valuable accessions to its membership, and the tide of emigration is flowing rapidly into this part of the State. The breaking up of the large "Spanish grants" into small farms will hasten the settlement of this beautiful region. Already the call for laborers is urgent.

## APPOINTMENTS IN NOVEMBER, 1868.

### *Not in Commission last year.*

Rev. Isaiah P. Smith, To go to Nebraska.  
Rev. S. V. McDuffie, To go to Southern Iowa.  
Rev. Alpheus J. Pike, Sauk Centre, Minn.  
Rev. William W. Crane, Hart and Shelby, Mich.  
Rev. Adam S. Kedzie, Dexter, Mich.  
Rev. Allen McLean, East Orange, N. J.  
Rev. Hardy Mobley, Flatbush, N. Y.  
Rev. David E. Prichard, Rome, N. Y.

### *Re-commissioned.*

Rev. D. B. Gray, Astoria, Oregon.  
Rev. William H. Phipps, Empire City, Colorado.  
Rev. Charles Little, Lincoln, Neb.  
Rev. Edward S. Palmer, Omaha, Neb.  
Rev. Thomas H. Canfield, Chetopa, Kan.  
Rev. Calvin Gray, Geneva, Kan.  
Rev. Elijah W. Merrill, Cannon Falls, Grow-ville and Randolph, Minn.  
Rev. George H. Miles, St. Charles and Saratoga, Minn.  
Rev. Henry Willard, Plainview, Smithfield and Beaver, Minn.  
Rev. George I. Wood, St. Cloud, Minn.  
Rev. Joseph S. Barris, Salem, Iowa.  
Rev. F. Fawkes, Durango and Concord, Iowa.  
Rev. Charles Hancock, Conover, Calmar and Castalia, Iowa.  
Rev. Albert V. House, Otho, Iowa.

Rev. Phares Harrison, Otisville and Oakland, Iowa.  
Rev. Addison Lyman, Kellogg Station, Iowa.  
Rev. James D. Mason, Mason City and Lime Creek, Iowa.  
Rev. Elmer C. Miles, Belmond, Iowa.  
Rev. Robert Stuart, Green Mountain, Iowa.  
Rev. P. J. Hof, Marion, Wis.  
Rev. Albert O. Wright, Waterloo, Wis.  
Rev. John F. Boughton, Ransom, Mich.  
Rev. Stewart Sheldon, Lansing, Mich.  
Rev. Edward F. Strickland, Dowagiac, Mich.  
Rev. James Verney, Fredonia and Ceresco, Mich.  
Rev. George M. Jones, Bevier, Mo.  
Rev. Frederick A. Armstrong, Hamilton and Montebello, Ill.  
Rev. William E. Catlin, Chatsworth and Forest Station, Ill.  
Rev. Moses M. Colburn, Waukegan, Ill.  
Rev. George R. Hewlings, Onarga, Ill.  
Rev. Philander G. Buchanan, Marysville, Ohio.  
Rev. Jeremiah Porter, Brownsville, Texas.  
Rev. Micah W. Strickland, Prentiss Vale and vicinity, Pa.  
Rev. John Gray, North Lawrence and Lawrenceville, N. Y.  
Rev. William P. Jackson, Oramel and Belfast, N. Y.  
Rev. David Jones, Richville, N. Y.  
Rev. Hiram H. Waite, Woodville, N. Y.

## RECEIPTS IN NOVEMBER, 1868.

### MAINE—

Hallowell, Ladies of the South Ch., by  
Miss S. H. Ayry,

\$3 00

### MASSACHUSETTS—

Mass. Home Miss. Soc., by Benjamin  
Perkins, Treas.,

\$2,000 00

## THE HOME MISSIONARY.

Cammington, Ladies' Brev. Assoc.,  
by Mrs. Sarah B. Orcutt, Treas.,  
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L. M., \$35 00  
Pepperell, Legacy of Miss Hannah  
Farrar, from Levi Wallace Esq., by  
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Mrs. C. B. Trow, Sec., 5 00  
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bury L. M.'s, 100 00  
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son, 13 25  
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Gratia M. Merwin, 46 61  
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man, 100 00  
Stratford, Gen. G. Loomis, by O. R.  
Kingbury, 5 00  
Suffield, First Cong. Ch. and Soc., by  
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A. S. Barnes, \$100; Mrs. Budington,  
\$50, R. R. Roberts, \$25, Julius Dav-  
enport, to const. Alexander M. Daven-  
port & L. M., \$30, 306 00  
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Porter, Treas., to const. Mrs. Caro-  
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man L. M.'s, 40 00  
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coll. by Rev. H. C. Hayden, 15 00  
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D. B. Ladd, 40 00  
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Hamlin, 75 00  
2 00

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H. D. Platt, \$2.25, to const. Dea.  
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Hammond, and W. W. Farwell  
L. D's, 827 00  
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Allegan, First Cong. Ch., by Dr. O. E.  
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Fort Sanilac, Cong. Ch., \$14.15, by  
Rev. D. Bernay, 19 75  
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L. B. Fisher, \$5; Rev. J. Scofield,  
\$2; Joel Little, \$1; A stranger, \$1;  
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Lawrence, Cong. Ch., by Rev. E.  
Cleveland, 7 00  
Leroy, Cong. Ch., \$12.25; Blackett's  
School-house, \$3.75, by Rev. S. Phil-  
lips, 16 00  
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Alden, 4 00  
30 00

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Seymour, 10 30  
Murphy's, First Cong. Ch., by Rev. C.  
Morgan, 10 00

## HOME MISSIONARY,

\$21,322 99

## Donations of Clothing, &amp;c.

Bloomfield, Conn., Ladies of the Cong.  
Soc., by Miss S. Gillette, a box, 79 00  
Brookline, Mass., Ladies' Soc., of Har-  
vard Cong. Ch., three boxes  
Brooklyn, N. Y., Mrs. L. B. Halliday  
and daughter, two bundles  
Cornwall, Conn., Mrs. Strong, a box, 134 92  
Franklin, Conn., Cong. Ch., by W. R.  
Hyde, Treas., a bundle of books  
Hallowell, Maine, Ladies of the South  
Ch., by Miss S. H. Ayry, a barrel  
Hinsdale, Mass., Ladies' Sew. Soc., by  
Mrs. C. J. Kittredge, a barrel, 40 00  
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Ch., by Mrs. A. B. Anthony, a box  
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a bundle, 5 00  
Newbury, Mass., First Parish, by Rev.  
John R. Thurston, a barrel, 90 00  
New Haven, Conn., Center Ch., Ladies'  
Home Miss Soc., by Mrs. D. W. Lath-  
rop, two boxes, 616 00  
New Haven, Conn., Ladies' Soc. of  
Third Cong. Ch., by Mrs. H. Beebe,  
a box  
New Ipswich, N. H., Ladies of the  
Cong. Ch., by Mrs. S. W. K. Fay, a  
barrel, 111 75  
North Cornwall, Conn., Ladies' Benev.  
Soc., by Julia H. Baldwin, Secretary,  
a box, 45 00  
Phillipston, Mass., Ladies' circle of In-  
dustry, by Mrs. E. B. Goulding, a  
box

Pomfret, Conn., Ladies' Sew. Soc., by Mrs. H. K. Hyde, Treas., a barrel,	\$100 00
Portsmouth, N. H., Ladies' Soc. of Cong. Ch., a box.	
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Southport, Conn., Miss Frances Wake-man, a barrel.	
Sunderland, Mass., Ladies' Dorcas Soc., by Mrs. C. B. Trow, a barrel,	59 21
Talcottville, Conn., Ladies, by Mrs. C. D. Talcott, a barrel,	125 00
Thompson, Conn., Ladies of Cong. Ch., by Miss Ellen D. Larned, a barrel,	60 68
Washington, Conn., Ladies of the Cong. Ch., by Mrs. J. L. Richards, a box,	77 04
Wellesley, Mass., Mrs. Dana, a barrel,	75 00
West Brookfield, Mass., Home Miss. Sewing Circle, by Mrs. L. A. Hea-son, a barrel,	49 68
West Hartford, Conn., South District Sew. Soc., by Mrs. C. S. Mills, Sec., a barrel,	100 00
West Medway, Mass., Ladies' Char. Soc., by Mrs. Frances K. Knowlton, a barrel,	76 12
Whitinsville, Mass., Mrs. C. P. Whitin, two boxes.	
Winchester, Mass., Ladies of First Cong. Ch. and Soc., by Mrs. Lucy J. Redford, Sec., a barrel,	57 00
Wolcottville, Conn., Mrs. Phineas North, a barrel,	65 00

Receipts of the Massachusetts Home Missionary Society, in October. BENJAMIN PERKINS, Treas.

A Friend,	5 00
Amherst, First Cong. Ch.,	86 97
Andover, South Ch. and Soc., bal. of coll,	5 00
West Parish, Cong. Ch., and Soc.,	143 30
Auburn, A Friend,	1 00
Barnstable, West, Cong. Ch. and Soc.,	14 50
Boylston, Cong. Ch. and Soc.,	12 00
Berlin, Cong. Ch. and Soc.,	28 00
Beverly, Dane st. Ch. and Soc.,	103 67
Washington Ch. and Soc., to const. Rev. C. Van Norden and B. Giles, L. M's,	78 00
Boston, Phillips Ch. and Soc.,	431 71
Boston Highlands, Vine st. Ch., mon. cop.,	20 00
Cohasset, Beachwood Ch. and Soc.,	6 00
Dartmouth, South, Cong. Ch. and Soc.,	4 75
Dedham, South, Cong. Ch. and Soc.,	36 15
Essex, Cong. Ch. and Soc.,	39 08
South Conference. coll. at meeting,	31 31
Falmouth, Cong. Ch. and Soc., to const. J. C. Lincoln, Mrs. O. T. Jenkins, Mrs. O. C. Swift, Miss L. Laurence L. M's,—Teachers in the Sab. school, to const. Elijah Swift a L.M.,	243 32
Framingham, Hollis Evan. Ch. and Soc.,	188 00
Franklin, Cong. Ch. and Soc.,	57 00
Groton, on account of Legacy of J. S. Adams,	500 00
Groton Junction, Mrs. J. F. Robbins,	2 00
Groveland, Cong. Ch. and Soc., to const. S. Balch a L. M.,	81 25
Harvard, Cong. Ch. and Soc., to const. Luke Pollard and John Batchelder L.M's,	68 85
Lancaster, Evan. Ch. and Soc.,	32 74
Lawrence, Lawrence st. Ch. and Soc.,	103 06
Leominster, Evan. Ch. and Soc.,	85 50
Medfield, Second Cong. Ch. and Soc.,	36 27
Medway, First Cong. Ch. and Soc.,	14 50

Middlefield, Cong. Ch. and Soc.,	\$
Oakham, Cong. Ch. and Soc.,	
Peabody, Cong. Ch. Sab. school,	
Randolph, Atherton Wales, Esq., Quar-terly payment for support of a Western Missionary,	
Rutland, Cong. Ch. and Soc.,	
Salem, from the late Mrs. Eliza Bur-rill, to const. Mrs. N. B. Mansfield and Rev. E. S. Atwood L. M's,	
Shirley Village, Cong. Ch. and Soc.,	
Upton, Cong. Ch. and Soc., \$4.70 ; Sab. school, \$2.80,	
Walpole, Cong. Ch. and Soc.,	
Wellfleet, South, Cong. Ch. and Soc.,	
Windsor, a member of the Cong. Ch.,	
Winchendon, North, Cong. Ch. and Soc., bal. of coll.,	

\$2.

Receipts of the Connecticut Home Miss. Society, in October. E. W. PARSONS, Tre

Colebrook, Cong. Ch., by G. M. Car-ington, to const. Rev. H. A. Russell a L. M.,	
Fair Haven, Second Cong. Ch., by F. O. J.,	
Glastenbury, Cong. Ch., by Dea. Plum-mer,	
Litchfield, Levi Coe, to const. Frederick L. Coe a L. M.,	
Mansfield, Cong. Ch., by Rev. M. Welch,	
New Hartford, North Cong. Ch., by H. W. Brower, Treas.,	
New London, Bequest of Miss Augusta Butler, by Rial Chaney, Ex.,	
Orange, Cong. Ch., by Rev. T. Staats,	
Wallingford, Cong. Ch., by Rev. E. R. Gilbert,	
Woodbridge, Cong. Ch., to const. Anson L. Beach, John J. Beecher and George C. Peck L.M's,	

\$

Receipts in November, 1868.

East Hampton, First Cong. Ch., by P. Bevier, Treas.,	
East Hartford, Cong. Ch., bal. of coll., by E. Williams,	
East Woodstock, Cong. Ch., by N. E. Morse, Tr., to const. Susie E. Morse a L. M.,	
Enfield, Cong. Ch.,	
Guilford, First Cong. Ch., by Rev. E. E. Hall, of which \$100 from M. Chit-tenden, to const. Mrs. Joel Davis, Mrs. A. O. Wilcox and Mrs. Edward Griswold L. M's, \$30, from Mrs. J. Tuttle to const. George S. Deming a L. M.,	
Hartford, Pearl st. Ch., Mrs. C. P. Wells,	
Jewett City, Cong. Ch., by Rev. T. L. Shipman, to const. Miss Harriet B. Brown a L. M.,	
Lyme, by Rev. E. F. Burr,	
Mansfield, Cong. Ch.,	
Mohegan, Cong. Ch., by W. H. M.,	
New Britain, Center Cong. Ch., by Rev. L. Perrin,	
New Haven, North Cong. Ch., Temple st. Cong. Ch.,	
Old Lyme, Cong. Ch., by Mary Sill, Treas.,	
Simsbury, Cong. Ch., by T. J. Wilcox,	
South Windsor, First Cong. Ch.,	
Stamford, First Cong. Ch.,	
Unionville, E. N. Gibbs,	
West Haven, Cong. Ch., by F. T. J.,	
Windham, First Cong. Ch., by I. W. Swift,	

\$1.



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*  
How shall they preach except they be SENT?..*Rom. x. 15.*

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No. 10.

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## THE WEST: ITS PERILS AND ITS HOPE.

A Home Missionary Sermon by Rev. G. B. WILLCOX, New London, Conn.

*And he said also to the people, When ye see a cloud rise out of the west, straightway ye say,  
There cometh a shower; and so it is.—LUKE xii. 54.*

Along the western coast of Judea lay the deep and dark-blue waters of the Mediterranean Sea. Whether it rippled quietly or rolled its surges as in a rage, it was always sending out a blessing on the Jewish fields and gardens; for its bitter brine, caught up by the sun in vapor, and wafted off, freshened and sweetened for the thirsty leaves and roots, came down in welcome rains on all the land. Or, perhaps, not always a blessing; sometimes a driving storm, beating down the vines and harvests, and laying waste whole regions. But, whether for good or evil, there in the *west* lay a tremendous power. On the *west* the Jewish farmer hung his hopes and fears. You see at once the suggestion of the text to which I am to call your thought. Every American Christian, looking toward the setting sun—over the vast domain that stretches from the Alleghanies to the Pacific, and from Lake Superior to the Rio Grande—every thoughtful citizen, Christian or not, who calculates the forces and destinies gathering there, will see a tremendous cloud rising out of the West—a cloud that is big with blessing or disaster, what living man knows which? There cometh a shower—there is no doubt of that; but is it a shower of good or of evil? Is the young giant there, who grows and works with an energy that alarms the world; who sows grain-fields by the million acres; who scrawls new railways over the land as a boy scrawls figures on a slate; who builds a city that seems wanted here or there as an Eastern farmer builds a barn; and who means to fill one pocket with the riches of Asia and the other with the treasures of Europe—is he to be the mightiest apostle of truth that God ever commissioned, or a colossal, moral maniac to curse the world? One or the other, beyond peradventure.

But let us look more closely, for a moment, into this growing power, before going on to ask what perils are around it; what promise lies before; and what concern it is of ours.

The significance of those Western States is not so much in their great spread of acres, or in the *wealth below* and on the surface, as in their individual men.

They are very peculiar men. You can almost tell one of them at sight. I speak now, of course, not of the imported citizens from Ireland or Germany, or elsewhere, but of the New Englanders transplanted, and the other aspiring characters born of New England blood, in perhaps the second or third generation. These, you may say, are a small minority there; but they are a mighty minority. They make up in quality for their lack of quantity. Very largely they are the brains of the young giant. They are scions of no common stock. The Pilgrim stuff is in them, and comes out in these gigantic plans and works that so astonish us. And in some points, as it will not hurt us to acknowledge, they are the best specimens of New England character. A young man who has had the energy to push off alone into the world, a thousand miles from home, after a larger sphere than his father's farm can give him, whatever else he may lack, will carry power and use it. His fingers will get hold of the reins of influence. He will manage other men; and his conscious ability to do that will show itself in all his looks and manner. It is said that an American traveling in Europe is apt to be taken by the peasantry for a nobleman in his rank at home; he carries so independent an air—especially since the war. And in this a Western American outdoes all others. He bears on his face the stamp of a man born to make his own way in the world. And if he has had some years in his new home, you are almost sure to find him a man of mark. He is at the head of whatever he has undertaken—a railway manager or a bank president, a princely farmer, or a congressman or governor. Now, when thousands of men, each one of whom is such a motive-power, have thrown themselves into any region, they are apt to drive the wheels of affairs at a new rate of speed. They gather an amount of energy that is as sure to be felt somewhere, for good or evil, as the law of gravitation. They engineer those Western cities and States in a way that almost makes a timid man hold his breath. And the vortex of excitement in affairs that they keep whirling, like any other vortex, draws in from every side around. Population sets that way in a steady current. Immigrants from Europe, especially the staunchest and thriftiest of them, pass through the great Eastern cities where they land, and make for the prairies. And the homestead-law comes in, of course, like a huge, beckoning hand, to win them westward. A poor peasant who, all his life, has been kept at the edge of starvation by a landlord's demand of half his harvests for rent, appreciates a gift of eighty acres. And we ought to thank God that he can have it.

So they are crowding in, tens of thousands of them, to make up a yet more formidable power there in the West. If the whole host of them, landing from the immigrant ships were made to pass before us on their way to their new homes, in a single procession, with steady tread, year in and year out, we might come possibly to appreciate their number. It is no great wonder certainly, that, with such an influx, and with all who are moving westward from the Atlantic States, new cities should rise as if by magic, like Satan's palace in Milton's Pandemonium. They can almost show you, on the same spot, a settlement to-day, next year a town, the year after a metropolis. At any center, where meet the lines of travel, you can almost

"Hear the tread  
Of nations yet to be;  
The first low wash of waves, where soon  
Shall roll a human sea."

Now, of course, in this "thick of life," and where the machinery of affairs drives on at such high pressure, men are quite certain to be positive, downright *characters*—either heartily good or emphatically bad. And as it is of single

men; so of communities made up of men. Take Chicago, for example, which, as every Chicagoan will tell you, and truly enough, is the representative city of the West. If there are any better Christians, or any worse knaves than they have in that town, I have not heard of them or read of them. You will read in your newspaper, one day, that there are no such iniquities afoot on the continent, elsewhere, no crimes so outrageous, no vices so foul, as in Chicago. And in the next column, or the next day, you read that for live churches and liberal Christians, and heavenly prayer-meetings and model Sabbath schools and Mission schools, and a working Young Men's Christian Association, of all places in the world one must look to Chicago. And both reports are plainly true. It is the purest, vilest, noblest, most selfish, most Christian and infidel, most enlightened and besotted city between the two oceans! So of the West at large. And the tremendous energy with which both righteousness and wickedness come to a head, in those regions, only shows the *immensity of the power* that Satan means to manage, but which the church must save for Christ.

Then, these Pacific railroads, pushing themselves across the continent at a rate that was never before heard of in railroad building, are opening the vision of a future that seems, for greatness, like another Apocalypse. With the wealth of China, Japan, India, pouring in through the golden gates of San Francisco; with the trade of half the earth's population traveling our lines and paying our tolls; with the unmeasured and unfathomed mining regions, developed by these roads together with scores of other springs of profit—really one must look long at such a revelation, like an astronomer watching the heavens, before he will more than begin to comprehend it. A wily banker in London, in the time of Charles the First, brought a debtor to bind himself to pay a penny the first month, two pennies the second, four the third, and so on. It seemed a little thing to do, and the debtor settled himself at his ease! But as things went on, and, by the end of the twentieth month, the extortioner's iron grip was on him for twenty thousand pounds and over, he began to see the matter in another light. We are in danger of being blinded and caught in much the same fashion by the growth of the West, and the tremendous obligations coming upon us to hold those States in the name of Christ.

But let us look now at the perils of that region. The one peril that underlies and swallows up all others is—*sheer worldliness*, and that not of the listless, stupid sort, but a worldliness that infatuates men, carries them away like a whirlwind, fires them with a burning passion for success. And nothing is easier than that this should happen in communities like theirs. A Connecticut farmer works on so small a scale, makes money in such little sums, that you have no great task to show that life was given for something higher. Whether or not you are able to wean him from his slavery to the world, you can at least make him see and say that there is something greater in eternity than in time. But your Western man of business, till the Holy Ghost enlightens him, has no such idea. His operations are too large, they loom up too grandly, they have, in his eye, too much inherent dignity of their own, to allow it. "One murder," says the proverb, "makes a villain; a thousand make a hero." And so it is with worldliness. Expand it into great dimensions; let it get up splendid schemes; call it "enterprise," by way of euphemism; and you have a work in hand if you would make men feel its littleness. While the Western preacher is lifting the veil from heaven and hell, and bringing Christ and his salvation into view, and asking his hearers to compare their paltry operations with such realities as these, one man in his audience is thinking of *the Pacific Railroad*, another of a new steamboat.

line around the great lakes, another of some grain contract that would have almost fed all Egypt through the seven years of famine. They do not see the paltriness of such operations. They never will, till they take eternity into account; and meanwhile religion approaches them under a heavy disadvantage. All things, except the stars, look larger through a fog. And those Western men are always in a fog that shuts out heaven from their view, and makes every worldly scheme spread into great dimensions. The truth as it is in Jesus will of course run no competition with all this outward show and *éclat*. Its kingdom is not of this world. And so, breaking loose from it, they rush into worldliness with the energy with which they do every thing. Let me quote here statements from an address by Rev. Dr. Robert Patterson, of Chicago. In that city, he says, "on the Sabbath, all the street cars that can be obtained, and every accessible vehicle, with extra trains on the leading railroads, and the services of every kind of steamboat and scow are commanded as if for some great national emergency." And all this to reach the pleasure-gardens in the suburbs, and other resorts, and spend the day in all manner of revelry and riot. Again, he says, "Already many of our merchants go down to their offices on the Sabbath forenoons, to receive and answer their letters, and propellers and steamboats regularly discharge, load and sail, as on other days. The railroad bells and the steam-tugs keep ringing and screaming from morning till night, in chorus with the puffing of the engines of the grain-elevators loading and discharging cargoes all Sabbath-day and all night also. \* \* \* The rolling-mills, breweries, distilleries, and most of the packing-houses fling their black smoke in the face of high Heaven, from dawn till dewy eve." And listen to this, my friends: "Almost all the Western roads do their largest business on the Sabbath. A railroad cannot be run with less than eight men to the mile, more frequently ten. The railroads, in process of building, on most of which the contractors pay no regard to the Sabbath, of course employ a far greater force. But taking an average of ten men to the mile, not less than 889,950 men are drudging from Monday morning to Sabbath night \* \* upon our American railroads." Now, making any allowance for the "Western exaggeration" that we hear so much of, there is truth enough left—for the writer has abundant chance to know whereof he affirms—to sadden any Christian man who loves his country.

And then, what is to be the effect of the closer neighborhood to China, that will practically follow the opening of the Pacific Railroad, no one knows. That those poor heathen will crowd over toward us in greater numbers than ever, is clear enough, I suppose. There are said to be twenty or thirty thousand of them already in California and Oregon, with their pagan temples as fully fitted up with all the usual trumpery, as in Peking or Shanghai, and their worship daily going on. If any considerable share of the three hundred millions now at home should incline to follow them, what would be the issue of that? It is demoralizing, anywhere, to have a great class of low population for men to abuse and to make them victims of their vices. And there is another danger here. Those Chinamen are more easily duped by the Jesuits than any other class, who are not already Romanists, that we have in the nation. The priests are said to be making more progress in China than all the Protestant missionaries from America and Europe together. And of course they would far rather win them here, where every man of them may yet be a citizen and have a vote. If, with this peril, you remember, too, the vast and growing German population, with their infidel principles and their bitter hatred of a Christian Sabbath; if you bear in mind the downward pitch of any wild, half-settled region into all manner of

license, you will grant, I am sure, that no time is to be lost, if American Christians would save the West.

But what grounds of hope to offset these perils have we? For one thing we may well be thankful—that they have so much New England blood and character diffused through all those States. And the flow of that element into Western life goes on without ceasing. A man from this region is apt to be one who has moral stamina enough to stand alone, and be a help to weaker souls. If a Christian, you may hear of him as a pillar on whom some church or other good institution is leaning. A young man from one town near us is in Detroit at the head of a mission-school with twelve hundred members. Another, from not far off, is doing like work in Cincinnati. You have seen the remark of Gen. Grant, that “the only regiments that would fight as well after their officers were shot down as before, were from New England and the Northwest-regiments,” he added, “in which every man was as good as his captain or colonel.” And probably of those from the Northwest, nine-tenths were either New Englanders or their sons. Now, it is that same sort of men who, with Christ in their souls, will work as well without a pastor as with; or stand, anywhere, as men to be relied on in the church. It is hopeful that, through all the West, there are so many of such men.

And another encouraging thing is the energy of every working Christian in that section of the country. We saw that to be true of Chicago. It is true everywhere in that direction. Those Western brethren do more work; they give, for their means, more money; they are more out-spoken, thorough-going, whole-souled Christian men, than we of the East are apt to be. Circumstances shape them, somewhat, doubtless; and the general stir and drive around them keep them always awake. But, whatever the cause, the fact is so—a fact that is full of promise.

But, passing other encouragements and powers at work in the West for good, let us come to one of the very chief of them—the American Home Missionary Society. What is wanted to save that region is not mere scattered effort, here and there, but institutions that stand shedding light and quickening life, from year to year, like the sun, so old, but every spring-time, every morning, new—institutions through which one generation speaks to another, and which send their silent power through all the framework of society. Nothing transient—no traveling preacher—no tract or Bible distribution—can take the place of these. Men, with all their human nature in them, are permanent in the land. Depravity is permanent. And your remedy must be permanent, or be no remedy at all. The Society, therefore, makes it its business to gather churches and to nurse them through their infancy, till they get strength to stand alone and take care of themselves. It has founded seven-eighths of all the Congregational Churches between the Ohio river and the Pacific—and there are more Congregational Churches outside of New England than in it. Remember, too, what a church is, in a frontier settlement, and what, for all the ends of civilization, it is worth. You may have a beautiful garden around your house; you may prize it. But take it to the desert of Sahara; make an oasis of it there; and what is its value then! One of these new churches stands in a moral desert. There may be almost as great a scarcity of civilization around it, as of religion. There are perhaps no institutions in the neighborhood, benevolent, literary or scientific. There are one or two feeble, little sister churches of other orders, possibly; but, aside from these, that church and its pastor must be nearly the sole spring-head of not only the Christian truth, but of all the refining, elevating power, of whatever



sort, at work throughout the region. The minister must take the helm at the start and steer. If any interest is to be taken in anything higher than crops and politics, he must lead on to it. Now there is no measuring the value of such a man in such a place. Whether the people know it or not—and it is rarely enough that they do—he is worth more to them than a dozen men of business thrift. The church he plants is sure, almost, to live and grow—hardly anything there goes backward—and in its growth to do a stronger and more fruitful work. The help the Society gives to such a church, moreover, has this good effect—it cheers them up to efforts of their own; rallies the courage of many who would have otherwise done nothing; and so, like a soldier who wins the day by his valor that draws on others after him, brings out the power of the whole body.

Now just this sort of work is going on over tens of thousands of square miles; and the question comes—How far can we help it? The Society is now forced to rely, as they notify us, mainly on the churches in Massachusetts and Connecticut. Maine is—a good part of it—as much missionary ground as Wisconsin. New Hampshire and Vermont, with all their feeble parishes, kept poor by emigration, have nearly as much as they can do to take care of themselves. We, in southern New England, must do more than we are doing, if the West is to be saved for Christ.

Think of those good men out there on the prairies, in cold and want, and almost in nakedness, many of them, doing for God and the American people a work which is as much yours and mine as it is theirs! How little sympathy they get! What cares your rough pioneer, who has gone there seeking his fortune, for a minister, more than for any other man? His notion of him is likely enough to be that of an idler about the settlement, making social calls and supported by charity, and a producer of nothing but words—a man who ought to be at work with an ax or a shovel, making an honest living. There is a meanness in their treatment of their pastors, among some of those people, that you would not think could be perpetrated in Christendom. Here is a specimen of it from the Chicago "Advance." "Cruel ingratitude is often manifested by the churches in new places toward those who have borne the burden and heat of the day, in building them up to a capacity for self-support. A love of change prompts them to desire new pastors, after the greatest difficulties have been overcome by the self-sacrificing efforts of their founders. \* \* \* For their new pastors they make ample provision; but, too often, leave unpaid long arrears of the scanty salaries promised to their founders." Think of that! But what shall we do with such people? Give them up as hopeless? No; treat them as we do other heathen—send them missionaries; but, for the love of mercy, take care of the missionaries ourselves! When some one laughed at Aristotle for giving money to a worthless fellow, he answered, nobly, "I gave not to this man, but to humanity." We must deal with the deep natures, wants, perils of these men, without regard to their characters—as God does with us, in his efforts to save us.

But there are other churches—hundreds of them—of another spirit; churches that would really be glad to take care of their pastors, and hope to do it, and some time will; but, for the present, cannot. The half dozen brethren—there are often no more than that—have a hard time enough to provide for themselves and their families. One has a house to build, and needs every dollar to get materials. Another struggles under a great load of mortgage, and can hardly see his way out. They are good men who ought to be helped; and *we must help them*.

The poverty of some of these "prairie missionaries" is enough to start the tears from a man of any heart. They are pinched for the plainest and common-



est necessities. Rev. H. W. Beecher, it is said, once, when a pastor in Indianapolis, went three weeks without a letter that lay waiting for him at the office, for want of a shilling to pay the postage. And if such a man at the capital of the State fared so, you can guess how it was with the pioneer preachers far out on the borders. These good, true men—these Christian heroes suffering the slow martyrdom of want and care—you can do much, if you will, to relieve. Your gift may go precisely to the deep, sore place where it is needed. It may rally the courage of some hard worker for Christ, who has almost broken down. It may send a child to school again, that he has been forced to take out of it. It may buy a new coat for himself, a new cloak for his wife; a ton of coal, a cord of wood to meet this bitter wintry weather.

Would you like to give something to Christ, my friends—directly into Christ's hand, so that you may know that he himself has got it, and will reward you? Do you remember how he throws himself into the very being of his disciples, and takes to Himself what is done to them? Do you recall how he met Saul at Damascus, who was hunting down Christians and had hardly even thought of Christ? "Why persecutest thou *me*?" And that judgment scene, too—"I was hungry and ye fed me; I was thirsty and ye gave me drink." Now, if there are men under heaven in whom Christ dwells to-day, they are those Home Missionaries. Not every man, I know, who calls himself Christian, has anything genuine in him. The knight in the "Faerie Queene" defends, as he imagines, the loveliest of princesses, who is, in fact, a foul and ugly sorceress in disguise; and there are men in helping whom you may think you serve Christ, while their profession is a sham. But those humble workers on the prairies, going about doing good—they are as full of Christ almost as soul can hold. Their love to him glows with its deep, steady fire; and every fibre of their being responds to his touch like the strings of an instrument. See, then, the honor that is offered you. *Christ* is there, in those Western settlements, poor, and you may relieve him; despised by men proud of their fortune, and you may stand by him. *Christ* is carrying his heavy heart around among the people, and you may cheer him. He is almost without shelter—you may give him a home. He is beset by creditors—you may rescue him. He shivers with cold—you may clothe him. He is cast out, neglected, forgotten by them to whom he has ministered—you may tenderly remember, receive and care for him. Will you do this, to the full reach of your power? Will you hear, in your heart, that word that is sweeter than music, and rich with the promise of heaven, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me?" Christ waits for your answer.

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## MISSIONARY INTELLIGENCE.

### CALIFORNIA.

From Rev. B. N. Seymour, Haywood, Alameda Co.

#### The Earthquake.

On Wednesday, October 21, about five minutes before eight o'clock, we were

visited by a very severe earthquake. It was felt, more or less, over a large part of the State; but from what I hear I conclude that this place was the center of its fury. Only a single chimney stuck above any roof in the town. Nearly every building was started from its

foundation and more or less injured. Some were thrown one way, and some another. The havoc was dreadful. The ground in many places is rent with cracks. One crack near my house is said to have opened five feet. By our railroad depot was a large brick warehouse, about five hundred feet long, sixty feet wide, and fifteen feet high. It was nearly filled with sacks of grain. The building is utterly ruined. Some portions of the wall rested against the piles of grain, otherwise there would not have been one brick left upon another. A mill stood near the depot. It was a frame building, three stories high. I suppose there was considerable grain in the second story. It was turned over upon one side and completely ruined. Five men were in it, three in the second story, but not one was hurt. Many other buildings were greatly damaged.

The shocks continue at intervals, with greater or less force, though none have been equal to the first in severity. I have not attempted to count them, but I think there have been fifty, perhaps a hundred. They are diminishing in frequency, but some of the last have been quite severe.

I do most earnestly hope and pray that God will make this providence a rich blessing, in awakening the people to eternal things. And there is some evidence that he is doing so.

#### KANSAS.

*From Rev. T. H. Canfield, Oswego, Labett County.*

##### The First Year's Work.

My first year of labor upon this new field has just closed. It has been a year of arduous labor and of unusual self-denial; still it has been one of the happiest years of my ministerial life, because of the evident tokens of progress in the work. On the field which I first occupied, and where I preached in the *former part* of the year, there are now

four Congregational churches. Two of them were organized by others, and chiefly under their labors, the other two were organized by myself. The population of Labett county has probably more than doubled during the year, and that of Oswego quadrupled. The church of Oswego, organized about ten months ago, with only seven members, has doubled its number, and there are enough others holding letters, or expecting soon to unite on profession, to treble it.

##### Importance of the Field.

This entire field is a very important one, both on account of the natural beauty and richness of the country, and on account of the four great railroad lines now in progress of construction through this region. Two of these roads will doubtless pass through Labett county. Large towns will spring up here, and must be occupied either for Christ or for Satan. More than ever do I realize the great work which the American Home Missionary Society is doing for our country; for, without its beneficent labors, these frontier regions could not be occupied for Christ.

*From Rev. H. E. Woodcock, Tonganoxie, Leavenworth Co.*

##### Church Organized.

After consultation with the brethren, letters missive were sent to the churches of Lawrence, Wyandotte, Leavenworth and Atchison, convening of a council which met in this place on the 23d of September. A Congregational church was recognized as duly formed. Sixteen entered into the organization, ten by letter and six by profession. Of these eleven are heads of families, and all good, substantial, intelligent Christians. I think but few churches have better material to begin with, than the one now formed in this place. With one exception all are new comers, having arrived here this season. They are

of one heart and of one mind, and see eye to eye with the watchman who is upon the walls of Zion.

We need a sanctuary, and hope we shall be able to raise the means from some source to build one next season. I believe our congregation and Sabbath school would be nearly twice as large as now if we had a suitable place of worship. We now worship in an old log school-house, which is hardly suitable for the occupancy of any animal.

### MINNESOTA.

*From Rev. G. I. Wood, St. Cloud, Stearns County.*

#### Restored to Health and Work.

It is a good thing to be able to work. It is still better to work for Christ and Home Missions—to be engaged in that peculiar service in which patriotism and religion find equal and abundant scope. It is good, too, to have our work given us among a people who seem to appreciate not only our service but our presence. I am abundantly satisfied that it was a very kind, though most unexpected Providence, that has restored me for a while longer to this field of labor.

#### "Let Go."

A man can never know the importance of the Home Missionary Society and its aid to the churches and the ministry, till he becomes a Home Missionary. Even in a community in which there may be accumulated and growing wealth, the pecuniary ability of that small class who stand out as Christ's avowed friends—who constitute the church—may be so small that, without Home Missionary aid, there would be no church and no stated ministry. And yet, as I have taken occasion to say to our people quite recently, those churches which continue year after year to rely upon the resources of this bountiful Eastern mother, instead of seeking and providing, in due time, resources of

their own, are very much like a boy eight or nine years old, who is yet unwilling to be weaned! Decency requires that they should *let go*, for the sake of others younger and more dependent than they are.

#### The Monthly Concert.

Our monthly concerts continue to be, in many respects, the most interesting meetings we have. The Presbyterian, Methodist and Congregational denominations unite in this meeting, and it is held in each house alternately. We pray for and speak about the wants of "the world"; and we consider that the United States ought now to be considered as a part of it, in the monthly concert. Where is there such another opening for the gospel as there is here? We take up a contribution *for Christ* and his cause at each meeting. When in the Methodist church, we let the Methodists take the money and carry it to the Savior in *their* conveyance; and when we meet in ours, we take it and send it along through the American Board, or any other Board we choose; and so in the Presbyterian church. In one of our concerts, our Episcopal brother was present, and added much to the interest of the meeting by his catholic and fraternal spirit.

#### Business—Red River Trains.

St. Cloud is growing, not perhaps as fast as a few years ago, and yet it is improving in its secular interests. Several large fine brick blocks were erected in the business part of the city, last summer, and many houses have gone up in various parts of the place. About one thousand ox-carts have come down during the summer from the settlements on the Red River of the North, each drawn by a single ox harnessed to the cart with pieces of raw hide. These carts are of the primitive order, made throughout without iron. They come in long processions of from fifty to one hundred carts. They are driven by half-breeds. The noise of the creaking

of the ungreased wooden wheels may be heard far across the prairie, as they move along, like the wailing of the dying on a field of battle. They have carried back from St. Cloud five thousand barrels of flour and much other merchandise for the settlements where the grasshoppers have eaten up every green thing this summer. Many of them make a journey of 500 miles to reach St. Cloud, going about fifteen miles a day. They camp out at night, turning the oxen loose to find their own feed. Sometimes these trains fill up our business streets for some hours, while the teamsters are busy in trading.

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*From Rev. E. J. Hart, Cottage Grove,  
 Washington Co.*

#### Incursion into Wisconsin.

We trust that our brethren in Wisconsin will not resent this invasion of their territory. But if they should be constrained to retaliate, let it be by making *reprisals*. We hope they will at least be "provoked to love and good works" of the same sort. If every church would organize such raids as that described below, not only would its own effective force be increased, but an immense amount of missionary work would be accomplished without cost, and the problem of Home Evangelization would be solved.

Some of our members have been stirred up to do missionary work, and have been into destitute places, with Christians of other churches, holding religious meetings. Much interest has been awakened. In Lincoln, Wis., a new town, entirely destitute of religious privileges, where the dead, from the period of its settlement, had been buried without prayers, these brethren held meetings of five days, and visited from house to house. All the people were moved, and pledged themselves to pay \$400 to some man to come and be their minister. Several individuals found peace with God; others, to the number of *twenty*, who had been members of

churches, but were strangers to each other, and unknown as professed Christians, came together and formed a Congregational church. A brother, once a lawyer, now a tanner, has left his business and goes to live with them and preach Christ. In other places the great work is being advanced. We wish more men of culture, native talent and Christian zeal could be persuaded to go and work in the vineyard. "The harvest truly is great, but the laborers are few."

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#### IOWA.

*From Rev. D. Lane, Belle Plaine, Benton County.*

#### Review of Two Years.

The second year of my ministry in Belle Plaine has terminated. The church has increased in its membership from four to sixty, and yet we have no church edifice which we can call our own. Our Sabbath service is still held in the church of the German Evangelical Association, once during each month, and only once. I am trying to make arrangements to secure a place of worship which we may have under our control. *We greatly need such a provision.* A church edifice, I suppose, we can not secure this season. The pecuniary ability of the church is small, and if we can obtain a room sufficient to hold our congregation, which will be comfortable during the winter months, we must be satisfied for the present. This, I think, we shall be able to do. It must be done. *It shall be done, God being our helper.*

Our town is growing quite rapidly, there being now some twelve or thirteen hundred people here. Its age is only a little more than four years. The country around us is regarded as among the best agricultural regions of the State. The people, should there be no pecuniary reverses in the country, will soon be in a situation to pay their own ministers, build their own churches, and help others do the same. At present,

farmers are making more rapid strides toward independence than tradesmen. This will be different in process of time. Ultimately, all classes having commendable diligence, energy and foresight, are sure of success—as sure as anything in human affairs can be, the development of which is in the future. No settlements were ever made by any nation, or in any country, where success in the future has been more promising than in these new settlements now being made in interior and western Iowa. It is a glorious privilege to be here at work, laying the foundations of that religious and intelligent society which is to be.

#### Review of Twenty-five Years.

Myself and wife have now been in this State twenty-five years. We commenced our ministerial life here when the State was a Territory. We have never regretted the choice of our field of labor. On the contrary, *we have rejoiced in it from the beginning.* A few days since, we celebrated our "Silver Wedding." Our people and friends in the State made it a time of great interest to us, and one which will never be forgotten. We did not expect *gifts of silver*; nevertheless, they came—a *beautiful silver service, gold-lined*, with our names inscribed on the most valuable pieces. Heaven bless the donors, now and for ever!

During our residence of twenty-five years in this State, there have been some 850,000 people added to the number who were here on our arrival in 1843. To the whole number west of the Mississippi, in 1843, there have been added during the twenty-five years, not far from 4,000,000 people, one million more than there were in the whole country at the commencement of "The Revolutionary War." Our State is 350 miles wide. In 1843, a narrow tract of less than fifty miles in width, lying along on the western shore of the "*Father of Waters*," was *all that contained white settlements.*

Beyond this narrow strip of land was the remaining portion of the State, 300 miles wide, to be occupied by those who should come after us. The whole number of settlers in the State, at that time, was not more than 75,000. The traveler who now passes through Iowa, from east to west, on the great railway which, in one year from now, will unite the Atlantic with the Pacific Ocean, is scarcely out of sight of the white man's home, during the whole distance from the Mississippi to the Missouri River—350 miles. The whistle of the engine is almost constantly notifying him of the vicinity either of some city, or village, or hamlet, or station of one or two houses just erected, which, in one year's time, will be the center of a new town of four or five hundred inhabitants. Passing over this road, last June, I could scarcely believe what my own eyes saw—so rapid had been the improvements and the settlement of the country. The Congregational churches in Iowa, in 1843, were sixteen in number. Their present number is 185. The membership of these sixteen churches was about 400; it is now 8,677. The Congregational ministers then numbered only six; there are now in the State, occupied in various ways, 139.



*From Rev. J. W. Peet, Fontenelle, Adair Co.*

#### My "Manner of Entering In."

Just one year ago, in the midst of a terrible storm, at the hour of midnight, I was set down in the mud not far from this place. With no little difficulty I found a shelter and a miserable bed, and when the day dawned I looked forth upon a dirty hamlet of straggling houses, strung out and half finished, on two or three streets of black mire. The people, as they came forth late from their dwellings, looked even worse than their domicils. I am sure that no *earthly* consideration could have kept me here over a single stage. But I had

come here on a different errand, and for a different purpose. I had promised your agent, before I came, that none of these external discouragements, of which I was duly warned, should move me. The very fact that perhaps no other Eastern man would stay in such a field, was in itself a stimulus to me. I reflected that, after all the privations, very likely I should find it a more tolerable field than the Master found in Judea, or a multitude since, of learned and good men, have found in the great moral vineyard. And is it not enough that this unworthy "disciple be as his Master, and the servant as his Lord?" So I resolved to take possession of my new field with hope and courage, and enter upon my work with a grateful and cheerful heart, comforting myself with the thought that, as it could not well be *worse*, it might and doubtless would improve.

#### The Year's Work.

Such was the beginning of my labors in Adair County, and I am happy to be able to say now at the close of the first year, that this cheerful view of adverse and forbidding things—this firm determination to abide and cast in my lot with this people, and make this my *life field*—has, by the help of God, made me contented and happy in my labors, and settled at once all rising questions about leaving for more congenial fields. Thus far I have been alone, and comparatively homeless, not being able to make suitable provision for a household. My family are now on their way hither, and will soon join me, and when once fairly settled here, I propose to spend the remainder of my working days and lay my bones on the battle-field.

#### My Parish.

My work has been much of the missionary kind—scattered all through the sixteen townships of this county, in each of which we have true people. The railroads north and south are *bringing in settlers* rapidly, and the de-

mand for labor is greatly increasing. One church has been formed during the year, and several others will soon be needed. At present, however, society is in a chaotic and forming state, and the people comparatively poor—many unable, and others unwilling to give for the support of the institutions of religion. So your missionary must, for a little while, depend mainly on you for his support. But this state of things will soon pass away. By another year we may be able to *double* our subscription, and so on yearly.

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From Rev. D. N. Bordwell, Charles City,  
Floyd Co.

#### Valedictory.

Within the four years of my missionary service here, the membership of this church has increased from twelve or fourteen to about seventy. We have built a house of worship at an expense of over \$7,000, and expect that, henceforth, the society will be self-supporting. We hope to have the grace not to forget our obligations to our Home Missionary Society, but to do what we can through it to nourish other churches as we have been nourished.

The Lord has greatly blessed us, and there is a good prospect that the church here will become one of considerable strength and vigor.

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#### WISCONSIN.

From Rev. S. H. Thompson, Osseo, Trempealeau Co.

#### Starting Anew.

I find myself in a new and interesting field of labor. Prompted by a desire to find a more permanent residence for a numerous family, as well as a field of labor more fully *missionary*, I came to Osseo. Thus far my desires have been as fully realized as they could have been by going a greater distance. Indeed I did not know that, so near at hand, there were fields and demands for mis-



sionary labor such as are found in the newer States and Territories. Only one hundred and fifty miles from my former field of labor, in the vicinity of the older churches, I find a section of country settled by a few emigrants some ten years since. They were indeed few, and endured much hardship and privation until, since the war, the tide of emigration to the far West has turned more to this neglected portion of the State. The people settling here are usually poor, as to the things of this world, but intelligent and enterprising, and, what is seldom the case in the settlement of other portions of the State, they are mostly Americans. We have as yet no church organization, but materials we think for the formation of a church at no distant day.

I have found it necessary, in addition to preaching twice on the Sabbath, to spend most of the time during the week in preparing a residence for my family. Putting myself on a level with other new comers, in this respect, sharing their hardships and following their example, I have gained, in an unusual degree, their confidence and sympathy. To a great extent, with our own hands and with very limited means, we have, by much effort, prepared a temporary house which we can call our own. This being on ground owned by the Government, and subject to occupation as "Homesteads," we may live and die among this people.

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*From Rev. A. Clark, West Salem, La Crosse County.*

#### Vote of Thanks.

By vote of the Congregational Church of this place, passed October 31st at a meeting that day held, I send you the following:

"The Congregational Church of West Salem, Wis., aided in its infancy through the agency of the American Home Missionary Society, by the funds of its patrons, largely from the Eastern

States, till it has come to the condition of self-support, does hereby record its acknowledgment of indebtedness to such churches and benevolent persons as support that noble agency in aid of feeble churches. We hope never to forget the aid thus freely bestowed in our need. We will, from year to year, let our little rill run into the same channel for the help of feebler churches in regions beyond, and throughout our land.

"We do also record our sense of the goodness of God and his blessing attending the means of grace by which our growth has been attained, and we trust we shall go on from strength to strength."

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*From Rev. J. C. Sherwin, Menomonee, Dunn County.*

#### An Inviting Field.

On Friday, November 27th, I organized a Congregational church of eleven members, in the village of Vanville, to which you had called my attention; several others, probably, will unite with them at the earliest opportunity. The present members are heads of families, and represent seven households. Their organization means work for the Master. They will, at once, organize a society, and put things in order to build a house of worship. The village has thirty-eight families, with a school district of sixty scholars. There are over 250 voters in the township. The larger part of this growth, both in the village and in the surrounding country, has been within the last two years. Surely a rapidly-growing village, with thirty-eight families, having three stores, a saw-mill, a grist-mill, &c., &c., and all in the center of a large and good farming region, which is being settled by earnest, though mostly poor people, will make a good field for a faithful and earnest missionary; and such a man they should have at once, even if it should be necessary, the first year, to sustain him mainly from the funds of your Society. Send such a missionary

to that place, as you sent to Sparta, in La Crosse County, and you will be likely to repeat the good work done in that earlier effort.

### MICHIGAN.

*From Rev. W. W. Thorpe, Negaunee, Marquette Co.*

#### Dedication.

Rev. Mr. Thorpe commenced his labors at Negaunee in May last. Since that time a house of worship has been erected, and the church will henceforward be self-sustaining. We doubt not it will be a *shining light* in the mining region of the Upper Peninsula.

The dedication of our new and beautiful edifice, which is now complete in every part, took place on the 25th of October. Your agent, Rev. F. B. Doe, was present and preached the sermon. At the communion we received thirteen new members into the church—twelve on profession of their faith in Christ. Nearly all of this number are heads of families. The entire membership is now eighteen.

After the sermon in the evening an effort was made to provide for the debts of the society. A financial report placed before the people the amount of \$1,100 to be raised, and the meeting adjourned with only \$500 to be provided for.

#### Precocious.

It speaks well for the usefulness of the A. H. M. Society, that, through its generous aid, this little church has become, by the blessing of God, entirely self-sustaining in the short space of six months. The pews have been rented for about \$1,300, enabling the church to meet its expenses without asking missionary aid.

I have received an urgent call to remain another six months, have accepted, and enter upon the winter campaign with most cheering tokens of good to this community. I have reason to believe that you will hear good news from *this field, this winter.*

### MISSOURI.

*From Rev. A. M. Thome, Memphis, Scotland County.*

#### "Saying a Chapter."

In the Sabbath school of the Union Grove Church, there is the most gratifying interest in studying the Holy Scriptures. One of the scholars who, but a few months ago, was a wanderer from the home of his youth, has committed the whole of the gospel of Matthew and a part of Mark. During the meetings I was invited to spend the night with the brother with whom this young man is now staying. Before retiring, the father said, "If Jim will say a chapter, we will go about prayer." There was no light but that from a few coals. Sure enough, this dear young man repeated a chapter as easily as if saying his A. B. C's. We then knelt, and your brother thanked our heavenly Father for this great blessing upon this orphan boy, and asked that he might become mighty in the Scriptures, to the praise and glory of God.

*From Rev. J. M. Bowers, Sedalia, Pettis County.*

#### Rapid Growth.

Since my last report our congregations have grown, and five have been added to the church. It now seems that this church, with God's blessing, will continue to grow and prosper. The prejudice against us, at first pretty strong, is rapidly disappearing. Men of "Southern principles" give us little encouragement, but there is no active opposition on account of our loyalty. Loyalty is decidedly in the ascendency in this city, and so we are not at all troubled by the disloyal element.

The great majority of the people here are from the North and East, chiefly from Ohio. Our city is rapidly growing. Three years ago, when I came to Sedalia an entire stranger, it was a village of 1,700 people; now it has a

population of full 5,000, with paved streets, large brick blocks of business houses, gas works, &c.

Our Sabbath school has grown very much during the last three months. The average attendance is now about 140. What a change in one year! We began a year ago last May with an attendance of twenty. Last fall we had forty or fifty; in the spring, ninety or one hundred. Our membership cannot now be less than 200. Last year it was the smallest school in the city; now, considerably the largest. We are truly thankful to God for this increase, and my prayer is that these young minds may be early led to Christ.

#### Organized for Work.

We have opened the campaign for Christ in earnest, and are now holding three meetings a week, for prayer and conference, which we hope to keep up most, if not all of the winter. We have organized our church and a system of six committees, giving to each committee specific work to do. Each of the members of the church is put on one or two of these committees, and is given some specific work which he is best adapted to do for Christ. This is working well thus far, and my part of the work will be to make each of these committees more and more efficient, and to supervise the whole. My object is to make this church a live, active, working church of Christ by organization and by giving to each one something to do for the Master.

#### ILLINOIS.

*From Rev. J. Tompkins, Lombard, Du Page County.*

#### "How Amiable are Thy Tabernacles."

In a former communication I informed you of our attempts at constructing a house of worship: we have been abundantly blessed in all our efforts, and are rewarded with a remarkable success. We have finished a neat little

building which will seat three hundred and fifty, or more. It is built of wood, costing about \$8,000. It is beautifully frescoed, comfortably seated, and nicely carpeted. In the tower hangs an eight-hundred pound bell, in clear tones calling the people, for several miles around, to come and worship God. The importance of our work, and our excessive joy at its completion, may, perhaps, be imagined when I tell you that this is the only church edifice in this vicinity. This building is to contain all in this village and its vicinity who meet for public worship. Joy, so deep that it brought tears to many, pervaded the bosoms of Christians, as we solemnly offered and consecrated this structure to Almighty God. Never before has there been here any kind of sanctuary for worship; no church bell has ever before greeted this people with its glad, solemn sound. One earnest Christian woman, who was not aware that we had purchased a bell for the church, when she first heard it ring, sat down and wept aloud for joy at the sound which brought up so many hallowed associations.

#### Our Two Years' Tutelage.

I commenced my work in this place in 1886, while under commission for work in a neighboring village. After laboring for a few months, we were blest with a special work of grace, and a number of souls were brought to Christ. There was, at that time, no church organization here, of any kind whatever, and only three or four Christians. Some of those who found Christ in our previous meetings, resided here; and so we began to talk of organizing a church. It was finally decided to be best, and fourteen souls covenanted together to serve God and keep alive his ordinances in this community.

The next commission which I received was for both churches—my former one and the one newly organized. The little church here grew more rapidly than we anticipated. Some were

added to its number at each communion service; and so, one year ago, they thought they ought to have the entire labors of a pastor. They, therefore, applied for aid, and it was granted. When you sent me my commission you wrote the following: "As the church now enjoys your entire time and service, we hope they will advance rapidly to the condition of self-support."

#### Acknowledgment for Aid.

This wish is realized. The church wish, through me, to express their deep gratitude to the American Home Missionary Society, for its fostering care and timely benefactions. But for its aid, the church never could have been organized or supported. But now it has reached a position in which it can care for itself. They have nearly doubled my salary for the coming year, and provided liberally for all the necessary expenses of the church. But while thus able now to care for ourselves, we can never forget the lasting benefit which the Society has been to us, and intend annually to express our hearty thanks in the form of a liberal contribution.

May God bless the Home Missionary Society, and give it the means of carrying the gospel into all the destitute parts of our land!

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*From Rev. L. Leonard, Odell, Livingston County.*

#### "Ebenezer."

I send you inclosed \$60, the donation of the Congregational Church of Odell to the American Home Missionary Society. As this marks the era of our independence of missionary aid, the church has voted that this sum be appropriated to constitute two of its members—the eldest and the youngest—life members of the Society. It is regarded as a sort of memorial—Ebenezer—in token that the Lord has helped us hitherto, and we trust in him for the future.

#### Self Support.

The church have raised my salary to \$1,000 for this year, and, though we are yet encumbered with debt, we hope soon to cancel it; and I see not why this church, under a favoring Providence, may not become a strong church, able to support itself not only, but to be efficient in the missionary work. We tender our thanks to the A. H. M. Society for its efficient and steady aid in the day of our weakness; and I may say for myself, personally, that, having full confidence in the wisdom and persistent faithfulness of the Society, I should be happy to labor hereafter, if God should call me to missionary work, under its commission.

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#### VIRGINIA.

*From Rev. W. H. Maverick, Occoquan, Prince William Co.*

#### The Field and Work.

Occoquan is twenty-five miles by land from Washington, and seven miles from the Potomac River; it is three miles from Occoquan or Belmont Bay, and is pleasantly situated on the Occoquan River. It is supposed to have the best undeveloped water power in Virginia. There is a stone quarry on the opposite side of the river, which before the war was in full operation, but is now lying idle.

I commenced preaching here on the third Sabbath in September, 1867, and held the first Sabbath school meeting that had been held in this village since the war. I began with thirteen children; we have since increased the number to sixty. When I first preached in this village, I occupied the building formerly used as a Temperance Hall, which had been very badly used during the war. It had then no foundation under one side; the windows were all out; and we had no benches to seat ourselves upon. The stove-pipe stuck out of the window. During the past

year, after considerable effort, I have succeeded in putting the hall in somewhat better order; I succeeded in raising enough to buy some seats, and to put in five windows. The remaining two windows are nailed up with boards. We are now able to hold our meetings with more comfort than formerly. Almost every child in this village, and many out of the village, attend the Sabbath school, and are thus brought under religious influence. The school is under my charge.

#### The Church and People.

On the 14th of September, 1868, we organized the First Congregational Church of Occoquan, Rev. J. R. Johnson, your missionary at Herndon, assisting me. Our number at present is

only three; but there are others who, I think, will soon unite with us. I hold a singing school every Wednesday evening, and through this means have gained access to many irreligious families. Many go fishing and fox-hunting on the Sabbath. It is not unusual to hear the horn blown for the chase, and the hounds barking on Sabbath mornings. There are not more than ten professing Christians in this village of from three to four hundred souls.

The people are ignorant, superstitious, and prejudiced. I trust that I am doing some good among them, though the fruit of my labors may not immediately appear. But "let us not be weary in well-doing, for in due season we shall reap, if we faint not."

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## MISCELLANEOUS.

#### The Finances.

We are obliged to call attention again to the financial condition of the Society. Its receipts continue to fall below its necessary expenditures, and the Executive Committee are greatly embarrassed in their work. They can neither provide for the occupancy of the new and inviting fields that are opened before them, nor for the adequate support of the laborers already in service. For several months, they have been reducing their appropriations, and must continue to do so, notwithstanding the embarrassment and privation which the missionaries and their families will suffer. We are using our best endeavors to secure for them as large an amount as possible from the congregations which they serve. The Society's agents and the Committees of Missions at the West are engaged in the same effort. But we assure the friends of this cause that, unless the resources of the Society be greatly increased, the enlargement of its

operations, for which they look, will be impossible, and great suffering among the missionaries will be inevitable. *We invoke, therefore, their prompt and generous aid.*

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#### Precious Gifts.

Some months since, we received from Miss Esther A. Ingalls, of the Beneficent Church, Providence, R. I., a beautiful bed-quilt, as a token of her deep interest in our work. Miss Ingalls is about sixty years of age; has been nearly blind from birth, and for many years totally so, besides being the victim of a distressing disease of the lungs. Yet this quilt was made entirely by her own hands, the Christian sister who attends her selecting and naming to her the colors of the many pieces of which it is composed.

A liberal friend of Home Missions in Massachusetts, who saw the quilt and heard the story, has paid into our Treasury one hundred dollars as its price—

a result of her labor which we know will rejoice the heart of our blind friend. Several years ago, Miss Ingalls made a similar donation to the "American Board," with an equally cheering sequel.

In our "Receipts" for this month, we also acknowledge a donation of forty rupees from the Rev. Thomas S. Burnell, missionary of the A. B. C. F. M. in Southern India. In transmitting the draft, the donor writes: "This day completes twenty years since Mrs. Burnell and I left our native land on the work of missions. In token of gratitude to God, and in love for the cause of Home Missions, which I love only second—perhaps not even second—to the foreign work, I send you the enclosed order, with which I wish to make my wife a life member of your Society. This will make my sixth life membership in that Society, and I have two-thirds of the seventh. I have an impression that this two hundred dollars will be found, ages hence, to have paid a higher rate per cent. than the best railroad or bank stock in the world. At any rate, I am very willing to leave it there, having no fears that the bank will break."

Such words as these pleasantly accord with the saying of Professor Phelps: "It seems to me that if I were a foreign missionary in Canton, my first and most importunate prayer every morning would be for Home Missions in America for the sake of Canton."

### Missionary Reminiscences.

In November last, Rev. JEREMIAH PORTER was appointed to labor as a missionary of this Society at Brownsville, Texas. This town is situated near the mouth of the Rio Grande, the south-western limit of the United States. It contains about 6,000 inhabitants, besides a garrison of about 600 United States troops, and 100 Government employees. Till the arrival of Mr. Porter, there was no Protestant minister or church in Brownsville or in any other American

town on the Rio Grande, nor within 150 miles in any direction.

Mr. Porter commenced his labors, as a missionary of this Society, at the Sault Ste. Marie, Michigan Territory, thirty-seven years ago, and has spent most of his ministerial life at frontier military stations. The following "reminiscences" of his missionary experience cannot fail to interest the reader:

Walking with Rev. Dr. Olapp, this week, amid the ruins of old "Fort Crawford," at Prairie du Chien, I mentioned to him that this was one of the four points in the Northwest where a minister seemed to be needed in 1833. The other three were "Fort Howard," at Green Bay, "Fort Dearborn," now Chicago, and "Fort Winnebago," at the portage between the Fox and Wisconsin rivers, now Portage City. When I was sent to Fort Brady, in 1831, the Society wished me to learn the wants of the Territory bounded by Lake Superior on the north, Lake Michigan on the east, the Mississippi on the west, and Bureau County, Illinois, with the counties east of it, on the south. Rev. A. Kent, at Galena, the lead mines, was the only minister in all this region, except missionaries to the Indians. This was before the Black Hawk war.

After that war, the troops at Fort Brady were ordered to Fort Dearborn, to relieve a company there which took the place of ours. Having organized a church at the Sault, of seven members and added twenty-five to it, from the officers and soldiers hopefully converted during the eighteen months of my labors there, I was requested by the commandant of Fort Brady to go with him to Chicago. A majority of the crew being about to go away, I felt it duty to go with them and learn wants of the other three forts, expecting to remain in the one most near. From my correspondence and acquaintance with the officers of the different military posts, I was led to believe my duty to comply with the wish of the officers and the half dozen Chri-



families at Chicago, that I would remain and lay foundations there. The Executive Committee approved of my decision, as they had been seeking, in compliance with the solicitations of Mr. John Wright and Mr. Philo Carpenter, noble names, a minister for them.

In the autumn of 1833, there were gathered on the prairie where Chicago, north side, now is, five thousand Indians to make a treaty and sell their lands to the United States. Having been conquered by General Scott the previous year, they were ready to make favorable terms with our Government. Like the conquered of 1865, they "accepted the situation," willingly or unwillingly.

My church, the first ever organized on the west shore of Lake Michigan, began soon to erect a house of worship. It was dedicated in January, 1834. Some of the \$55,000 in silver, the annuity paid to the Indians the previous year, through the hands of Robert Stuart, of the American Fur Company, was given to us to aid in building the First Presbyterian Church in Chicago. The Indians vanished away, but the church has spread itself so that hundreds of thousands have felt its influence.

In 1840, it seemed my duty to go as your missionary to another of those four military posts—Fort Howard, at Green Bay; and after eighteen years with that church, I returned to Chicago, to minister to the Edwards Congregational Church.

When the war of the Rebellion broke out, being appointed, by request of General J. D. Webster, chaplain of his regiment, the First Illinois Light Artillery, your early missionary entered again on his work with soldiers, accompanying them into each of the Southern States, except Florida; and after four and a half years with the troops, closed his labors with them at Fort Brown, one of General Z. Taylor's forts, opposite *Matamoras in Mexico*. Returning north,

in 1866, he was invited to Fort Crawford, Prairie du Chien, the third of those posts in which he was so much interested just one-third of a century before. In the mean time *nearly a thousand churches* have been planted by your Society west of Chicago.

And now God seems to call me and my wife, my blessed counselor and helper in the mission field for thirty-three years, to go far hence to a new frontier at the southern extremity of our land. We still pray: "If thy presence go not with us, send us not down hence." My great regret is that, having such opportunities to do good on this wide frontier, I have done so little for him who has done so much for me. Yet, as the little violet under the fence, when asked why it was there, answered, that it was happy and contented, "because my Father put me here," so I thank my Father for giving a humble place among your Home Missionaries, who claim the continent as their rightful field.

### New Hampshire Missionary Society.

THE sixty-seventh annual meeting of this Society was held in Concord, Aug. 27, 1868, Hon. LYMAN D. STEVENS, Vice-President, in the chair. Prayer was offered by Rev. Dr. YOUNG, of Hopkinton. The Treasurer, Rev. B. P. STONE, D. D., read his Report. An abstract of the Report of the Trustees was presented by the Secretary, Rev. WM. CLARK, and addresses were made by Rev. Dr. HOOKER, of Nashua, Rev. S. C. BARTLETT, D. D., of Chicago, and Rev. A. H. CLAPP, D. D., Secretary of the A. H. M. Society.

We condense from the Report of the Trustees the following statements:

#### SUMMARY.

Forty-five missionaries have been in commission the past year; twenty-five during the entire year, twenty from nine to one and one-half months. Time of their united services was thirty-three and one-half years. Towards their sup-

port were appropriated five thousand three hundred eighty-two dollars and twenty-five cents (\$5,382.25). Their labors were performed among forty-one churches, and two congregations in connection with which no churches exist. Thirty-four missionaries report an average attendance on public worship of 2,719. Hopeful conversions in 19 churches, 38. Thirty-two churches report 1,229 members, of whom 320 are males. Additions to 17 churches, 56; of whom 33 by profession, 23 by letter. Removals from 22 churches, 67, of whom 26 by death; net loss in these churches, eleven. Baptisms in 15 churches, 39, of which 18 were infant. Scholars in 34 Sabbath schools, 2,228. Twenty-two churches contributed to Home Missions \$514.37. Twenty-five gave to other objects, \$813.72. Total for all benevolent objects, \$1,828.09.

#### TREASURY.

Receipts from all sources during the year, \$8,598.19, of which, donations and legacies to the A. H. M. Society, \$550.41; leaving for the N. H. M. Society, \$8,047.78. Of this sum, received from the Cent Institution, \$2,420.10; and from legacies, \$1,579.00. Sent directly to the A. H. M. Society, without passing through the hands of our Treasurer, in donations, \$492.06, in legacies, \$2,798.78, total, \$3,290.84. Donation to the same from N. H. M. Society, \$500.00; and by our treasurer, from churches, individuals, and legacies, \$550.41; making total donations and legacies for the A. H. M. Society, \$4,341.25; and the total sum raised in the State for the cause of Home Missions, \$11,810.04. The receipts of the N. H. M. Society for the year exceed those of last year by \$1,161.82. The disbursements of the year have been \$7,576.12; the expenditures in New Hampshire, \$6,446.71.

#### CAUSES OF WEAKNESS.

Most of the few members of our mission churches are advanced in life, and

are fast passing off the stage. Of the small number in middle life and under, not a few are emigrating to our cities, large towns, and to the great West. Almost none, as appears from the "Statistical Tables," and from the "Details and Results," in this and several former annual reports of our Missionary Society, take the places of those removed by death and emigration. The inevitable consequence is, a constant diminution in membership and strength, pecuniary and moral, of many of our already feeble churches; so much so, that several can have preaching but a small portion of the year. Others have discontinued all effort to maintain preaching. This process of weakness has been going on almost from the origin of our Missionary Society,—a period of more than sixty years,—during which some twenty-five or thirty churches, once aided by its funds, have become extinct. Several, within a few years, if they have not ceased entirely to exist, make no effort to maintain the ordinances of the gospel.

There is another great difficulty in sustaining the regular ministrations of the gospel in many of our churches that retain some little strength; it is their inability to secure, with all the aid our Missionary Society can grant, preachers of the needed qualifications. None but men of good talents, winning address, attractive pulpit powers, will succeed in drawing out any considerable numbers to the sanctuary. But preachers of this character are wanted elsewhere, where they can command competent support, and cannot be had to labor with our small, decaying churches. Hence, such churches can not command the instruments necessary for their enlargement and prosperity. We see no remedy for this sore evil, unless young ministers of high qualifications will consent to plant themselves in these discouraging fields, and the more favored churches will adequately sustain them. May God give them grace to do so!

### Miscellaneous Items.

**RIPENED FRUIT.**—The productiveness of the American Home Missionary Society is seen, not so much in the number of churches hanging upon it, as in the number of those dropping from it. In our present issue, we publish communications from the pastors of five churches, that have, within a few weeks, attained to such maturity as to need no longer the support of this branch of Christian charity. We therefore transfer them from the list of the Society's beneficiaries to that of its patrons.

**WALLA WALLA, WASHINGTON TERR.**—Rev. P. B. Chamberlain writes to the *Pacific* as follows: "Our former very neat and comfortable house of worship, built four years ago at a cost of about two thousand dollars, was burned down on the 11th of July last, at midday, just as we were about to assemble for a preparatory lecture. The manifest sympathy of the community was such that we resolved immediately to set about the work of rebuilding. On the last Saturday of October our new house was dedicated; a much larger and finer building than the former. It has cost, including furniture, stoves, fence, and a hundred dollars for site, fully \$4,700."

**CALIFORNIA.**—From the minutes of

the General Association, just published, we glean the following facts: There are 44 Congregational churches in the State, and 46 Sunday schools, with 4,600 scholars. The number of baptisms during the year were 118, 83 of which were of infants. The present membership of the churches is about 2,000, the increase the last year being 170. The number of ministers is 43, ten of whom have been installed as pastors. The largest church is the First, in San Francisco, which has 338 members. There has been a gain of four churches, five having been organized and one disbanded the past year.

**SOLOMON VALLEY, KANSAS.**—Solomon Valley is one of the finest in Kansas. The bottom-lands are several miles wide, and are bounded by rolling prairies finely adapted to grazing. Within the past two years settlers have been pushing up the valley, and taking up homesteads along the river. There are now probably 2,000 people scattered along for sixty miles up the valley on either side of the river, representing nearly every State of the Union. They were quite poor, but are rapidly acquiring property. They live in "dug-outs" and log-cabins partly under ground. It is very seldom that any minister gets so far on the frontier.—*Am. Messenger.*

## APPOINTMENTS FOR DECEMBER, 1868.

### Not in Commission last year.

Rev. James Woods, Antioch, Cal.  
 Rev. Horatio W. Shaw, White Cloud, Kan.  
 Rev. Joseph S. Cogswell, Zumbrota, Minn.  
 Rev. T. O. Douglass, Osage, Iowa.  
 Rev. John E. Elliott, Lucas Grove, Iowa.  
 Rev. Herman Floke, Dubuque, Iowa.  
 Rev. J. H. Cameron, Grand Rapids, Wis.  
 Rev. Thomas Douglass, Viroqua, Wis.  
 Rev. Daniel Miller, Glen Arbor, and four out-stations, Mich.  
 Rev. T. T. Waterman, Marshall, Mich.  
 Rev. James G. Roberts, Kansas City, Mo.  
 Rev. William E. Holyoke, Chicago, Ill.  
 Rev. George R. Butler, West Brook and New Roads, N. Y.

### Re-commissioned.

Rev. James B. Chase, Jr., Columbus and vicinity, Neb.  
 Rev. Isaac E. Keaton, Fremont, Timberville, Maple Creek, and Cedar Bluffs, Neb.  
 Rev. Benjamin F. Haviland, Alexandria, Minn.

Rev. Joseph B. Ladd, Somerset, Minn.  
 Rev. J. Y. Olsson, Fayette, Iowa.  
 Rev. O. W. Cooley, White Cloud, and districts on Silver Creek, Iowa.  
 Rev. William F. Harvey, Webster City and vicinity, Iowa.  
 Rev. William H. Hayward, Cass, Iowa.  
 Rev. George D. A. Hebard, Iowa City, Iowa.  
 Rev. Daniel Lane, Belle Plaine, and Beman's School House, Iowa.  
 Rev. Josiah W. Peet, Fontenelle, Grand River, Richland, and Greenfield, Iowa.  
 Rev. William C. Sexton, Lewis, Iowa.  
 Rev. Howard S. Thompson, Bowen's Prairie, Iowa.  
 Rev. Reed Wilkinson, Toledo, Iowa.  
 Rev. George L. Woodhull, Onawa, Iowa.  
 Rev. Lot Church, Peetigo, Wis.  
 Rev. James Hall, Leon and Burns, Wis.  
 Rev. William W. Norton, New Richmond, Wis.  
 Rev. Daniel Barney, Port Sanilac, and Bridg-hampton, Mich.  
 Rev. John B. Bonney, Matteson and Brown, Mich.

Rev. Elias E. Kirkland, Homestead, Mich.	Rev. Christian Cornellussen, Chicago, Ill.
Rev. M. Q. McFarland, Mattawan, Mich.	Rev. Samuel Penfield, Shirland, Ill.
Rev. Charles Spooner, Grandville, Mich.	Rev. Isaac B. Smith, Turner, Ill.
Rev. Alfred H. Missildine, Pleasant Mount, Mo.	Rev. Levi L. Fay, Lawrence, Fearing, and Cedar Narrows, Ohio.
Rev. Luther Newcomb, Syracuse, Mo.	Rev. Joseph R. Johnson, Herndon and Guilford, Va.
Rev. Calvin C. Adams, Ringwood, McHenry and Greenwood, Ill.	Rev. William A. Hallock, Frewsburgh and Kiantone, N. Y.
Rev. Thomas Chafer, Downer's Grove, Ill.	

RECEIPTS IN DECEMBER, 1868.

NEW HAMPSHIRE—		CONNECTICUT—	
Received by Rev. Benj. P. Stone, D. D., Tr. N. H. M. S., Lyme, Cong. Ch., to const. Mrs. T. Lambert, C. Newell, and F. E. Dimick, L. Ms.,	\$100 00	Conn. Home Miss. Soc., by E. W. Parsons, Treas.,	\$1,000 00
Derry, First Cong. Ch., to const. Ebenezer Cogswell and F. W. Parker L. Ms.,	60 00	Bethel, Cong. Ch.,	48 50
Exeter, Legacy of Samuel Dodge, by W. P. Moulton, Ex., less Gov. tax,	470 00	Bridgeport, Sab. school of the South Cong. Ch., by E. Sterling, in full to const. Mary E. Sanford, Harriet A. Hawley, O. P. Porter, G. A. Sanford, J. H. Lutz L. Ms.,	75 00
Gilmanton, a L. M.,	10 00	Canterbury, Legacy of John M. Francis, by J. M. Francis and G. Sanger, Exa., less Gov. tax,	470 00
Hanover Plain, Ladies' Benev. Soc., by Mrs. Blaisdell,	12 00	Fairfield, Ladies of the Cong. Ch., by Oath. M. Beers,	5 00
New Ipswich, Individuals, by W. D. Locke,	8 83	Fair Haven, Ladies' Sew. Soc. of the First Cong. Ch., by Mrs. S. C. B. Thomson,	5 00
Somersworth, Great Falls First Cong. Ch. and Soc., by S. S. Rollins, to const. Rev. Ephraim N. Hidden and Mrs. Ruth H. Goodwin L. Ms.,	81 87	Madison, Ladies' Miss. Soc., by Mrs. E. T. Gallup, to const. Mrs. Electa A. Lee a L. M.,	50 00
VERMONT—		Young Ladies' Sew. Soc., by Miss L. B. Lee,	8 00
Hartland, on account of Legacy of Mrs. Eunice Plank, by A. B. Burke, Ex., less Gov. Tax,	188 00	Pomfret, First Cong. Ch. and Soc., by G. B. Matthewson,	67 25
North Bennington, Cong. Ch. and Soc., by Rev. L. Bartlett,	28 00	Redding, Cong. Ch. and Soc., by Rev. K. B. Glidden, to const. John R. Lee a L. M.,	40 00
MASSACHUSETTS—		Scotland, Cong. Ch. and Soc., by Rev. L. H. Barber, in full to const. Amos Burnham and G. E. Wood L. Ms.,	55 20
Mass. Home Miss. Soc., by Benj. Perkins, Treas.,	2,000 00	Sherman, Cong. Ch. and Soc., by H. Gelston, to const. Mrs. Mabel E. Appleby and Mrs. Elizabeth L. Pickett L. Ms.,	60 00
Boston, Legacy of B. L. Allen, by Mrs. Hannah L. Allen, Ex.,	336 81	Stanwich, W. Brush,	00 00
Cummington, W. Packard,	2 00	Stratford, Gen. G. Loomis, by O. R. Kingsbury,	5 00
Dalton, Cong. Ch. and Soc., by Dea. A. Brown, to const. Wm. D. Maynard, Lyman Goodeno, and Mrs. Priestly Michell L. Ms.,	118 00	Weston, Cong. Ch. and Soc., by Rev. Z. B. Burr, to const. Osborn Taylor and Dayld L. Coly L. Ms.,	60 00
East Hampton, Payson Cong. Ch. and Soc., coll., of wh. \$100 from E. H. Sawyer, \$300 60; mon. con., \$120 95, by Seth Warner, Treas.,	421 55	NEW YORK—	
Hatfield, Cong. Ch. and Soc., by J. A. Billings, Treas.,	63 15	Received by Rev. L. S. Hobart—	
Middleborough, Legacy of B. F. Putnam, by C. F. Pierce, adm., less Gov. tax,	94 00	Rutland, Cong. Ch.,	89 30
Monson, Cong. Ch., by E. F. Morris, Treas., to const. Rev. C. B. Sumner a L. M., \$120; R. Homer, \$5,	125 00	Bohemia, Cong. Ch., \$7 06; Sab. school of Cong. Ch., \$2, by Rev. H. Clark,	9 06
Northampton, Florence Ch., by A. L. Williston,	132 23	Brooklyn, Park Cong. Ch., by Rev. H. H. McFarland,	20 06
Oxford, Mrs. Abigail Marsh,	1 00	E. N. Taft,	10 00
Pittsfield, Ladies of the Free Will Soc., by Mrs. J. O. West,	3 00	Carlisle, J. Boughton,	4 50
Stockbridge, Cong. Ch. and Soc., by G. P. Bradley,	71 50	Crary's Mills, Cong. Ch., \$52 92; Rev. W. W. Warner, in full to const. Robert Gillespie a L. M., \$15, by Rev. W. W. Warner,	67 92
Warren, The Ladies' Home Miss. Soc., by M. L. Hastings, Sec.,	5 00	Gouverneur, S. L. Parmelee,	5 00
Wellesley, from "Friend O.",	50 00	Livonia, Mrs. Mary Herrick, to const. Mrs. J. D. Richmond a L. M.,	100 00
RHODE ISLAND—		Madrid, Cong. Ch. and Soc., by Rev. G. Strassenburgh,	7 10
Bristol, Legacy of Mrs. M. T. B. Gladding, by W. H. Church and W. R. Taylor, Exa., less Gov. tax,	188 00	Moravia, Cong. Ch. and Soc., by Dr. Jewett,	13 53
Providence, Beneficent Cong. Ch., by W. C. Snow, Treas.,	177 30	New York City, Henry T. Morgan, \$100 00; a Friend, \$10 00; a Friend, 50c.,	110 50
		Parishville, B. Burnap,	10 00
		Potsdam Junction, First Cong. Ch., \$12 59; Mrs. O. S. Pangborn, of Pierrepont, N. Y., \$40; by Rev. G. Hardy,	52 50

Poughkeepsie, John Thompson, \$1 00; C. R. Wright, Soc.; O. L. Wilcox, Soc.; F. W. Smith, Soc.,		\$2 00	Farmington, Cong. Ch., to const. G. Stetson a L. M.,		\$39 10
Trenton, Welsh Cong. Ch., by G. B. Jones,		9 00	Granville, Cong. Ch., by Rev. H. V. Warren,		18 00
Utica, Dea. John Griffiths, West Winfield, Mrs. Nora Lee, Soc.; a Friend, \$1; by J. P. Lee,		5 00 1 50	Lamelle, Cong. Ch., by Rev. D. Gore, to const. Mrs. O. J. Gore a L. M.,		39 00
<b>NEW JERSEY—</b>			Lyonsville, Cong. Ch., by Rev. L. S. Hand,		6 82
New Brunswick, N. B. Thompson,		1 25	Monmouth, Mrs. Harriet M. Woods, Morrison, Cong. Ch., by W. J. Savage, Oak Park, Rev. M. W. Fairfield,		8 00 25 85 6 00
<b>PENNSYLVANIA—</b>			Odell, First Cong. Ch., by Rev. L. Leo- nard, to const. Mrs. Pol y Robinson and Miss Mary L. Merrimack L. M.,		60 00
Mahanoy City, Welsh Cong. Ch., by Rev. R. D. Thomas,		13 00	Ottawa, First Cong. Ch., by Dea R. O. Black, in full to const. Mrs. S. C. Earl a L. M.,		20 00
Philadelphia, S. Tolman,		50 00	Wayne, Cong. Ch., by Rev. S. H. Kel- logg,		9 00
Rendolph, Cong. Ch., by Rev. D. R. Barker,		16 25	Wheaton, First Cong. Ch. of Christ, to const. Rev. W. H. Brewster a L. M.,		42 71
<b>MARYLAND—</b>			<b>MISSOURI—</b>		
Frederick City, E. H. Rockwell, to const. Rev. R. H. Williams a L. M.,		30 00	St. Louis, Pilgrim Cong. Ch., by J. R. Bayer, Treas.,		235 01
<b>MISSISSIPPI—</b>			The Valley, Cong. Ch., by Rev. G. Grif- fiths,		5 00
Salem, Ind. Pr. Ch., by Rev. S. C. Fenster,		21 50	<b>MICHIGAN—</b>		
<b>OHIO—</b>			Received by Rev. H. A. Read—		
Received by Rev. L. Kelsey—			Battle Creek, Union Cong. Ch., \$6 20		
Austintown, Cong. Ch., by			Columbus, Cong. Ch.,		7 50
Rev. A. D. Olds,		\$21 00	Dorr, Cong. Ch.,		7 88
Fitchville, Cong. Sab. school, by Rev. J. C. Thompson,		5 00	Hudson, Cong. Ch., to const.		
Gustavus, Cong. Ch., by			Rev. W. Mesner a L. M.,		47 65
Rev. A. Young,		3 00	Manistee, Cong. Ch.,		20 20
Lenox, Cong. Ch., by Rev. A. D. Olds,		6 70	Vermontville, Cong. Ch.,		22 16
Litchfield, Cong. Sab. school, by Rev. A. C. Benedict,		13 00	Albion, First Cong. Ch. and Soc., by J. S. Jenness,		61 00
Radnor, Welsh Cong. Ch., by Rev. J. Davies,		51 90	Bedford, Cong. Ch., \$13.35; East Johns- town, \$4.35, by Rev. J. W. Fitzma- rice,		18 23
Cambridge, Cong. Ch., by Rev. J. O. Myers,		33 00	Ceresco and Fredonia, First Cong. Ch., by Rev. J. Verney,		27 00
Cincinnati, Rev. Mason Grosvenor, Charkadfield, Cong. Ch., in part to const. a Life Member, by Rev. J. M. Fraser,		25 00 20 00	De Witt, Cong. Ch., \$2.50; Grand Ledge, Cong. Ch., \$4; Wacoosta, Cong. Ch., \$8.50; Delta, Cong. Ch., \$8, by Rev. J. M. Ashley,		21 00
Columbia Center, Cong. Ch., by Rev. T. C. Thomas,		11 15	Grandville, Cong. Ch., by Rev. C. Spoonor,		13 00
Exira, Cong. Ch., by Rev. C. D. Wright,		5 00	Hartland, Cong. Ch., \$2.50, Oscola, Cong. Ch., \$6.41, by Rev. C. N. Coulter,		9 00
Four Corners, Cong. Ch., by W. C. St. John,		5 30	Ithaca, First Cong. Ch., by Rev. R. Sessions,		5 00
Greenwich Station, A. M. M., \$2; Luther Mead, \$5, by A. M. M.,		7 00	Jackson, Second Cong. Ch., by Rev. A. H. Brown,		45 00
Gulford, First Cong. Ch., by Rev. A. H. Shafer,		7 50	Kalamazoo, First Cong. Ch., by J. O. Seely, to const. M. P. Miller, Mrs. J. C. Burrows and Mrs. W. A. House L. M.,		111 90
Marietta, on account of Legacy of Our- tis Clark, by A. T. Nye,		34 68	Lamont, First Cong. Ch., by Rev. C. Doolittle,		14 57
Ravenna, Cong. Ch., by J. Swift,		49 05	Medina, Second Cong. Ch., by Rev. E. Dyer,		18 00
<b>INDIANA—</b>			Memphis, Cong. Ch., by Rev. W. P. Russell,		7 00
Ontario, Cong. Ch., by Rev. W. Pat- terson,		13 00	Utica, First Cong. Ch., by Rev. W. Platt,		7 20
Plymouth, Hiram Hervey,		4 00	Wheatland, Cong. A. H. S. Sab. School, by S. Rowley,		4 37
<b>ILLINOIS—</b>			<b>WISCONSIN—</b>		
Received by Rev. H. D. Platt—			Brodhead, First Cong. Ch., by Rev. K. Morris,		10 52
Brighton, Rev. H. D. Platt,		\$10 00	Depere, Cong. Ch., \$14.15; Fort How- ard, Cong. Ch., \$13.50, by Rev. D. O. Currie,		27 65
Concord, Cong. Ch.,		53 58	Sau Claire and Mondovi, Cong. Ch., by Rev. A. Kidder,		10 00
Upper Alton, Plymouth Ch.,		16 00	New London, First Cong. Ch., by Rev. J. P. Chamberlain,		20 00
Mrs. A. C. Trible,		5 00	Pewaukee, Cong. Ch., by Rev. J. H. Waterman,		18 44
Babcock's Grove, First Cong. Ch., by Rev. J. Tompkins,		24 68	Princeton, Cong. Ch., by Rev. W. M. Richards,		7 80
Buckley, Mrs. H. P. Burnham,		11 26			
Danby, Cong. Ch., by Rev. S. F. Strat- ton,		2 50 11 00			
Dover, Cong. Ch., to const. T. W. Nichols a L. M.,		40 00			
Durand, Cong. Ch., by Rev. J. Hodges,		12 50			
Earville and Plano, Cong. Ch., by Rev. O. S. Harrison,		15 00			
Elmhurst, Cong. Ch., \$2; Victoria, Cong. Ch., \$8, by Rev. S. F. Has- kins,		10 00			

Viroqua, First Cong. Ch., \$8 ; Mt. Sterling, Fannie Gay, 25 cts., by Rev. L. L. Radcliff,	\$8 25
IOWA—	
Received by Rev. J. Guernsey—	
Clinton, Cong. Ch.,	15 50
Burlington, Cong. Ch., by T. Hedgea, Treas.,	42 00
Burr Oak, Cong. Ch., by Rev. G. Bent,	6 25
Cedar Falls, Cong. Ch., by Rev. L. B. Fifield,	16 15
Denmark, Cong. Ch., by K. Day,	42 18
Garnavillo, First Cong. Ch., by Rev. G. M. Porter,	12 00
Independence, New England Cong. Ch., by Rev. H. Mills,	18 80
Keokuk, Cong. Ch., by L. C. Ingersoll,	22 40
Keosauqua, Cong. Ch., by Rev. J. P. Richards,	11 10
Magnolia, Cong. Ch., by Rev. J. H. Morley,	25 00
Marshalltown, First Cong. Ch., by Rev. R. B. Bull, to const. H. H. Johnson & L. M.,	36 13
Monroe, Cong. Ch., by Rev. S. N. Grout,	9 39
Muscatine, Cong. Ch., \$5 ; Pine Creek, Cong. Ch., \$7, by Rev. P. Weidmann,	12 00
New Hampton, First Cong. Ch., by Rev. H. Adams,	42 55
Oakland and Otesville, First Cong. Chs., by Rev. P. Harrison,	17 25
Pine Creek, German Cong. Ch., by Rev. P. Weidmann,	8 50
Quasqueton, First Cong. Ch., by Rev. A. Manson,	18 25
Winthrop, First Cong. Ch., by Rev. L. W. Brintnall,	30 85
MINNESOTA—	
Butternut Valley, Cong. Ch., \$5 ; Hebron, Cong. Ch., \$9.05, by Rev. P. Peregrine,	14 05
Glenwood, Cong. Ch. and Soc., by Rev. A. C. Lathrop,	5 00
Lanora, Cong. Ch., by Rev. G. Bent,	2 80
KANSAS—	
Cottonwood Falls, Cong. Ch., by Rev. L. Harlow,	13 00
Manhattan, First Cong. Ch., by Rev. R. D. Parker,	25 00
CALIFORNIA—	
Lincoln, Cong. Ch., by Rev. J. N. Hubbard,	15 00
Pescadero, First Cong. Ch., by Rev. M. Harker,	4 50
OREGON—	
Forest Grove, Cong. Ch., by Rev. D. A. Miles,	7 25
CANADA EAST—	
Eaton, T. S. Morey,	10 00
SOUTH INDIA—	
Melur, Rev. T. S. Burnell, of the Madura Mission, to const. Mrs. Martha S. Burnell & L. M.,	27 05
HOME MISSIONARY,	50 50
	\$9,454 30

Donations of Clothing, etc.

Broad Brook, Conn., Cong. Ch., by Rev. E. T. Hooker, a barrel,	56 22
Brooklyn, N.Y., Miss Haliday, a bundle,	
Castleton, Vt. a few individuals, by Mrs. W. Moulton, a box,	26 00

Colebrook, Conn., Young Ladies, by Miss Lucia Sage, a barrel,	\$
Fairfield, Conn., Ladies of the Cong. Ch. and Soc., by Catharine M. Beers, a barrel,	1
Fair Haven, Conn., Ladies' Sew. Soc., First Cong. Ch., by Mrs. S. C. B. Thomson, a barrel,	1
Madison, Conn., Young Ladies' Sew. Soc., by Miss Lizzie B. Lee, a barrel,	1
New Britain, Conn., Ladies of the South Cong. Ch., by Mrs. Charles Peck, Sec., a box,	1
New Haven, Conn., Ladies' Home Miss. Soc. of the First Ch., by Mrs. D. W. Lathrop, three boxes,	70
Pittsfield, Mass., Ladies of the Free Will Soc., by Mrs. J. G. West, a box,	
Sharon, Conn., Ladies' Sew. Soc. in Rev. Mr. Bullions' Ch., a box,	1
Torrington, Conn., Ladies, by Mrs. J. E. Barber, a barrel,	
Warren, Mass., Ladies' Home Miss. Soc., by M. L. Hastings, a barrel,	
Westfield, Mass., Mrs. E. M. Goodrich, a barrel,	1
Winchester, Mass., Ladies of the First Cong. Ch. and Soc., by Mrs. Lucy J. Bedford, Sec., a barrel,	1

Receipts of the Massachusetts Home Mission Society, in November. BENJAMIN PERKINS, T

Acton, Cong. Ch. and Soc.,	
Adams, North, Gardiner White,	
Andover, Ladies' Char. Soc., South Church,	
Bedford, Trin. Cong. Ch. and Soc., Mon. Con.,	
Bennington, N. H., H. & Parker,	1,0
Boston, Central Ch. and Soc.,	
Boxboro', Cong. Ch. and Soc.,	
Boston Highlands, Vine st. Ch., Mon. Con.,	
Brookline, Harvard Ch. and Soc.,	3
Campello, Cong. Ch. and Soc.,	1
Danvers, First Cong. Ch. and Soc., by W. R. Putnam, Treas.,	1
Dunstable, Cong. Ch. and Soc.,	
Fitchburg, Cong. Ch. and Soc., to const. Mrs. Olive Brown, Mrs. J. L. Russell, Mrs. A. C. Fuller, Mrs. J. W. Chandler, Miss Susan Perry, E. Bruce, and H. C. Hayward L. Ms.,	3
Hamilton, Cong. Ch.,	4
Hampden Co. H. M. Soc., H. Brewer, Treas., West Springfield Ch. and Soc., to const. J. N. Baggs, J. M. Smith, Miss A. Brooks L. Ms. ; East Long Meadow, to const. S. Ashley & L. M. ; North Wilbraham, to const. Mrs. Electa Atchinson & L. M. ; Chicopee, Mrs. Elias Carter, to const. Mrs. Julia M. Carter & L. M. ; Chicopee Falls, to const. Dea. B. S. Furney & L. M.,	21
Hinsdale, Cong. Ch. and Soc., ann. coll.,	16
Littleton, Cong. Ch. and Soc.,	6
Lowell, Kirk st. Ch. and Soc., \$100, of wh. from a friend, to const. Charles F. Battles & L. D. of A. H. M. Soc.,	81
Millbury, W. Goff,	
Salem, Tabernacle Ch. and Soc.,	32
Wayland, Balance of Bequest of Mrs. Sarah Tuttle,	20
Wellfleet, Cong. Ch. and Soc., to const. Rev. Samuel Fairley & L. M.,	8
West Boylston, a member of the First Cong. Ch.,	
Weymouth, North, First Cong. Ch. and Soc.,	12
Worcester, Mrs. Mary Rice, to const. George C. Rice & L. M., \$30 ; Ichabod Washburn, \$25,	5
Wrentham, Ladies' H. M. Soc.,	1
	\$2,91



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.

How shall they preach except they be SENT?...*Rom.* x. 15.

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Vol. XLI.

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No. 11.

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## THE PACIFIC SLOPE.

By Rev. GEORGE H. ATKINSON, D. D., Portland, Oregon.

HAVING been for more than twenty years a resident of Oregon, and having become somewhat familiar with the condition of our Northwest coast, and, to some degree, with our entire Pacific slope, I beg leave to suggest a few thoughts respecting our Home Missionary work, in that vast region of our country.

In 1847, I was sent by the American Home Missionary Society to begin the Home Missionary work in Oregon. It was then our only Territory on that coast, and had an area of 841,000 square miles. I was instructed to explore the country, and select the place most hopeful for my work as a center, and while adopting the maxim that "concentrated action is efficient action," I was to keep a constant observation, and make frequent reports of the wants of the whole field.

In 1849, Rev. Horace Lyman came to Oregon to be a fellow-laborer. In 1853, Rev. O. Dickinson, Rev. Thomas Condon, and Rev. M. B. Starr, became our helpers. In 1855, Rev. P. B. Chamberlain, and, in 1858, Rev. W. A. Tenney, were sent by you to the Oregon field. Rev. H. Clarke and Rev. E. Walker, have also been engaged, more or less, in missionary service. Since 1862, Rev. P. S. Knight, Rev. D. B. Gray, and Rev. J. F. Damon, all licensed there, have been employed by your Society. The church at Salem now supports Mr. Knight. Messrs. Starr and Tenney have, for several years, been in California. Rev. H. Clarke died in 1858. Rev. E. Walker has been mostly supported by his farm, and by the church at Forest Grove, to which he has at times ministered. Last year, you sent Rev. D. A. Miles, and recently, Rev. E. Gerry, to be our fellow-workers. Rev. P. B. Chamberlain preaches at Walla Walla, Washington Territory, owning his church, and receiving what the people choose to give. Our entire corps of ministers engaged in preaching in Oregon and Washington, consists of eight, five of whom have been aided the past year by your Society.

### RESULTS.

We have eight or nine Congregational churches, with over four hundred members; seven houses of worship, costing over \$30,000, all paid, except, perhaps, \$1,200. In 1848, we had no houses of worship, and only about a score

of members in the Territory. A college has, by the special efforts of Rev. S. H. Marsh, D. D., grown up, chiefly through our labors; and the common schools and academies of Oregon and Washington have been largely promoted by our direct and indirect efforts. Two of our churches are self-supporting and helpful to others.

We occupy eight or nine centers, and fifteen or sixteen out-stations, with more or less regularity. During twenty years, ~~ten~~ million pages of religious publications have been scattered through our Territory, chiefly by our means; yet we have hardly made any advance for four or five years, except in the growth of our central churches. We have not been able to break new ground.

We have lost four or five, and possibly six churches, in five counties, for lack of ministers. Four of these counties, besides eight others in Oregon, have no Congregational minister or church. The whole of Washington Territory has but one Congregational minister engaged in service, and he is self-supporting. A licentiate occasionally preaches at Olympia, though he is a clerk in the Indian Department.

#### EXPLORATION.

Nine years ago, by your appointment, I visited and explored the settlements around Puget's Sound. I found several settlements needing ministers, and promised to send at least two, if possible. My report and appeal were published in your journal; but, during nine years, there has been no response. You have not been able to find the men. Three years ago, by your appointment, and at your expense, I spent a few weeks in making personal visits and appeals, but I could get no men to go. Frequent appeals from our brethren in Oregon, private and public, have failed to awaken interest or secure helpers, except those above named. We have reason, however, to thank God that regions which we have not tilled, because our hands were tied, have not been wholly left uncared-for by other gospel laborers. But if our doctrines and polity are simply scriptural, and thus best for the beginning and growth of communities, and for the building up of our Lord's kingdom on earth, and if they are especially adapted to conserve the welfare of our beloved nation, then surely, our neglect of any part of the field cannot be excusable.

#### AREA OF THE PACIFIC SLOPE.

During the last twenty years, California, Nevada, Utah, Arizona, New Mexico, and Alaska—all west of the Rocky Mountains, except about eighty thousand square miles in New Mexico—have been added to our territory. They embrace an area of 964,937 square miles. Our whole Pacific slope, according to a late statistical record, by Mr. Cronise, in his volume upon the natural wealth of California, contains over 1,400,000 square miles. It is a region nearly twice as large as all the kingdoms of Europe, except Russia. "The States and territories along the coast alone, including Alaska, comprise an area of 894,229 square miles, which is larger than all the New England, Middle, and Western States, and nearly equal to France, Great Britain, Germany, Prussia and Austria combined. These nations contain nearly one hundred and sixty millions of inhabitants, and the Pacific States and Territories have less than a million; while there is no country richer in natural wealth than a large portion of the Pacific Coast."

General Halleck reports that his Military Department, "which includes the *States of Oregon, California, and Nevada, and the Territories of Alaska, Wash-*

ington, Idaho, and Arizona, comprises an area of about 1,218,000 square miles, and has about 12,750 statute miles of sea coast, including the islands. Its population is about 700,000 whites, and 30,000 Indians."

#### CHARACTER OF THE POPULATION.

The population of that coast is very heterogeneous. That of Oregon was first composed of Indians, with a few trappers and hunters. Then a few of the Hon. Hudson's Bay Company's factors and traders came, with their employes, the Red River men. The half-breeds soon became numerous. Then a few American pioneers crossed the Rocky Mountains, following the missionaries of the M. E. Church, and of the A.B.C.F.M. Then larger bodies of emigrants came from the frontier Western States, with a few from the Eastern and Middle States. After the discovery of gold, people flocked to that coast from every State of the Union, and from Canada; from every country of Europe; from Mexico and the South American coast; from the Islands of the Pacific and the shores of Eastern Asia. A late number of the "Overland Monthly" says: "The Chinese in California, according to a record kept by the clerks of six Chinese companies, have the following statistics:

"Arrivals at San Francisco, 107,700; returned, 42,800; deaths, 3,900; remaining, 61,000, exclusive of those born in California." It is estimated by a trader in Portland, who has traveled extensively in Oregon, Washington, Idaho, and Montana, being engaged in cattle driving, that we have in these States and Territories, in the towns and cities, and mines, ten thousand Chinese.

The hundred thousand people in Utah are mostly of the poorer classes of European society. They are industrious and peaceable, but very ignorant and wretched.

#### RESOURCES OF THE PACIFIC SLOPE.

The commerce of our coast constantly increases. It is estimated that 400,000,000 feet of lumber—piles, masts, spars, plank, etc., were exported from Puget's Sound, W. T., in 1866. The agricultural resources, fisheries, and coal mines of Washington Territory are constantly being developed, but we have only one minister in service there.

The wheat product of Oregon, this year, is estimated at 5,000,000 bushels, and our wool and flour are constantly brought to New York City, at a profit. We send millions of gold, annually, out of the Columbia River to your port, and to China; and yet we have thirteen or fourteen counties without a Congregational minister or church.

Idaho sends off its millions of gold and silver; and shall no one be sent to counsel and sympathize with its hardy miners, and break unto them the bread of life? God has providentially sent those thousands of miners among the mountains to prospect and to dig the gold and silver which have saved our nation's finances, and which still assure our credit; and yet we have said, practically, that we are too poor to minister to their spiritual welfare. Multitudes of them, overborne by temptation, or oppressed by disappointments, have yielded to vices to which they were strangers in their Eastern homes; and many have sunk into the grave of the drunkard and debaucher, who might perhaps have been saved by the timely work of the missionary.

Montana presents to us similar facts, and the same claims to our Christian service. The estimate of gold-yield from that Territory this year is \$20,000,000; and the cereals are said to be largely in excess of the market.

Utah is apparently on the eve of great changes. The people supply the mountain mining regions around with provisions; and now they are grading the Union Pacific Railroad. The effect is to bring a strong pressure from the Gentiles upon Mormonism. Brigham Young is said to have an enormous bank account in the Bank of England, and his next revelation may call him to London for an indefinite period. Whether the leaders of Mormonism remain or depart, their oligarchical power over their deluded and debased followers will be broken.

Of Nevada, we may say that it is estimated to furnish nearly as much gold and silver as California; and its mines are becoming more numerous and productive.

California is well known to you. There you have planted and aided more than forty churches, many of which are self-supporting. But they ask for more helpers and more help to supply their rapidly increasing fields of labor.

"Alaska," General Halleck remarks, "may, with a wise care of the Indians, be gradually thrown open to our settlers and traders, without danger of hostile collisions. General Davis reports two thousand whites there now." Shall we not care for them? The Russian Fur Company, during more than forty years, has paid for priests, and a bishop of the Greek Church; for the support of a Lutheran minister; and for chapels for their religious and educational welfare. Shall we fall below their standard, and leave these settlers and native-born half-breeds without a purer gospel?

#### PROSPECTS OF DEVELOPMENT AND INCREASE.

Already one railroad across the continent approaches completion, and its branches are under survey to many important localities. It stimulates interior settlement and commerce, to a degree, and with a rapidity that far exceeds our thought. Our people are on the *qui vive* to know more of that Pacific slope; and multitudes are on the move toward it, on the various lines of travel. The great steamship line to China, subsidized by the Government, has so developed trade that the monthly export of gold and silver, direct to Eastern Asia, nearly equals the monthly export to New York and England. The great Mexican Steamship Line sends its steamers every twenty days to the principal ports of Southwestern Mexico and the Gulf of California; every ten days to Oregon and British Columbia, and frequently to Alaska. We have regular packet lines along the coast, to the Islands of the Pacific, to China, and to Japan. Two companies send steamers every week from Portland, Oregon, to Victoria. A steamship line is projected from San Francisco to Australia and the intermediate ports. California has many fine steamers on her bays and rivers, and an increasing net of railroads through her valleys. The rivers and bays of Oregon and Washington are daily traversed with steamers. Two railroads are in process of construction through the Willamette Valley, from Portland toward California. Already a railroad has been commenced from Salt Lake to Portland. Two lines more across the continent have been surveyed—the Northern and the Southern. The Companies have been incorporated by the U. S. Government, and grants of every alternate ten square miles on each side of both roads have been made. The Companies only wait for some other subsidies, which they expect to secure during the present session of Congress, in order to push the building of both roads with vigor. China offers all the laborers needed to build them.

In view of all these broad plans and enterprises of business men, it would seem that our churches should be aroused to go forward, *pari passu*, in establishing the church and the school, and all the institutions of the gospel, for the

glory of our Lord, and the salvation of men, and for conserving the welfare of our country. It is economy to begin with the beginning of settlements. If we give direction to the head-streams of social thought and custom, we shall have an easy control of its swelling currents. While our reliance must ever be upon divine grace and Providence, for men and for pecuniary means, we may expect that multitudes, who, at great cost and suffering, came to the rescue of our country from the hands of rebels, will now come forward, at any cost, to rescue it from the grasp of ignorance, vice, and irreligion, if they are promptly, fully, and constantly made aware of its peril.]

## MISSIONARY INTELLIGENCE

### CALIFORNIA.

*From Rev. J. J. Powell, Lockeford, San Joaquin Co.*

#### Our Church Edifice.

We commenced to work on our house of worship on the 19th day of August. Dimensions, 50 feet long, 32 feet wide, and 19 feet high. I am happy to inform you that the outside work is completed; the pulpit is ready, and some of the seats. All that remains is plastering, and finishing the seats. If the weather shall hold on favorable a little longer, it will be ready for dedication about the third Sabbath in January, 1869.

For the last four months, your missionary has been laboring very hard night and day. Carpenters were very scarce last summer, and wages very high. When carpenters could not be found we "pitched in" ourselves to work on our temple. "Whatsoever ye do, do all to the glory of God." I felt that I could glorify God while working on God's house, as much as in my study reading or meditating on the dying love of Jesus, or any other theme. While engaged in this service, viz.: pushing the plane, or packing lumber, laying floor, shingling, putting up cornice, or painting, I felt happy because I was doing God's work. Before I commenced on this glorious enterprise, I counted the cost; I knew that the whole burden would be cast on my shoulders, and by the grace of God

I have been enabled to carry it through. I will give you an item or two: On business in connection with the building I was away from home twenty days. I labored fifty-four days on the edifice, besides preaching twice every Sabbath, lecturing every Thursday evening, superintending the Sabbath school, teaching a large Bible class, and preaching three funeral sermons. I believe and try to practice what Solomon said: "Whatsoever thy hand findeth to do, do it with thy might." Some of our weak churches are running down to San Francisco to beg and beg for weeks—we prefer hard labor to begging. We have not circulated our subscription out of our own community. We do not intend to. But, I am sorry to say, we are afraid that we must apply to the American Congregational Union for a few hundred dollars; and if there is a church on the Pacific coast that deserves a little sympathy and help, it is this—the Congregational Church of Lockeford.

### DAKOTA.

*From Rev. J. Ward, Yankton, Yankton County.*

#### First Things.

Since writing you last, we have, as it seems to us, made considerable progress. We have formed an ecclesiastical society. The officers are a President,



Clerk, and three Trustees. Two of these officers, by the laws of the society, must be members of the church.

A week ago to-night the ladies held a festival for the benefit of the church, at which they cleared \$187. Well done, for a town at the West with no money in it. Last night we had a Christmas tree for the benefit of the Sabbath school. Every member of the school was remembered. Last Sabbath evening we had our first Sabbath school concert, and the first one in the Territory. Many of the children who took part in it had never seen such a thing, and knew of it only as they were told of it by their parents. The parents and older members of the school said it "seemed like getting home to attend a Sabbath school concert once more." The room was crowded, and the exercises were a success in every way. A collection at the close, for the benefit of the library, amounted to about four dollars.

Two weeks ago we had our first monthly concert, which, so far as we know, was the first ever held in the Territory. There was a fearful storm that evening, and but few were out. I presented the cause of Missions, both Home and Foreign, as well as I could, and took up a collection. The result astonished me, for I found that \$14 75 had been contributed. It was decided to give half to the American Board of Commissioners for Foreign Missions, and half to the American Home Missionary Society.

Last night, after the gifts to the children had all been disposed of, a small card was found on the tree, on which was written, "A lot for a church." This was a surprise to us all. After the exercise closed, Gen. Todd invited me to come to his library the next day, when he would ratify his promise. Accordingly four of us went, and he gave us the choice of two lots in each of three locations. Of course we took the two lots best suited to our purpose.

## KANSAS.

*From Rev. H. P. Robinson, Highland, Doniphan Co.*

### In Labors Abundant.

We are now permanently settled in our new house of worship. It has cost us in the neighborhood of \$4,500, for \$900 of which we are indebted to the "Union"—\$500 as a gift and \$400 as a loan. My experience in the building of this church edifice has taught me the process by which churches are built in this Western country. If it will not transcend the bounds of modesty, I will give you some statistics showing the part I have acted in the scene. In gathering material for the building I have made nine trips to St. Joseph with a team, for lumber, etc., a distance of twenty-five miles, making an aggregate travel of 450 miles; nineteen trips to White Cloud, a distance of ten miles, making an aggregate of 380 miles; six trips to Iowa Point, five miles, 60 miles; one trip to Forest City, Mo., twenty miles; one trip to Troy, twenty-five miles; one to Atchison, fifty miles, making an aggregate of nearly 1,000 miles. This labor, if it were before me, would look rather formidable; but as it is past, and I had to take but one trip, and travel but one mile, *at a time*, the burden has not seemed excessively onerous. The Lord, in whose employ I trust I have been, has given almost uninterrupted health to me and to my family.

In the meantime I have been building a barn, a study, and an upright to my dwelling, and hauling all the material, and doing much of the work myself, (so as to get along on my moderate salary) which, together with my pulpit labors at points from ten to twenty miles distant from each other, has kept both body and mind from rusting for want of employment. Some portion of the time I have preached at Troy at 11 o'clock A. M., then rode to Highland, twelve miles, and preached at 8 o'clock in the



afternoon, and then ten miles to White Cloud and preached at 7 o'clock in the evening. So Sunday to me has not been a day of rest.

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*From Rev. L. Harlow, Council Grove, Morris Co.*

#### Missionary Tour.

The commencement of this quarter found me, in connection with Rev. J. W. Fox, of Ridgway, on a missionary tour up the Cottonwood. We commenced at Plymouth, about ten miles from Emporia, and went as far as Marion Center, about forty miles from Plymouth; preached on Diamond, Middle, and Clear Creeks, which flow into the Cottonwood from the north, and on Cedar, which flows into it from the south. Marion Center is the county seat of Marion county, and lies west of Chase county. We had good meetings at Plymouth, Toledo, Diamond Creek, Clear Creek, and Marion Center. We found, at Marion Center, much destitution and a hopeful field. There is need of another man to go into the Cottonwood Valley. The rains having set in, we were constrained to return home after two weeks' labor.

#### Accident.

I had crossed the Cottonwood safely, eighteen times. This river is dangerous when there is any rise. We had crossed it safely, and attempted to cross again to visit a good Christian family. I was ahead in my buggy. I had reached the deepest place before I was aware of danger. The current was too strong and deep, and floated pony, buggy and all down stream. I kept the balance of the buggy, and gradually brought the pony round to shore. There were two small trees that had been swept down by the water, upon which I sprang and caught my pony by the head. In my endeavors to get him on *terra firma*, I pulled his bridle off, and he swam down

stream. I caught my carpet sack and jumped on shore. We supposed the pony and buggy were lost; but, after a half-mile swim, and having been entirely under water six or eight times, he made for some brush which he gained. We rescued the faithful animal. The next day we secured the buggy, somewhat damaged. I saved my carpet sack by its catching in a bush, but lost everything else that was in the buggy. A good Providence saved me from the perils of a ride in the Cottonwood river.

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#### MINNESOTA.

*From Rev. J. S. Cogswell, Zumbrota, Goodhue Co.*

#### Bereavement.

One object, as you well know, of my coming to this State, was the benefit of my wife's health. She had, however, for some time, been interested in the missionary cause. Just before her death she wrote to a friend in Massachusetts: "Could my life be multiplied sevenfold, how gladly would I spend it for the Master in the West." But it pleased the Captain of her salvation to give her a discharge, and call from the field this sick and wearied one. Sweetly she yielded up her life to the Father of spirits, early on Sabbath morning, November 15th, at the early age of twenty-six years. She was born in Bedford, N. H., educated at Merrimac Normal Institute, and was afterward a successful teacher. She was with me during my course of study at Bangor, and greatly aided me by her prayers and sympathies. In her death, I and a darling babe, scarce a year old, have sustained a great loss.

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*From Rev. A. C. Lathrop, Glenwood, Pope County.*

#### Roughing It.

These great, broad prairies, with

houses from six to twelve miles apart, and not on the road, make me shudder as I ride over them; yet I have to go eighteen miles to my Grove Lake appointment. The members of the church there are scattered; the roads are often in very bad condition for want of bridges over streams and sloughs; the people are poor, living in homestead hovels, (with one or two exceptions) with miserable accommodations for a minister and his horse or team. On one occasion I arrived at Grove Lake on a Saturday evening at dusk. Knowing it to be difficult to reach the house of one of the members, some distance further on, by a blind path, through gates and fences and among sloughs, I called at the house of a stranger to get a night's lodging. The mosquitoes were thick as a cloud, and penetrating as sword-points. While knocking at the door, a dog ran out, frightened the ponies and away they ran, breaking carriage and harness. I could find entertainment, but they had no stable and only a poorly-fenced pasture. Into that the ponies were turned. After service, news came that they had left the pasture for home. A swift rider overtook them, drinking at the Lake, and brought them back. On Monday the wreck was drawn a mile and a half, when one of the brethren mended it with ropes, &c., so I could go home.

#### Perils on the Prairies.

My last appointment I did not attend, owing to a severe rain storm, attended with high winds. It is doubtful whether I shall be able to go there more than once more during the winter. The road leading there is on the Red River trail, over which half-breed trains, with a single ox or pony, attached to a cart, travel in summer, but not in winter, from St. Cloud to the Red River region. The trail is very badly drifted in winter, and as it crosses the Little Chippeway, and as there is but *one house on the way* and business

turns to other points, it is not traveled in the winter months. In the summer it is quite a passable route in dry weather. In this high northern latitude it is not considered safe for a man to start out alone over the prairies. Violent snow-storms may suddenly rise and block up and obliterate all trace of the path.

#### Old and Poor.

This is rather too new a country for an old man like me. Possibly I may do like some of my brethren in these parts—"pull up stakes" and leave for a milder climate and more promising and inviting fields. Yet I have spent all my little means in trying to build a house and home for my family; we are unable to half finish, can hardly make it comfortable for the cold, long winter coming. We have been living in it without doors or windows or floors or ceiling. It was hard to get carpenters and masons, even at very high prices. We have one plastered room, but the wall froze and, thawing, dropped upon our heads and into our victuals. We need doors but cannot get them, or lumber to make them, at present. We trust in God we shall survive the coming winter.



*From Rev. A. D. Roe, Afton, Washington County.*

#### The Academy.

Our academy at Afton, of which you heard me speak, has nearly completed its first term, and numbers fifty-eight pupils. This I consider a very promising beginning, and I feel that God has been with and prospered us. The building is of brick, plain but tasteful—thirty by fifty feet, with tower, two stories, and basement. I have no hesitation in saying that this enterprise is an offspring of the Home Missionary Society. But for the generous aid given in sustaining the stated preaching of the gospel here, neither

church nor academy would grace the little village of Afton to-day. A daughter of New England, now "gone up higher," in personifying her native East, has worthily written—

"The church  
And school-house are my fortresses,"  
And my best treasures are strong arms,  
And cultured brains, and holy hearts."

Shall not the church and school-house, the twin fortresses of faith and freedom, grace every valley and crown every hill-top throughout our broad land?

### IOWA.

*From Rev. J. W. Windsor, Cresco, Howard County.*

#### House of Worship Completed.

After a time of labor on the part of a few of the members of the church, such labor as can be properly estimated only by those on the ground, our church edifice was ready to be dedicated to the service of God. At that time there was a debt of over \$700 on the building, \$500 of which must be canceled before we could avail ourselves of the \$200 pledged to us by the Congregational Union. On the 25th of October the dedication services were held, and after an exceedingly appropriate sermon by Rev. S. P. Sloan of McGregor, and while we were taking up a collection, one of the members of the church came up to the desk and whispered in my ear, "We want the church dedicated to the service of God free from all debt; therefore if there should be any deficiency after the collection, we will assume it. We want you to announce the whole debt canceled." The collection amounted to \$300, leaving a little over \$200 to be assumed by a few. This has been paid. This may seem but a small matter to some; not so, however to us; it was much to be accomplished after what had been already done.

Three church edifices in a two-year-old village, both erected in one year, indicate some enterprise and energy. To each of the other two churches our friends had contributed liberally, according to their means, while a very few had borne the burden of our own.

#### Rapid Growth.

Less than two years previous to my return here, last July, the town site of Cresco was a ploughed field; now it claims nearly one thousand inhabitants, and during this short space of time, everything which now marks it as a live town has been built—a substantial stone court-house, brick and stone business houses, a school-house and dwelling-houses. During the erection of our church edifice, some of our friends had not yet a house, but were crowded into small lodging rooms. These things speak well for the people, and warrant the expectation of enlarged liberality and effort in time to come.

*From Rev. C. Taylor, Algona, Kosuth Co.*

#### A Sanctuary Built.

We have been able at last to provide for ourselves a small, but pleasant house of worship which we can call our own. Though the work is plain, it is very neat; the seats, doors, desk and table, and most of the finishings, are of black walnut, which is cheaper here than pine. It has cost us about \$1,500. We received \$50 from an individual, near Boston, through the influence of a young lady who was visiting here; and we have the promise of \$250 from the Congregational Union. When that is received, we expect to pay all our debts. A man, not a member of the church or society, interested himself to procure us a bell, paying himself over \$100, and we have a very fine-toned Meneely bell, weighing over 500 lbs., just large enough to correspond with our house and the place. Through the efforts of the ladies we have a small cabinet or-

gan, and we have a few singers to lead our congregation, who sing any thing in the Book of Worship that the minister is disposed to select, and *sing it well.*

Five years since, I did not expect ever to have arrangements connected with public worship as pleasant as they now are. I am not without hope that, as we have secured an earthly sanctuary, we shall labor more earnestly for the upbuilding of that spiritual house which is composed of lively stones, fitly framed together, so that the building *groweth unto a holy temple in the Lord.*

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*From Rev. E. C. Taylor, Percival, Fremont County.*

#### Revival.

In making my report for the third quarter of labor with the church at Civil Bend, I rejoice to say that God is blessing us with a deep, powerful work of grace. Meetings have been in progress for two weeks, and still continue. Twenty-five or thirty have manifested deep interest, many of whom are rejoicing in a new-found Savior's love. To God be all the glory!

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#### WISCONSIN.

*From Rev. L. Church, Peshtigo, Oconto Co.*

#### One Year's Work.

This date closes my year of missionary labor on this frontier field. It has been a year of constant toil—planting, watering and watching. Some good results have been realized. The little church organized in April is steadily increasing. The congregation at Peshtigo is respectable in the day-time, and overflowing in the evening. Three were added to the church at the last communion, and others stand propounded as candidates for admission. Seven have been baptized during the last quarter. A number of Roman Catholics attend

the evening preaching; and some of their children attend the Sabbath school. I have preached, on alternate Sabbath afternoons, at two other points—the Company's boarding-house, seven and a half miles distant, and at a place six miles west, through a dense wilderness. Here, as I have reported before, is a settlement of different nationalities. The majority are from the State of New York. I found them entirely destitute of religious instruction. God has blessed me with success in gathering them together as listeners to the message of the gospel. An interesting Sabbath school and Bible class have been gathered, and well sustained during the last eight months. The Sabbath school library sent to me from Keene, N. H., through your recommendation, was a God-send. I have spent a good deal of time in circulating tracts, and much need a supply in the Swedish, German, French and Norwegian languages. Providence seems to be now opening the way for the establishment of a self-sustaining church, in a very short time.

A large pail and tub factory is now in process of building, calculated to employ 200 operatives. Some seventy-five men are at work on the building, and it will be completed by the opening of spring. The leading man is a Congregationalist. Tenant houses are to be speedily built, and we confidently expect our population to double in eight months. We shall, I doubt not, build a church next summer.

We shall be under the necessity of asking a renewal of my commission for the remaining six months of the year, and I hope with the blessing of God, that thereafter we shall be able to go alone.

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*From Rev. A. L. P. Loomis, Elkhorn, Walworth Co.*

#### Revival.

During the last quarter we have had a refreshing from the Lord. Rev. J. D.

Potter labored with us in a union meeting for a week, and with success. There have been some forty-five hopeful conversions. We continued the union meetings two weeks after his departure, after which we each had extra meetings in our own churches two weeks longer. Young converts were strengthened, and new ones added. For two weeks past I have been holding meetings four evenings in a week, in a school-house three miles east, and the Lord has blessed us there. Our meetings average nearly one hundred, and from twenty to twenty-five in that district hope they have found the Savior. Next Sabbath we expect about thirty will unite with our church—twenty by profession.



*From Rev. G. M. Landon, Trempealeau,  
Trempealeau Co.*

#### How we Raised the Money.

Since my last report we have made quite a change in the appearance of the meeting-house. It had not been painted for years. It was evident that it would soon go to ruin. But it would cost us considerable. I spoke about it. "Yes, we must do it, but better take it easy. Times are hard. Doing pretty well now. Shouldn't discourage people by asking too much of them. Will move in the matter as soon as we see the way clear."

I waited. A Committee of the La Crosse Convention came up here to ordain me. The event drew out a large audience. The exercises were solemn, impressive. The effect on the church was good. The influence on the community was favorable to the cause of Christ, and to me as his minister. I know this not only by what was said to me, but also by many other things.

On the next Sabbath morning, after the services, I brought up the matter of painting. This church does not want to be dependent on the Home Mission-

ary Society another year. There will be no need of it, so far as we can now see, if we will do what we ought to, and what we can this year. "How much will you give, Mr. —, and you, and you? You know the need. If we do it, we must pay for it. We ought to have the money now, to pay for it when it is done, and to ensure its being done. If we trust to a subscription paper, it will take one man's time for three or four weeks, and will very probably be a failure then. Estimates have been made. The work will cost over \$200. How much, Mr. —?" and so on around. The money was raised in about five minutes, and to-day the work is *done*. The outside of the house is a beautiful white. The windows have been provided with blinds. The walls and ceiling have received a new coat of white. Eight new pews have been put in, and rented; and the ladies—Heaven bless them—have, in ways best known to themselves, obtained a carpet which covers the floor of the whole house, and a sofa for the pulpit. We are not in debt. But these things have seemed indispensable to prosperity. People take more interest in the church and everything connected with it. They have *done* something.

#### The Spiritual House.

I hope, by God's blessing, the spiritual house will be made to look as fair. The attendance in our Sunday school has increased from 30 and 45 to 80 and 90. The scholars are provided with the "Lesson papers," published by Adams, Blackmer & Lyon, of Chicago. We circulate *papers*. They seem to answer the purpose better than *books*. 1st. They are cheaper. 2d. They are more instructive than most books. 3d. They do not contain so much reading that they are *not read*. 4th. They attract the attention of parents, older brothers, and sisters. 5th. They do not have to be returned. The scholar has a



property in them. "It is *mine*." 6th. There is greater variety.

Moreover, we have a good superintendent. He is all the way from Vermont. New England is doing a good work. There are a great number of such men through the West. If they can't raise so much wheat, "down East" as we can, I rather think the crop of Christian men is a better one; and, of the two, I think the latter is more profitable. Send on such men—we will give you wheat in exchange.

#### "Slipping Out of Church."

I can endorse every word written by your correspondent with reference to "slipping out of church." There are many such about here. I am becoming acquainted with some of them, and hope to gather them in. The progress is slow in such cases; but with God's blessing, it can be done.

Let me tell you of one case. There is a young man of intelligence and education, correct in all his deportment, a regular attendant, on Sundays, engaged in the Sunday school, married, and a member of a Christian church in the East. His wife is not a professor of religion. He *may* return to the East in the course of six or eight months. He told me he would send for a letter and unite with this church, if I could give him a *good reason* why he should. That is not all. He has been at the West for more than two years—in the same condition, all the time. He is known as a Christian man, that is to say, he attends meetings, Sunday school, prays in public, etc. He has no letter, and does not really believe he needs one. Had that church in the East no duty to perform? Such a man would not probably have hesitated to take a letter, had the matter been urged. Nor would he have delayed to present it where he has been living. "If there be any virtue, think on these *things*."

#### MICHIGAN.

*From Rev. J. England, Milton, Macomb County.*

#### A Good Beginning.

It affords me great pleasure, in this my second quarterly report, to be able to say, the Lord is dealing graciously with us on this field. On the 20th of October last, we organized a Congregational church, of seventeen members, at New Baltimore Station, or New Haven. At the first communion since the organization, thirteen additional members have united with the church, twelve of them heads of families, making in all thirty members. We are preparing to build. The site is secured, and subscriptions are now being made. The house is to be not less than 86×54 feet. The congregation is large, and deeply attentive.

The church at Chesterfield has been increased by the addition of ten members, and others are expected soon to unite.

There is a brighter future, I think, for Ray. I do not think I ever saw a church more discouraged than this church was. Only one sermon had been preached, by a minister of our order, in three years, and no communion service had been held for a number of years. They met twice to discuss the propriety of disbanding, resolved to do so, at each meeting, but a mysterious providence prevented them from fulfilling their purpose. Now these people are preparing to build a church edifice, to cost \$2,000, and ten have been added to their number.



*From Rev. A. Dresser, Pentwater, Oceana County.*

#### Ministering to the Sick.

There has been an unusual amount of sickness in the community, though, as a family, we have enjoyed health sufficient to enable us to minister to the sick and afflicted. A few nights since I was



awakened from my sleep, in the midst of a severe storm, by a messenger bringing word from an afflicted mother that her child was dying. Her husband was absent from home as a sailor. I had already been called to bury two little ones from that family, and I hastened with a full heart to their desolate home. I found the mother greatly frightened—almost beside herself—and completely exhausted from over-exertion and loss of sleep; and the child suffering for the want of proper care and suitable clothing. The house was wholly destitute of anything that could properly be called the comforts of life.

The little babe recognized me, and immediately threw up her little arms to have me take her. After quieting the fears of the mother, I insisted upon her retiring to get rest and sleep. I soon quieted the little one, and had her asleep in my arms, while with my foot I "jogged the crib" of an older sister who was also sick. The mother has an "impression" that the child will not live, and all efforts to persuade her that the child is not dangerously sick prove unavailing. Three times have we received word that the child was dying. Mrs. D. is now answering the last call, with the understanding that she is to send for me if necessary. Did her other duties allow, she might spend her whole time with the sick, and then not meet all the demands upon her sympathy and care.

#### MISSOURI.

*From Rev. C. S. Shattuck, Neosho, Newton County.*

##### Breaking Ground.

This day closes the year for which my commission under your Society was given. My labors during the time to me have been new and untried; but I trust that they have not been without profit to others as well as myself. I have preached the gospel and represented Congregationalism in a district

of country much needing it, one hundred miles by seventy, mostly in Missouri, but extending into Kansas and the Indian Territory. On this ground I have had six places for stated meetings. Often I have held services on Saturday evening, and then three times on the Sabbath, besides riding on horseback twelve or fifteen miles between the places. But God has graciously given me health and strength for the work, so that I have never once failed to meet an appointment, except when the roads rendered traveling impossible.

In Neosho, the church has grown from eighteen members to twenty-seven, several being added by profession, and this with a larger percentage of deaths and removals, and the falling off of Northern immigration. A church building has also been undertaken and is now about to be erected, the needful materials and means being mostly provided. In Kansas, a promising church of twenty members has been formed at Lowell, and the way prepared for another at Baxter Springs; while both in Kansas and Missouri various hopeful out-parishes have been opened and cultivated, which may yet have churches of their own. As one of the results of the Presidential election, doubtless Northern people will come down here faster than ever, and our Congregational brethren among them, especially as the South-western Pacific Railroad is now to be built to the State line within two years.

##### Threatened Famine.

The people of Southeastern Kansas had a severe drouth, during the summer, which nearly ruined the crops, and worst of all, the corn, their chief dependence. During a missionary tour in the region, a few weeks since, I came to the conclusion that many of them would be in utter want before spring, which conclusion later advices fully confirm. May our all-merciful heavenly Father in some way provide for their sore need!

### The Western Counties.

On a recent visit to several counties in this State north of Neosho, I preached five times in succession at shire towns, where not one in ten, of a congregation of three hundred, had ever before seen a minister of our denomination. A Congregational lady there, from Massachusetts, had not heard one preach for seventeen years; and her husband, though a Presbyterian minister, had never heard one.

### Death of an Apostate.

In my Kansas field, not long since, a gifted and eloquent man died, who was once the beloved pastor of a Presbyterian church in an Eastern city. But he fell into error, and at length became an avowed atheist. Wandering away into this far corner of the land, he settled on a claim, where, after a year's toil and hardship, he sickened and died. In his last days of anguish, all the unhappy man could do was to cry, ever and anon, "O God, if there be any God, have mercy on me, and assuage my pains and save me!"

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*From Rev. F. G. Sherrill, Moniteau County.*

### The Freedmen.

The colored Sabbath school, mentioned in my previous report, still exists and flourishes. It was the first opportunity of the kind which the colored people had here ever enjoyed, and they cling to it fondly, and contribute liberally toward the purchase of the books and papers for which it calls. Their progress in knowledge is very gratifying. Animated with the desire to learn, some take their books home with them, and study, as they are able, during the week. A few have attempted learning to write and cipher. Some travel miles in coming to school, and yet rarely permit mud, or snow, or rain to detain them. For two or three

months the entire care of the school has devolved upon my wife. It has been with her a labor of love, and, with the assistance of the more forward scholars, she has succeeded better than could have been expected.

### OHIO.

*From Rev. J. C. Myers, Cambridge, Guernsey County.*

### Alone, Yet Not Alone.

If I were asked, what I think of the Home Missionary work, my reply would be: "I love it dearly, and my highest ambition is to become more and more worthy of being an humble servant of my Master." I can well remember the time when my ambition led me to long for a field where I could be better sustained than I can be on any Home Missionary field; but all that has long since left me. I think I can see that the Lord needs me in this work, and I am willing to go wherever the great Captain needs my services. I have often thought that, if I had friends and relatives of influence in this country, my lot might be somewhat more cheering and I might be at a different place; but all these thoughts I at once trample under foot as unworthy a servant of Christ. In all this broad land of ours, I have no one that is related to me by the ties of blood; yet I have often been assured that I have many warm friends. Only about two weeks ago, our house was warmed and filled with light by the arrival of a barrel that was filled for us with good things by the kind people of West Medway, Mass. I wrote to the kind ladies of Rev. Mr. Knowlton's society, my letter of thanks; but it did not satisfy me in the least. Language failed me to express adequately what we felt. Though they may get but a poor and faint idea of our thankfulness, the good Lord knows how we feel, and I am sure that the prayers in

their behalf, that have ascended to the throne of God, will be answered. I well know how truthful the words of our Master are, when he says, "It is more blessed to give than to receive;" and yet at times there is great pleasure in receiving. A barrel like the one we received helps us greatly, and supplies wants that would not have otherwise been supplied.

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*From Rev. P. A. Beane, Hampden, Geauga County.*

**"King Cheese."**

The churches in the rural districts of northern Ohio, have difficulties to struggle with which no one can appreciate who is not on the ground. They have, for a generation, been abject under the control of King Cheese, whose rule is as absolute and exacting as ever was King Cotton. Every thing must be subservient to the interests of the dairy. Its demands reach forth to the very vitals of the church. The sacredness of holy time must yield. The desecration of the Sabbath, by what is claimed to be "the necessary work of the dairy," is alarming. A whole generation has grown up under this state of things, until there seems to be a great lack of a sense of the divine authority and sacredness of the holy Sabbath, as seen especially in riding, sporting, and visiting on that day. Our State Conference and some of our local Conferences have taken hold of this matter in earnest, and we think we have made some hopeful advance against this monster.

**Burnt Over.**

There is another evil to which I would direct your attention: You know there have been, from time to time, for the last thirty years, a succession of religious excitements, superficial in their character, which have swept over us like wild-fire; and while there were

some real conversions, and much apparent good was done, yet we are now reaping the ultimate sad results. There has sprung up a thick, tangled undergrowth, over all this burnt district, which sponges up every form of infidelity and irreligion that float in upon us. Most of these have, at some time, been numbered among the plants of the garden of God. Take your town map of the "Western Reserve," and dip your brush in black, and draw a broad margin upon the town lines, and you will have a fair representation of the moral and religious condition of this "New England of the West!" Each center has its little churches huddled together; most of them feeble, mainly for the want of exercise and courage; standing on the defensive against each other and the bold foes around them; forgetting the import of the Master's commission, to go forth into the enemy's territory and plant his standard. There are not less than six hundred thousand youth and children, between the ages of four and eighteen years, in Ohio, who are without religious instruction, either at home or in the Sabbath school! This number is constantly increasing by birth and emigration in a much greater ratio than are our moral and religious resources. What are we to do?

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**MISSISSIPPI.**

*From Rev. S. C. Feemster, Columbus, Lowndes Co.*

**The Old Leaven.**

Our church attempted to confer, by a committee, with the sister churches around us on the low state of religion, and, if practicable, to unite with them in calling a County Christian Convention. One church heard our committee with a distant courtesy, but gave them no reply. Another positively refused to meet them.

One minister does not approve such

means, but honors our zeal. Another does not wish to entertain any proposition coming from a radical church, and is astonished that we should have the assurance to make any proposals to them. A few individuals in these

churches encourage us, but the churches, practically, if not by express avowal, oppose the elevation of the poor Freedmen by Christian training and education. Our school is now in session.

## MISCELLANEOUS.

### The New Territories.

We invite attention to the leading article in our present issue, respecting the condition and claims of the "Pacific Slope." We have of late made frequent reference to this subject, but we are happy to repeat and to second the appeal of our brethren in that distant field for additional laborers. Similar facts might be stated respecting the Territories that lie between the Missouri River and the Rocky Mountains; and an appeal equally urgent might be made in their behalf. Their claims are imperative; they can hardly be over-stated; and now is the time to take possession of this new-born empire for Christ. Hesitation and delay are fraught with disaster immeasurable and irretrievable.

The Executive Committee desire to meet this emergency promptly. They are already in correspondence with several young men engaged in theological study, whom they hope to secure for this service within a few months. *Shall they be sent?* The contributions of the churches must be increased, or it will be impossible for the Society to fulfill its engagements to the missionaries already in commission; of course, it cannot send forth new laborers to these distant fields. We trust the friends of this cause will see the exigency, and provide the means to carry forward this work as Providence demands.

### Death of Rev. Caleb Morgan.

REV. CALEB MORGAN, a missionary of this

Society, died at Eureka, Cal., December 17, 1868, at the age of 33 years. The following particulars respecting his life and death are found in the *Pacific*:

Our departed brother was born in Theresa, Jefferson County, N. Y., in 1837. The family removed to what is now the State of Wisconsin in 1843, and settled in the town of Fox Lake, where the parents and several brothers and sisters still live. During a revival in that town, in 1856, he was hopefully converted, and soon after resolved to enter the Christian ministry. The same year he commenced studying at Oberlin, and entered the Freshman class there in 1860. His health was not very good, and he left the college to engage in teaching. In this employment he continued till the spring of 1863, when he came to this coast.

After a residence here of six months, he was so much improved in health that he entered again into the business of teaching, at Clayton, Contra Costa county. At the end of two years, refreshed in body, mind and heart, his purpose of entering the ministry revived; and, in 1865, he was licensed to preach the gospel. His first year's labor, as a minister of Christ, was with the people of Antioch, in Contra Costa county. Thence he removed to Murphy's, in Calaveras county, and became the pastor of a Congregational church which was formed under his ministry. He continued in his work there and in the vicinity rather more than two years; at the end of which period, somewhat enfeebled, he felt that he

must be transferred to some other field. It was finally determined that he should try the field at Eureka, Humboldt county, left vacant by the departure of the Rev. W. L. Jones. He reached that place, December 1st, 1868, was too unwell to preach when Sunday came, and died December 17, 1868, at the early age of 32. In 1867, while a pastor at Murphy's, Mr. Morgan married a wife, who is now a widow, at her mother's house in that place, in poor health, and left in charge of a young child. Four of his family relatives had previously died on this coast. An elder and married brother, living here, survives him, and deeply mourns for him; but mourns not as those who have no hope.

Many other and distant friends there are, of whom we know but little, whose hearts will be pierced with sorrow by this unlooked-for event. Full well we know how many sad hearts there are to-day in California. The remains of Brother Morgan were brought to this city, and were buried, Christmas day, in the Lone Mountain cemetery. A funeral service, in memory of him, was held at the First Congregational church, last Sunday afternoon; in which four of the pastors of Congregational churches participated. Rev. Dr. Stone and Rev. J. H. Warren, Agent of the American Home Missionary Society, making appropriate addresses.

### Ecclesiastical Antiquities of Chicago.

In the *Home Missionary* for February, Rev. Jeremiah Porter gives some reminiscences of his early labors, as a missionary of this Society, in Chicago. As an appropriate appendix to that article, we present the following facts, which are gathered from the *Chicago Tribune*:

Musing over some of the old memorials of elder days, we find a few well-browned papers that hold a creditable

place among the foundation facts of this community. In 1838, came to Chicago, Chaplain Jeremiah Porter, of good Old Hadley gospel-messenger stock, who believed that Plymouth Rock was where this country began, and that churches were the best of all grafts to put into the stock of any growing community. He found several here to agree with him; so nine citizens and twenty-five members of the garrison sat down to worship on June 26, 1838, as the First Presbyterian church of Chicago. Go down on South Water street, to the corner of La Salle, and you shall still find, nearly up to its ears in sidewalk, by the change of grade, the small wooden store in whose upper chamber this church was organized.

The earliest document we have before us is headed:

### TO SUPPORT A PRESBYTERIAN CLERGYMAN.

"The American Home Missionary Society having generously contributed the full amount promised by them to sustain the Rev. J. Porter as a preacher for Chicago and vicinity, by accepting his drafts for \$100 for the year ending the 31st of May, 1834, we, whose names are hereto annexed, feeling our obligation to that Society for its past aid, and that it is our privilege and duty to relieve them in future as far as is in our power, from the burden it has generously taken upon itself, promise to pay toward the support of Mr. Porter, for the year commencing June 1, 1834, the sum affixed to our names."

Forty-eight names appear on this paper pledging \$399 toward the minister's support.

But they did not stop here. The upper chamber of Peck's store was too straitened for them, and in that year, 1838, a new building had been begun. Much of its history is told in the following:

**SUBSCRIPTION TO MEET THE EXPENSES  
NOW DUE FOR BUILDING THE PRES-  
BYTERIAN CHURCH:**

"The citizens of Chicago, having commenced the building of a house for the Presbyterian church, when their number was small, and having liberally subscribed for the same, have been able to furnish it in a convenient manner.

The cost of the house has been \$850. Of this, the few who were here last season, with the aid of a few friends from abroad, have paid some more than \$500.

We are now under the necessity of asking the aid of those who have been added to our community in liquidating this debt of \$350."

By this subscription \$203 were secured.

The church building, the object of these early efforts, was built in an open lot, broadside on South Clark street, and fronting north, toward Lake street, on the site of the present brick business block between the Sherman House and Exchange block. It was not looked upon as a permanency. It was inconvenient in size and unsettled as to location. Early worshipers tell us of scenes in the high-water days of our undrained site, when a large slough that ran diagonally through the lot in front of the church, and emptied into the South Branch, would be bank-full, from the setting back of the water from the river, and when the church-goers were set across to the church steps in a yawl-boat. On one occasion, some master-spirit built an improvised bridge across the slough, with benches, and so helped the congregation over, dry-shod.

In 1886 a substantial brick structure was erected on the corner of Washington and Clark sts., at a cost of \$20,000.

Its successor, erected half a mile south on Wabash avenue, near the corner of Van Buren street, is being *followed up by business*, and will, with-

in a season or two, see its front reflected in the plate glass windows of the Scammon House, destined to be the Fifth Avenue Hotel of Chicago. And yet many of the subscribers to the lists we have published are still among our active citizens. It is but a few months since William H. Brown passed from his career of usefulness and honor among our best esteemed and most widely known citizens.

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**"Fear Not, Little Flock."**

Lookout Mountain was once Cherokee hunting ground, and some three miles from Mission Ridge on the Chickamunga was the old Cherokee Mission station, Brainerd, where the last communion season was held by the Oherokees before their forced removal beyond the Mississippi; and General Bragg, a lieutenant under General Scott, was engaged in effecting that removal. And now he and his routed army fled from Mission Ridge along the road leading to Brainerd, and I believe crossed the Chickamunga at that point.

Moreover, when the brutal Georgia sergeant, Brooks, had Dr. Butler and Rev. Mr. Worcester on their way to prison with chains about their necks, he would tauntingly quote the words of the Savior: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom!" But the same power which drove off those Oherokees brought on the rebellion, and Georgia, as well as other slaveholding States, was swept with the besom of destruction, and the land delivered from the curse of Slavery—so that "the kingdom," after all, has been given to the "little flock." And when one enters the old Mission House at Brainerd, or visits the tomb of Worcester, or stands amidst the reigning desolation there, and thinks of the prayers offered, the tears shed, and the labors expended on that consecrated spot, this higher view comes to his relief, and he exultingly



exclaims: "Nothing after all has been lost!" There is evidence, moreover, that the "loyalty" of that particular region in the late rebellion was in part attributable to the influence of Cherokee Missions.—*Rev. T. Baldwin, D. D.*

### A Scene at Laramie.

I came, just as the shades of night were falling over the snow-clad peaks around me, to the new built town of LARAMIE, — some seven thousand feet above the level of the sea. From Julesburg, far below; from Cheyenne and from other points along the road, the gamblers, desperadoes, cut-throats, and sicarii had concentrated here, and to be in the street alone at night was but to hear the fatal word, "Your money, or your life." But a few days previous four of these ruffians had been hung on telegraphic poles along the way.

I entered the hotel; the room was filled with a noisy crowd of wild and reckless men, some belted and with revolvers, some with Springfield rifles, some in buffalo robes, some in the blue coat of the soldier. Each man for himself; for money, pleasure, plunder; each man obedient to his own will; for there is no town, or county court, or law as yet in the new Territory of Wyoming. Profaneness increases as you travel westward; and here in this wild company, it seemed to me that every one was endeavoring to out-match his neighbor in the novelty and frequency of his oaths and imprecations. Every tongue was touched with fire from the *inferno*; every sentence welded under the white heat of horrible impiety.

To escape the fiendish din of these discordant, jarring tongues, I opened the door to an adjoining room, and lo! a company of men, women and children, with a minister, were kneeling in the attitude of devout and solemn prayer! And as the holy man in low and earnest supplication called on God to "still the enemy and the avenger;" as he invoked

the invisible Sovereign of the hills and the mountains to sanctify the lips of the ungodly; to turn the wrath of man to his praise, to set up the standard of righteousness on the tops of the mountains, and to glorify himself in the treasures of the mines, and in the hearts of the people; as he unfolded to that little band the precious precepts of the gospel, and spoke in tender cadences of the Jesus Christ for dying man, and as the grand strains of the "old Hundredth" rose above the impious vociferations of the adjoining room, I felt to my heart's core the meaning of those words of the prophetic bard!—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" I felt that God was in the mountains, and that there is still an auspicious future for these Alpine wilds of Wyoming.—*Congregationalist.*

### Miscellaneous Items.

**COWLES' MINOR PROPHETS.**—We are unable to answer the letters of inquiry addressed to us in reference to the distribution of this work among missionaries at the West, as we have no agency in the matter. All requests for information should be addressed to Rev. Henry Cowles, D. D., Oberlin, Ohio.

**ANNUAL REPORTS.**—The attention of the missionaries of this Society is called to the notice printed on the cover of this number of the *Home Missionary*, from which it will be seen that an ANNUAL REPORT is due from each missionary on the 1st of March.

**EAST ORANGE, N. J.**—The Congregational church of East Orange, N. J., which was organized with thirty-two members in January, 1868, made application, in October last, for the aid of this Society in sustaining its pastor, Rev. Allan McLean. The request was granted, but before the expiration of the first quarter, the pastor wrote to

the Secretaries as follows: "My church is filling up so fast, and the prospects for the coming year are so propitious, that we think we can bear our own burden; and we prefer to do so, if possible. Certainly other enterprises need your assistance more than we. The trustees, therefore, request me to return my 'Commission,' which is herewith inclosed."

**CONGREGATIONAL THEOLOGICAL SEMINARIES.**—The *Congregationalist* furnishes the following figures, showing the summaries of the various classes in the theological institutions of the denomination:

Seminaries.	Sen.	Resid. Spec.				Total.
		Mid.	Jun.	Lic.	Course.	
Bangor.....	13	7	11	3	..	34
Andover.....	35	30	13	4	8	90
Hartford.....	9	8	4	1	..	22
Yale.....	8	5	8	4	..	25
Oberlin.....	3	5	8	..	..	16
Chicago.....	17	9	20	..	12	58
Total.....						245

**MISSOURI.**—In Missouri, six Congregational churches have been organized during the past year, and there are now 47 churches of that denomination in the State. In 1864 there were

but two, that of Rev. Dr. Post at St. Louis, and that of Rev. Mr. Sturtevant at Hannibal.

**IMMIGRATION.**—The census of our immigrants for last year shows a remarkable change in the order of their coming. The number of the German arrivals—about 102,000—was nearly as great as that from all other countries, while the Irish, who came always in such a preponderating way, were only a little over 47,000—an amount not exceeding that of the English and Scotch by more than 10,000. Of the whole number of immigrants New York, City and State, kept 67,714; Illinois got 34,625; Wisconsin, 16,537; Ohio, over 11,000, and Utah over 3,000; while 2,723 went to Canada. Comparatively few went to the Southern States.

**CONGREGATIONAL STATISTICS FOR 1868.**

Churches.....	2,951
Ministers, including 101 missionaries..	3,070
Church members.....	291,042
Additions by profession, 16,432	
"    by letter, 11,814.....	28,246
Gain—in churches.....	126
"    in ministers.....	99
"    in church members.....	12,680

**APPOINTMENTS FOR JANUARY, 1869.**

*Not in Commission last year.*

Rev. Isaac W. Atherton, Los Angeles, Cal.  
Rev. Eli Corwin, Oakland, Cal.  
Rev. Isaiah P. Smith, Fontenelle, Neb.  
Rev. Isaac Devoe, D. D., Spring Valley, Minn.  
Rev. J. D. Bell, Monticello, Iowa.  
Rev. Morgan L. Eastman, Royaltou and Baldwin's Mills, Wis.  
Rev. Marcus S. Angell, Newaygo, Mich.  
Rev. A. H. Fletcher, Frankfort, Mich.  
Rev. William E. Lincoln, Banks and Elk Rapids, Mich.  
Rev. Albert Bowers, Macon, Mo.  
Rev. A. Doremus, Rantoul, Ill.  
Rev. J. H. Laird, Brleton and Des Plaines, Ill.  
Rev. James Loughhead, Deer Park and Lowell, Ill.  
Rev. Daniel R. Miller, Pilot, Ill.  
Rev. Frederick Wheeler, South Pass and Makanda, Ill.  
Rev. Alexander S. Walsh, Kokomo, Ind.

*Re-commissioned.*

Rev. Elbridge Gerry, Oregon City, Oregon.  
Rev. James W. Brier, Murphy's, Cal.  
Rev. James S. Burger, Cloverdale and Geyserville, Cal.  
Rev. Solomon B. Dunton, Rio Vista and Maine Prairie, Cal.  
Rev. David Knowles, Salt Creek, Neb.  
Rev. Zebina Baker, Waushara, Kan.  
Rev. Charles L. Guild, Milford and vicinity, Kan.

Rev. Lincoln Harlow, Council Grove and Cottonwood Falls, Kan.  
Rev. John F. Morgan, North Lawrence, Kan.  
Rev. H. E. Woodcock, Tonganoxie, Kan.  
Rev. Edward P. Dada, Mazeppa and vicinity, Minn.  
Rev. Harvey Adams, New Hampton, Iowa.  
Rev. A. A. Baker, Manchester, Iowa.  
Rev. Orson C. Dickerson, Boonsboro and vicinity, Iowa.  
Rev. Oliver Emerson, Jr., Elk Rapids, Sterling and Deep Creek, Iowa, and Albany, Ill.  
Rev. James B. Gilbert, Maquoketa and vicinity, Iowa.  
Rev. John F. Graf, Davenport, Iowa.  
Rev. Stephen D. Helms, Lima and vicinity, Iowa.  
Rev. D. Jerome Jones, Fairfax, Iowa.  
Rev. Friedrich W. Judiesch, Grandview and Harrison, Iowa.  
Rev. James M. Smith, Sabula, Iowa.  
Rev. Edward Southworth, Palmyra and vicinity, Wis.  
Rev. Rufus Apthorp, Alpena, Mich.  
Rev. Stephen O. Bryant, Columbus Mich.  
Rev. John Allender, Laclede and St. Catharine, Mo.  
Rev. Ephraim H. Baker, Wyandot, Ill.  
Rev. Frederick W. Beecher, Kankakee, Ill.  
Rev. Charles S. Harrison, Earlville, Ill.  
Rev. Austin N. Hamlin, Jerome, Providence and Olive Green, Ohio.  
Rev. Harvey Hyde, Greenwood, Va.  
Rev. William James, Woodhaven, N. Y.

## RECEIPTS IN JANUARY, 1869.

## MAINE—

Skowhegan, E. H. Y., \$5 00  
South Freeport, Ladies, by H. Daley, 6 00

## NEW HAMPSHIRE—

Received by Rev. B. P. Stone,  
D. D., Treas. N. H. M. B.,  
Francostown, Jos. Kingsbury, \$50 00  
Girton, Parker Blood, to  
const. him a L. M., 30 00  
Hollis, Cong. Ch. and Soc., 34 40  
Kindson, Daniel Gage, to  
const. D. T. Gage, Mrs. M.  
K. Gage and Mary E. Gage  
L. M., 90 00  
Manchester, C. B. South-  
worth, to const. Miss M. W.  
Hubbard a L. M., 30 00 234 40  
Hancock, Legacy of Christie Duncan,  
by Rev. J. Duncan, adm., 338 75  
Pembroke, Rev. N. A. and Mrs. Fran-  
ces H. Putnam, 5 00

## VERMONT—

Acushnet, Rev. S. S. Arnold, 10 00  
Canton, Legacy of Mrs. G. W. Mason,  
by G. W. Mason, 82 11  
Grafton, Mrs. S. R. Pettengill,  
N. Newbury, P. W. Ladd, 4 50 5 00

## MASSACHUSETTS—

Home Miss. Soc., by Benj. Per-  
kins, Treas., 4,000 00  
Hadley, R. S. Williams, to const. Mrs.  
B. S. Sapp a L. M., 30 00  
Hampshire Miss. Soc., by E.  
Williams, Treas.,  
Cambridge, Females, 93 00  
Hadley, First Parish, 72 02  
Haydenville, Cong. Soc., 24 64  
Northampton, First Parish, of  
which \$30, from Rev. Dr. B.  
Barrett, to const. Edward  
B. Hinkley a L. M., 675 42  
Lowell, E. P. Poor, to const. Gen.  
U. S. Grant a L. M., 50 00  
Manson, Ladies' Praying Circle, by E.  
F. Morris, 20 00  
Newburyport, Mrs. H. Cummings,  
Walden, First Cong. Ch. and Soc., by  
M. H. Wood, 435 00  
Westfield, First Cong. Ch. and Soc., mon.  
con., by J. Bradford, 10 00  
South Egremont, Sabbath school of the  
Cong. Ch., by C. W. Benjamin, to  
const. Miss Mary J. Mench a L. M., 30 00

## RHODE ISLAND—

Barrington, Legacy of Miss Mariah E.  
Horton, by Rev. F. Horton, 181 15  
Tiverton, Rev. A. L. Whitman, 5 00

## CONNECTICUT—

Received by F. T. Jarman, New Haven,  
W. Johnson, to const. Miss Anna  
Law and Mrs. Edward L. Clark  
L. M., 50 00  
Clinton, a Friend, 50 00  
Derby, Willis Hotchkiss, by Rev. T. M.  
Gray, 10 00  
East Windsor, a Friend, 50  
Griswold, Ladies' Home Miss. Soc., by  
Mrs. J. R. Northrop, 5 00  
Hartford, Mrs. Mary C. Bemis, to const.  
Mrs. H. E. Carter, Mrs. O. O. Bayley,  
and Mrs. E. Tucker L. M., 100 00  
Middletown, First Cong. Ch., mon.  
con., by J. H. Sumner, 21 03  
New London, Second Cong. Ch. and  
Soc., by E. B. Jennings, 418 64  
New Preston, First Cong. Ch. and Soc.,  
on the hill, by Dea. H. G. Sperry, to  
const. Rev. Lewis Williams a L. M., 30 00

Plantville, Legacy of Solomon Stow,  
by O. W. Stow, Ex., \$669 09  
Waterbury, a Friend, by S. Holmes, 100 00  
Woodbury, Rev. J. and Mrs. C. P.  
Churchill, \$5; A. Gordon, \$3, 7 00

## NEW YORK—

Received by Rev. L. S. Hobart—  
Phoenix, Cong. Ch., 37 00  
Rushville, Cong. Ch., 15 00 22 00  
Angola, Cong. Ch., by Rev. C. Strong, 11 30  
Arkport, Jarvis P. Case, 2 00  
Brooklyn, Ch. of the Pilgrims, mon.  
con., by S. F. Phelps, Treas., 47 52  
Clinton Avenue Cong. Ch., J. H.  
Thorp, 50 00  
Gen. G. Loomis, by O. R. Kingsbury,  
Deposit, a Friend, 5 00  
Forestburgh Station, Cong. Ch., by Rev.  
F. Kyle, 2 36  
Greene and Parma, Cong. Ch., by Rev.  
E. N. Ruddock, 15 06  
Hamilton, Second Cong. Ch., by Rev.  
C. Barstow, 20 04  
McGrawville, a Friend, 30 00  
Moores, Mrs. E. M. Fitch, 5 00  
New York City, Harlem Cong. Ch.,  
mon. con., by W. W. Forster, Treas., 9 94  
M. W. Lyon, 50 00  
Orient, Cong. Ch., by Rev. T. Gardner,  
Otego Co., on account of Legacy of B.  
Rathbun, 7 37  
Perry Center, Cong. Ch. and Soc., by  
Rev. J. P. Root, to const. Mrs. Julia  
Ward a L. M., 30 00  
Rodman, S. S. Miss. Soc. of the Cong.  
Ch., by W. B. Hanford, 45 50  
Royalton, First Cong. Ch., by Rev. J.  
W. Maroussohn, 17 05  
Sidney Center, Cong. Ch., by S. N.  
Robinson, 2 05  
Wadham's Mills, Cong. Ch., by Rev.  
C. Ransom, 13 30

## NEW JERSEY—

Fort Lee, Cong. Ch., by Rev. J. S.  
Danner, 15 00  
Metuchin, on account of Legacy of  
Zenas Baldwin, by N. O. Baldwin,  
Ex., 1,464 23  
Newark, Legacy of Joseph Nichols, by  
J. O. Nichols, Ex., 2,506 75

## PENNSYLVANIA—

Le Raysville, Cong. Ch., by Rev. J. W.  
Raynor, 5 00  
Philadelphia, Plymouth Ch., by Rev.  
W. E. C. Wright, 37 00

## DISTRICT OF COLUMBIA—

Washington, Horace R. Grannis, 2 00

## KENTUCKY—

Louisville, Congregationalist, 5 00

## OHIO—

Received by Rev. L. Kelsey—  
Aurora, Cong. Ch., by Rev.  
G. C. Reed, \$10 50  
Conneaut, Cong. Ch., by Rev.  
R. M. Keyes, 25 50  
Lebanon, Cong. Ch., by Mrs.  
B. K. Parshall, 10 00  
Medina, Cong. Ch., by W. P.  
Clark, Treas., to const.  
George Thompson a L. M., 30 00  
Strongsville, Cong. Ch., by  
Rev. L. Smith, 15 00 92 30  
Cleveland, on account of Legacy of  
Elihu Taylor, by Mrs. E. E. Taylor,  
Ex., 140 41  
Colesbrook, W. E. Allen, by Rev. T.  
Savage, 1 00

Gambler, Cong. Ch., \$3; Martinsburg, Cong. Ch., bal. of coll., \$3; Paint Valley, Cong. Ch., bal. of coll., \$5, by Rev. W. J. Trimble,	\$16 00
Hampden, First Cong. Ch., by Rev. P. A. Beane,	7 50
Pierpont, Cong. Ch., by Rev. W. H. Brinkerhoff,	7 00
Ravenna, Cong. Ch., bal. of coll., by G. J. Swift,	50
Siloam, Welsh Cong. Ch., by Rev. J. A. Davies,	20 00
Troy, First Cong. Ch., bal. of coll., by Rev. W. Potter,	50

## INDIANA—

Received by Rev. N. A. Hyde—	
Indianapolis, Josiah Locke, to const. him a L. M.,	\$30 00
Michigan City, Mrs. H. Williams,	10 00
Solaberry, Cong. Ch., bal. of coll.,	1 00
Terre Haute, Cong. Ch., \$84 24; Sab. school of the Cong. Ch., \$16 86,	161 10
Michawaka, Legacy of M. H. Smith, by A. B. Judson, Ex.,	200 00

## ILLINOIS—

Algonquin, Cong. Ch., by Rev. I. B. Smith,	6 00
Atkinson, Cong. Ch., by Rev. E. G. Bryant,	10 00
Bristol, Cong. Ch., by Rev. J. Grant,	20 00
Butler, Cong. Ch., \$6 75; Hillsboro, Cong. Ch., \$23 50, by Rev. J. S. Davis,	40 25
Chicago, New England Cong. Ch., mon. con. for 6 mo., by E. W. B. Treas.,	68 14
Soc. of Inquiry, Theo. Sem.,	4 75
Crete, Cong. Ch., by Rev. S. Porter,	19 50
Crystal Lake, Cong. Ch., by J. Burton,	20 00
Dover, Cong. Ch.,	1 60
Farmington, Cong. Ch., by J. W. Newell, to const. A. W. Richards a L. M.,	30 00
Fremont, Cong. Ch., by Rev. G. L. Roberts,	12 30
Gap Grove, Cong. Ch., by Rev. L. Gaston,	5 00
Geneva, Cong. Ch., by Rev. C. R. Wells,	19 30
Treas.,	2 10
Hampton, Cong. Ch.,	23 00
Kewanee, Cong. Ch., by Rev. N. D. Graves,	18 32
La Fayette, Cong. Ch., by Rev. S. Dilley,	11 25
Lanark, First Cong. Ch., by Rev. L. H. Higgins,	43 75
La Salle, Ladies' Miss. Soc., by Mrs. W. F. Keefer, Sec., to const. D. McKay a L. M.,	29 70
Liebon, Cong. Ch., by J. Bushnell,	1 50
Treas.,	10 10
Lyonsville, Cong. Ch., by Rev. L. H. Hand,	74 00
Millburn, Cong. Ch., by W. Bonner,	29 20
Moline, Cong. Ch., by Rev. H. E. Barnes,	10 00
Montebello, Cong. Ch., by Rev. F. A. Armstrong,	6 25
Morris, First Cong. Ch., by J. N. Reading, Treas.,	10 00
Nebraska, Cong. Ch., by Rev. J. A. Palmer,	10 00
Newton, Cong. Ch., by Rev. G. W. Williams,	15 00
Paw Paw, Ind. Union Ch., by S. E. Hyde,	17 50
Peoria, Main st. Cong. Ch., by Rev. J. A. Mack,	20 00
Richview, Cong. Ch., by Rev. C. B. Barton,	141 29
Rockford, Second Cong. Ch., by T. W. Robertson, Treas., to const. Rev. M. P. Kinney a L. D.,	9 00
Sheffield, Cong. Ch., by Rev. J. A. Allen,	24 00
Shirland, Cong. Ch., by Rev. S. Pen-	

Turner, Cong. Ch., by Rev. I. B. Smith,	\$15 50
Vienna, Cong. Ch., \$11; Waupondia, Cong. Ch., \$23, by Rev. S. R. Dole,	40 00
Wayne, Cong. Ch., by Rev. S. H. Kellogg,	4 50
Wethersfield, Cong. Ch., by Rev. W. T. Bartle,	16 70
Wyanet, First Cong. Ch., by Rev. E. H. Baker,	10 00

## MISSOURI—

Brookfield, Cong. Ch., by Rev. C. H. Pratt,	1 25
California and Montezu, First Cong. Ch., by Rev. F. G. Sherrill,	5 00
Hamilton, Cong. Ch., by Rev. W. Wil-	1 00
mott,	1 00
Kidder, First Cong. Ch., by Rev. G. G. Perkins,	1 25
Webster Grove, Cong. Ch., by W. R. Plant,	7 00

## MICHIGAN—

Ada, Cong. Ch., \$7; Cannon, Cong. Ch., \$18 50, by Rev. D. L. Eaton,	25 50
Bethel and East Gilead, Cong. Ch., \$6 50; Orland, Cong. Ch., \$17, by Rev. C. Kidder,	23 50
Chesterfield, Cong. Ch., \$5; New Haven, Cong. Ch., \$4, by Rev. J. Rag-	1 11
land,	1 11
Grand Blanc, First Cong. Ch., by Rev. S. D. Breed,	15 00
Hubbardston, Cong. Ch., by Rev. J. Gress,	1 50
Keefer, First Cong. Ch., by Rev. W. M. Campbell,	6 00
Mattawan, First Cong. Ch., bal. of coll., by Rev. M. Q. McFarland,	1 50
Medina, Mrs. Betsey Gamble, by Rev. E. Dyer,	25
Newaygo, Cong. Ch., by Rev. M. S. Angell,	10 00
Portland, First Cong. Ch., by Rev. L. P. Spelman,	1 12
Romeo, Cong. Ch., by Rev. P. R. Hurd, to const. Miss Maria A. Muzzey a L. M.,	14 00
Sangatusk, Cong. Ch., by Rev. J. F. Taylor,	20 00
Whitehall, Cong. Ch., by Rev. A. St. Clair,	24 65

## WISCONSIN—

Received by Rev. D. Clary—	
Waukesha, Cong. Ch., by O. Z. Olive, to const. Calvin D. Palmer a L. M.,	20
Received by Rev. F. B. Doe—	
Eau Claire, Cong. Ch., \$30 00	
Shohoygan Falls, Cong. Ch., 7 00	
West Salem, Cong. Ch., to const. J. R. Davis a L. M.,	30 25
Watertown, Cong. Ch., 23 00	
Black Earth, Cong. Ch., \$4.00; Masonic, Cong. Ch., \$7.50, by Rev. A. W. Curtis,	1 50
Ebenezer, Cong. Ch., \$2.80; Excelsior, Cong. Ch., \$2.67; Reedsburgh, Cong. Ch., \$9.10, by Rev. W. Cochran,	1 44
Elkhorn, First Cong. Ch., by Rev. A. L. P. Loomis,	12 00
La Crosse, Cong. Ch., by W. W. Jones, Treas.,	40 75
Waupun, Cong. Ch., by Rev. J. M. Williams,	25 00

## IOWA—

Received by Rev. J. Guernsey—	
Ames, Cong. Ch., \$15 00	
Fayette, Cong. Ch., 8 50	
Iowa Falls, Cong. Ch., 24 50	
McGregor, Cong. Ch., 14 10	71 00
Alden, Cong. Ch., by Rev. W. J. Smith,	14 00
Belle Plaine, Cong. Ch., by Rev. D. Lane,	26 25

4, Cong. Ch., by Rev. A.	\$47 50
d Hampton, Cong. Chs., by	40 50
very,	
Cong. Ch., by J. C. Mc-	20 00
reas.,	
, First Cong. Ch., by Rev.	23 50
lor,	
uffs, Cong. Ch., by Rev. H.	
ts, to const. D. G. Spooner	33 00
Fort Atkinson, Cong. Chs.,	50 00
H. Hess,	
nson, First Cong. Ch., by	10 00
uribut,	
ffs, Cong. Ch., by Rev. J. E.	5 00
Cong. Ch. and Soc., by Rev.	21 25
rrs,	
y, Cong. Ch., by Rev. E. S.	9 00
ng. Ch., to const. Dea. J. Q.	40 00
M.,	
a, Cong. Ch., by Rev. J. B.	30 00
Cong. Ch., \$67.60; German	
h., \$10, by Rev. A. B. Rob-	77 60
D.,	
, First Cong. Ch., by Rev.	7 00
ter,	
and Como, German Cong.	2 80
y Rev. J. H. Langpaap,	
ings, Cong. Ch., bal. of coll.,	1 00
J. D. Mason,	
rst Cong. Ch., by Rev. T. O.	11 65
h,	
st Cong. Ch., by Rev. A. V.	23 50
ity, Cong. Ch., by Rev. F. M.	30 00
Cong. Ch., by Rev. S. Bar-	19 25
Cong. Ch., by Rev. J. M.	4 00
le, Cong. Ch., by Rev. J. B.	42 75
ton, Cong. Ch., by Rev. P.	46 00
d,	
burg, Welsh Cong. Ch., by	27 50
J. Evans,	
Cong. Ch., by Rev. H. B.	6 70
MTA—	
ong. Ch., \$18.25; Lakeland,	
Ch., \$6.75, by Rev. A. D. Roe,	25 00
ater, Cong. Ch., by Rev. J. D.	35 00
a,	
, Cong. Ch., bal. of coll., by	1 50
Brown,	
olis, by G. F. Stevens,	10 00
ipids, First Cong. Ch., by Rev. S.	21 05
h,	
, Cong. Ch., \$15; Vernon Cen-	
ong. Ch., \$10, by Rev. N. A. Hunt,	25 00
ta, Sab. School of the Cong.	
y Rev. J. S. Cogswell, to const.	30 00
Parker a L. M.,	
—	
ong. Ch., by Rev. A. P. John-	22 00
DO TER.—	
: City, Cong. Ch., by Rev. N.	20 00
pson,	
A TER.—	
n, First Cong. Soc., by Rev. J.	7 37
l,	
RNIA—	
, First Cong. Ch., by Rev. C. H.	10 00
MISSIONARY,	84 22
	\$15,379 48

*Donations of Clothing, etc.*

Brooklyn, N. Y., Ladies' Benev. Soc.	
of the South Cong. Ch., by Mrs. E.	
R. Parsons, Sec., a box,	\$176 75
Burlington, Vt., Mrs. G. W. Benedict,	
a barrel,	
Dalton, Mass., Cong. Ch., by Dea. A.	
Brown, a box,	
Griswold, Conn., Ladies' H. M. Soc.,	
by Mrs. J. R. Northrop, a box,	
Leicester, Mass., Ladies' Sew. Soc.,	
two barrels,	
New Haven, Conn., Ladies' Soc. of the	
North Ch., by Mrs. Henry Cham-	
pion, a barrel; Ladies' Soc. of the	
Third Cong. Ch., by Mrs. H. Beebe,	
a box,	
Norwalk, Conn., Ladies' Benev. Soc.,	
of the First Cong. Ch., by Miss W.	
Brown, Treas., a barrel,	177 00
Norwich, Conn., Ladies' Sew. Soc., by	
Miss E. B. Woodhull, Sec., a box,	
Sherborn, Mass., Miss Nellie Clarke, a	
box,	46 61
South Freeport, Me., Ladies, by Rev.	
H. Ilsley, a barrel,	73 00
Stamford, Conn., Ladies of the Cong.	
Ch., by Mrs. Mary A. Betts, three	
barrels,	308 00

*Boxes and Barrels received at the office of the Mass. Home Miss. Soc., from September 1st, 1868, to January 20th, 1869. Rev. H. B. Hooker, D.D., Sec.*

Abington, Ladies' Sew. Circle, a box,	\$49 00
Arlington, a barrel,	88 00
Auburndale, books and clothing,	
Barnardston, a box,	
Boston, box and packages,	
Clinton, Ladies' Benev. Soc.,	47 00
Cohasset, Ladies' Benev. Soc.,	60 00
Concord, Ladies' Miss. Assoc.,	100 00
Essex, a barrel,	69 00
Franklin, a barrel,	65 00
Holliston, Ladies' Benev. Soc.,	123 00
Ipswich, a box,	
Medway, East, a barrel,	66 10
Newton Center, a barrel, box, and one	
package,	325 00
Newton, West, a barrel,	90 00
Pepperell, a barrel,	40 00
Sharon, a package,	25 00
Southboro, Ladies' Sew. Circle,	63 00
Sudbury, a box,	47 00
Sutton, a box,	65 00
Wayland, a barrel,	40 00
Wenham, a box of books,	
Weymouth, South, a box,	56 00
Worcester, Old South Ladies' Benev.	
Assoc.,	78 00

*Receipts of the Connecticut Home Missionary Society, in December. E. W. PARSONS, Treas.*

Buckingham, Cong. Ch.	\$16 00
Colchester, Cong. Ch., by Elijah Ran-	
som, Jr., to const. Mrs. Adella Cra-	
gin, Miss Ellen M. Kellogg, E. S. Day,	
and P. W. Turner L. Ms.,	153 86
Cornwall, mon. con., by J. Stevens,	6 28
Franklin, Cong. Ch.,	46 00
Hartford, Interest on bequest of Rev. J.	
Hawes, D. D.,	21 15
Hartland, Cong. Ch.,	25 00
Litchfield, Cong. Ch., by H. R. Coit,	
Treas.,	149 16
County ann. meeting, by H. R. Coit,	
Treas.,	82 37
Long Ridge, Cong. Ch., by W. H. M.,	20 00
Manchester, Second Cong. Ch., by Dr.	
Scott, to const. George Bidwell, Mary	
Ann Scott, Rev. E. A. Adams, and	
Fidella West L. Ms.,	136 00
Meriden, First Cong. Ch., by B. H.	
Catlin, of wh. \$30 from Mrs. B. H.	

Catlin, to const. William H. Catlin, of Lamar, Mo., also John L. Billard and N. L. Bradley, of West Meriden, L. Ms.,	\$96 08
Milton, Cong. Ch., by H. R. Colt, Treas.,	17 00
Morris, Cong. Ch., by H. R. Colt, Treas.,	38 50
New Britain, Center Ch., additional, by Rev. Mr. Perrin,	79 00
New Haven, Howe st. Ch., by T. T. J. Newton, Cong. Ch., by Rev. H. B. Smith,	64 00
Northfield, Cong. Ch., by H. R. Colt, Treas.,	10 00
Plymouth, Cong. Ch., by H. Fenn, Treas.,	14 29
Rockville, Second Cong. Ch., coll., by C. H. Dillingham, Treas.,	83 00
Warren, Cong. Ch., by O. Swift, Treas., to const. Charles H. Curtis and Minner A. Strong L. Ms.,	239 31
West Brook, Cong. Ch., by A. Bushnell, Treas.,	61 00
Wethersfield, Cong. Ch., by A. Loveland,	22 57
Ch. and Soc., additional,	170 00
A Friend,	90 30
Woodbury, First Cong. Co., by H. R. Colt, Treas.,	100 00
	87 30
	\$1,713 71

Receipts of the Connecticut Home Missionary Society in January, 1869.

Barkhamsted, Cong. Ch.,	\$4 12
Berlin, Second Cong. Ch., by Alfred North, to const. Rev. Leverett H. Hallock and Leonard O. Hubbard, Berlin, and Edward H. Meigs, Horace B. Meigs, and Charles W. Hall, of East Berlin, L. Ms.,	214 97
Bridgeport, First Cong. Ch., by N. S. Wordin, Jr., of wh. \$30 from Elijah Day, to const. Mrs. Mary B. Day, and \$30 from Mrs. A. B. Wordin, to const. Jennie I. Hinks L. Ms., also Sherman Cate and Arthur Brigham L. Ms., and Rev. G. B. Day a L. D.,	245 44
Eagleville, Cong. Ch., by W. H. M.,	19 08
East Windsor, First Cong. Ch., to const. Dea. G. N. Booth a L. M.,	30 00
Fair Haven, First Cong. Ch., by W. Hemingway,	68 96
Grassy Hill (Lyme), Rev. W. Hall,	44 20
Greenville, Cong. Ch., by F. H. C.,	16 00
Killingworth, H. M. Soc., by J. Buell, Treas.,	28 83
New Haven, Davenport Ch., \$32 80	
North Ch., Mrs. Chapin, 50 00	82 80
by F. T. Jarman, Treas.,	
West Hartford, Estate of Mrs. Abigail Talcott, dec., by J. E. Cone, Trustee,	97 50
Winsted, First Ch., by J. B. R. Walker,	50 21
	\$902 11

Receipts in Coin, of California Agency, by J. W. CLARK, M. D., Financial Agent.

Grass Valley, Cong. Ch.,	\$8 50
Oakland, First Cong. Ch., mon. con.,	139 15
Received at the annual meeting of the General Assoc.,	63 80

San Francisco, First Cong. Ch.,	\$5
Green street Cong. Ch.,	
Second Cong. Ch.,	
Third Cong. Ch.,	
Santa Cruz, Cong. Ch.,	
	\$8

Receipts of the Massachusetts Home Missio Society, in December. BENJAMIN PERKINS, 2

Amherst, Second Cong. Ch. and Soc.,	\$
Ashby, Second Parish, to const. J. C. Whitney a L. M.,	
Boston, Old South Ch. and Soc.,	1,4
Shawmut Ch. and Soc.,	1,8
Legacy of Mrs. Lucy G. Marsh, by J. R. Bradford, Ex.,	5
Braintree, Rev. Dr. Storrs' Soc., Quarterly coll.,	
Bridgewater, North, Cong. Ch. and Soc.,	
Byfield, Cong. Ch. and Soc.,	
Boston Highlands, Vine st. Oh., mon. con., \$28; ann. coll., \$200,	2
Cambridgeport, Prospect st. Ch. and Soc., in part,	11
Canton, Cong. Ch. and Soc.,	
Charlestown, First Ch. and Soc.,	
Winthrop Ch. and Soc.,	21
Haverhill, North, Cong. Ch. and Soc.,	
Hingham, Cong. Ch.,	
Legacy of Miss Tamar Wilder, by S. G. Bailey, Ex.,	54
Hinsdale, bal. of coll.,	
Huntington, Second Cong. Ch.,	
Lee, Cong. Ch. and Soc.,	21
Lowell, John street Church.,	
Abel Whitney,	
Lunenburg, Cong. Ch. and Soc.,	
Lynnfield, Cong. Ch.,	
Mansfield, Cong. Ch. and Soc.,	1
Medway, West, Second Cong. Ch. and Soc.,	12
Methuen, First Parish, to const. Rev. T. Grassie a L. M.,	4
Newburyport, North Cong. Ch. and Soc.,	
Whitefield Cong. Ch. and Soc.,	34
Newton, Elliot Ch. and Soc., mon. con.,	4
Orange, North, Cong. Soc.,	
Pepperell, Cong. Ch. and Soc.,	6
Plymouth, Ladies' H. M. Soc., Ch. of the Pilgrimage,	4
Randolph, East, Cong. Ch. and Soc., to const. Miss Susan Thayer a L. M.,	4
Salem, South Ch. and Soc., including \$100 from Capt. J. J. Rider, to const. him a L. D.,	62
Salisbury and Amesbury, Union Ch. and Soc.,	
Saxonville, Edwards Ch. and Soc.,	3
Southbridge, Union Ch., Globe Village,	5
South Dennis, Cong. Ch.,	2
South Hadley, First Cong. Soc.,	12
Thank offering from Mrs. W.,	
Townsend, Mrs. Lydia Blood,	
Weymouth, South, Female Praying Circle,	1
Worcester, First Cong. Ch. and Soc.,	2
Worthington, Cong. Ch. and Soc.,	2
	\$7,49



# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . *Rom. x. 15.*

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Vol. XLI.

APRIL, 1869.

No. 12.

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## RELIGION A SOURCE OF NATIONAL POWER.

THERE is a striking assertion made in Butler's Analogy respecting the influence of morality on physical force. It is maintained that a nation of perfectly good men, under the government of the wise laws they would naturally frame for themselves, would soon acquire a complete ascendancy over surrounding and less virtuous nations. The case, as given, is a purely ideal one, and we need never expect to see the experiment tried, for it presupposes a state of purity beyond the reach of erring mortals. But there has been some degree of advancement, at different times, toward it. Nations and clusters of nations have occasionally risen above the average of their contemporaries in the practice of morality, and it is interesting to inquire how far their history corroborates the theory of moral supremacy.

There is no flaw in the reasoning by which this theory is established. Butler does not trace it into all its details, and in proof of his position only adduces the ability to combine to an unlimited extent, that a righteous and unselfish people would possess, and the vast power naturally resulting from such close union. But they would also have many other and very great advantages. Their just laws would give perfect security to persons and property, and thus encourage that industry which is the source of all wealth. Their kind feeling and expansive charity would originate a great variety of benevolent enterprises, promoting the happiness and prosperity of all classes, which in turn would add to the general welfare. Education would not be a selfish acquirement to be sought after by the fortunate few, but a boon to be bestowed on the whole population. This would increase the number of scientific investigators a hundred fold, giving rise to new manufacturing and commercial industries, new inventions, and a more complete mastery of the forces of nature. This spectacle of general and abounding prosperity would attract numerous emigrants from other and less favorably situated lands, thus rapidly increasing population, which is an indispensable element of national strength.

Add to these causes of augmenting power, exemption from revolution, anarchy, and the horrors of civil war, as well as the vast advantages derived from a spirit of co-operation in every department of life, and it is clear that no degree of prosperity will be too great for such a nation to attain.

But to return to our historical examination. Before the time of Christ the moral standard of the nations was very low, yet not alike degraded in all. The

eastern world was deepest sunk in vice, and showed the resulting feebleness by falling an easy conquest to the more temperate, honest, beauty-loving, and patriotic Greeks. The Romans possessed more fortitude, obedience to law, public spirit, stern integrity, and disposition to sacrifice self, than any other heathen people ever did—at least in their early days, when they laid the foundation of their world-wide empire.

When Christianity came as a priceless heritage to the nations, its national tendency was to give a moral elevation before unknown to those who received it. Yet in many instances it failed to accomplish the beneficent result. The greater part of the Asiatics were only converted in name, and debased religion to their own level instead of rising to its pure height. As a consequence, their power was not advanced by it, and they fell an easy prey to the attack made by the followers of a faith purer than their practice. The western half of the Roman empire felt the hallowed influence of the Savior's teachings more deeply, and from its vitality derived a thousand years of added life. But the taint of a colossal despotism had penetrated too entirely through the whole mass to be eradicated. From its baleful influence, in a great degree, arose the embodied darkness of the Papacy, and prevented Christianity from shedding its pure light into the hearts of the people, and purifying their morals in public and private life. For this reason Rome fell, and amid convulsions and blood the modern era was fully entered upon.

Is it an accident that, with the two apparent exceptions furnished by the downfall of the eastern and western divisions of the Roman empire, the power of the world has been from the first steadily passing into the hands of communities under the influence of Christian principle, or shall we consider it in the narrow sense of the word, a Providence, that is, brought about by the direct and arbitrary intervention of God? Neither. The Creator has fixed the law by which true religion alone can produce high-toned morality; by which this, in turn, fosters and gives opportunity for intellectual growth; and both combined weld men into society, augment their resources, give them capacity for grand enterprises, and check the operation of disorganizing causes. This inherent tendency was left to work out its own natural result through centuries of conflict, mutation, and growth. The result is cheering to every lover of humanity, and we cannot enough admire the Divine wisdom which gave the capacity for growing into supreme power to that combination of religious and moral sentiment that guarantees its right and beneficent employment.

If we are correct as to the universal nature of this principle, every benevolent institution increases material strength, and every act of justice, such as the emancipations in Britain, Russia, and the United States, adds to the power of the people with whom it originates, while oppression, the spirit of caste, all selfishness enshrined in legislation, all pandering to wrong by the power of law, will gradually but surely sap the foundations of national strength. "*Righteousness exalteth a nation, but sin is a reproach to any people.*"

A further illustration of the same principle may be found in the bosom of Christendom itself. Countries under Protestant influence are purer in morality, and advance much more rapidly in material prosperity than those which acknowledge the headship of the Pope. There are three great Protestant powers in the family of nations—England, Prussia, and the United States—each of which is increasing in wealth, territory and influence, with amazing rapidity. There are only two great Catholic kingdoms. Of these Austria has recently been almost crushed beneath Protestant arms; has been shorn of half her power and owes

her escape with life to the abandonment of all measures of Papal policy, under the guidance of a Protestant prime minister. The other one, France, is only nominally Catholic, for she treats all Papal dogmas with scorn, and has thus escaped the decline fallen upon all countries really holding to Romanism. Spain and Ireland are the fairest specimens we can have of the effect of a corrupt faith on the life of a people. On them we see enervation and fading glory as distinctly marked as on the ruined Christian cities of Africa and Asia Minor. How long will it be, if the rate of comparative decline that has marked Catholicism for the last century continues, before it will rank as low in the reckoning of the world's forces, as the lands that follow the teachings of the false prophet?

There are two great means through which nations extend the power they have received by the practice of virtue over outside populations, and the employment of the means constitutes epochs of no small importance in the history of the world. The first by a process of reaching out, called colonization, and the second, an ingathering through voluntary immigration. The first of these took place when the standard of morality had been raised high enough to give internal peace and a measure of concentrated power, but not to give a nice sense of justice in dealing with foreigners and barbarians. The most civilized nations that had reached this stage extended their dominion over the least civilized, seizing their lands for their own use, and sometimes extirminating the original inhabitants. In this cruel and barbarous way, civilization has been planted in many regions that it would not otherwise have reached for centuries. The Greeks and Romans were great colonizers on this plan, but never attained to anything beyond it. It found its greatest development, however, in the discovery and appropriation of the New World.

The present is the period of vast emigrations. The leading nations now recognize justice as the due of all men, and extend the protection of equal laws to all parts of their vast domains. The colonies acquired during a former period are still retained and opened up for the occupancy of the world. The tides of immigration that pour into them make the dominant nations still stronger, for the people who come soon receive the impress of the institutions they find in their new homes. And they come only where they will receive the best influences. All the great centers to which the world's immigration is tending are under Protestant dominion; for, although Catholic nations possess lands equally fertile and attractive, the emigrants pass them by, repelled by the taint their low standard of morality has left on their institutions—just as they once shunned our Southern States because of the pestilential odor of Slavery. This peaceful flow of population stimulated by the multiplied facilities of locomotion, loosening whole communities from their foundations and transferring them bodily to new scenes and new worlds, is one of the most amazing phenomena of modern times. It has even aroused a fear on the part of some alarmists that, instead of strengthening and building up, it will overwhelm original institutions (our own among the number), in an irresistible deluge of barbarism. But history gives no warrant to such apprehensions. The barbarians that conquered the Roman empire embraced the religion and institutions of the people they had vanquished, and rose to a higher plane of civilization than the old race ever attained. If such was the result amid bitter hostility and terrible bloodshed, we need not fear the ultimate influence of those who come among us because they are attracted by the beauty and perfection of our institutions. Even if their ignorance and viciousness should render them harmful and hostile in a few isolated localities, the same rule by which morality strengthens nations, will strengthen the better portion of

the community against them, and make their subjection to wholesome restraints an easy task. They will sink into the mass of our population, be molded in character by the same institutions that have formed American character, and in two or three generations, lose the peculiarities that mark their origin. So far, then, from being panic-stricken at the multitudes from Europe, Asia, and Africa already upon our shores, and the other multitudes still to come, we may rejoice that God is sending so many of his other children here to be educated, and introduced into the mighty and enduring fabric of a model Christian nation.—*Prof. Henry C. A. Brown.*

## MISSIONARY INTELLIGENCE

### CALIFORNIA.

*From Rev. J. H. Hodge, D.D., D.D.,  
Chap. Co.*

#### **Infidelity.**

We are such short-sighted beings, that, like a person in a fog, objects at a distance are not seen in their true proportions; and hence we are apt to think our own field of labor of more importance than others. It may be from this fact that I regard this as an important field. Whether an important one or not, it is a hard one.

When I came here I expected hard work. The difficulties I anticipated were those arising from indifference. But I had been here hardly a month, with a much better attendance on preaching than I expected, when a noted, smooth-tongued, sophistical, unscrupulous, untruthful, bold, unblushing, blaspheming infidel lecturer was actually hired by some of the prominent citizens of this place to deliver a course of infidel lectures.

As I remarked to one of his employers whose wife is a pious lady, when the Bible said, "Honor thy father and thy mother—Thou shalt not kill—Thou shalt not steal—Thou shalt not commit adultery—Thou shalt not bear false witness"—they hired this man to tell the young and rising generation that these were lies, and these commands were all a fraud and a cheat.

While these infidel lectures were in progress—and they continued for three weeks, and were six or seven in number—all I deemed it best for me to do, was to preach one sermon, in which I laid out my little strength on the evidences that the Bible is the word of God, and pray that the lecturer might so confound himself as to destroy his own cause. And I trust my prayer was heard; for he went to such lengths that the last end with him was worse than the first. His cunning seemed to be turned into foolishness; and, by the time he was through, most people had lost all confidence in both him and his cause. One of his own men told one of our deacons that he thought the lecturer had not done us much harm, for the winding-up was very unsatisfactory. So may the Lord always confound the wicked!

### NEBRASKA.

*From Rev. D. Knorr's, Salt Creek, Cass County.*

#### **Our Winter Quarters.**

The cabin, the upper regions of which my friend the black prairie half-story is a cook which run through the at a proper

As I am writing this report a heavy snow-storm is raging, and a driving north wind brings in the snow, covering our beds and the pine box which holds my paper. We have no table. It is uncomfortably cold also; and once in a while we march down the ladder, to enjoy the luxury of warmth at the stove, to which we are welcomed by the good brother and his wife who are our hosts. But, thanks to God, we have bread, and meat, and some coffee, to satisfy our hunger. We enjoy good health. I assure you that I thank God for the luxuries of a pioneer missionary life in the new field.

From Rev. E. B. Hurlbut, Little Pappilion, Douglas Co.

#### Presence of the Spirit.

I am happy to say that there is a deeper work of grace in the hearts of our church members than ever before. The influence of the Holy Spirit has been manifestly with us. There is an increased attendance upon all our meetings, especially of the unconverted. The Spirit is evidently striving with them, and some have expressed a desire to come to Christ.

I find in my pastoral visits that there is an earnest longing on the part of Christians for the conversion of those out of Christ. We have generally had a pretty good attendance at our prayer meetings; but, within the last three weeks, we have had about three times our usual number.

I find quite a number on the outskirts of our community who have formerly belonged to some church in Iowa, Illinois, or some other State farther East, who have left their hopes where they came from; and all serious thoughts have been scattered, as the wild winds drive the seared, mown grass far over the plains of the West.

It requires a good deal of effort to gather together these shattered remnants of an almost forgotten religion;

yet we are endeavoring to do this work and, in a number of instances, with a good promise of success. I have just returned from an interesting and profitable day spent in making pastoral visits, and find that the thoughts of all, both old and young, are turning to the great concerns of eternity. Next week we propose to commence a series of meetings, which, we hope, may with the blessing of God result in much good to our little church, and in the conversion of those who are out of Christ.

#### KANSAS.

From Rev. H. W. Shaw, White Cloud, Doniphan Co.

#### A Promising Field.

In communicating with you, for the first time, respecting my field of labor, I may perhaps be permitted to speak somewhat more particularly of its material character. Judging from my own case, I am inclined to think that this part of Kansas is but very little known or appreciated, as compared with its eastern and central portions, which have a historic fame. Until last September I had never even heard the name of this place; nor had I ever heard the region of northeastern Kansas spoken of. Yet on coming here I find a population by no means sparse, and made up almost entirely of Northern and New England people, intensely loyal, and of course republican, possessing all the energy and enterprise characteristic of the extreme North, and manifesting that energy not only in their improvement of the country, but in the immediate introduction of all that belongs to the intellectual and religious culture of the older States. The villages in this part of the State exhibit all the neatness and thrift seen in those of Northern Ohio or any of the northeastern States.

In respect to beauty and fertility, I have seen no district elsewhere in the United States surpassing it. A railroad from Leavenworth to this point is to

be completed next season. The impulse to business will be very great. Already the price of real estate, in the immediate vicinity, has appreciated 100 per cent., and the opening of spring, with the new rush of immigration, will produce a like but still more powerful effect.

The population of White Cloud is, I should think, about 800. The Methodists have recently dedicated their church edifice. In their membership they outnumber all other denominations. The Universalist element is quite strong, and, owing to a spirited antagonism existing between them and the Methodists, they have acquired a seeming unity and vitality unusual with them.

I have visited not only in all the families connected with the church, but all those who, I thought, would be inclined to assimilate with us, and have always been received with the utmost kindness and cordiality. We have no house of worship. This is a very serious drawback to my own usefulness and efficiency, as well as to that of the church. We have, nominally, permission to use the Methodist church, but it is in reality with such restrictions and irregularities as greatly to hinder our comfort and growth. The school-house, containing the only other room in the place, suitable for religious worship, is used by the Universalists, Episcopalians, Campbellites, etc., etc. There has been something said of trying to build a church edifice during the coming season, but as yet I fear we are too weak to undertake such an enterprise.

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From Rev. G. A. Hoyt, Hiawatha, Brown County.

#### The First Year's Work.

Without doubt this is one of the finest counties of the State. This fact has been often asserted, and is now attested by a large immigration.

All kinds of improvements are ad-

vancing with rapid strides. We are provided already with good school-houses, which answer very well, in the place of church edifices, for the present. The immediate construction of the St. Joseph and Denver City Railroad is upon the minds of the people. One of the most enthusiastic meetings I have yet attended in the West, was held at the court house, January 4th, with reference to this subject, and it seems quite certain that we shall have the "cars coming" by next October.

My present field of labor covers about one half of the county and is so large that I cannot do justice to it.

The church, now numbering thirty, has doubled since last October, and there are four or five whom we expect to unite soon. Notwithstanding our numerical increase, there has not been a time since 1860 when we were more pressed for money. The corn crop was almost a total failure, last year, on account of the drought and the grasshopper. Taxes are high, and the winter is unusually cold. Still we are determined to press on, and everybody is preparing for a fine spring and full harvest. We have a good field; we have enlisted for the war; and are determined, under God, to fight it out to the end.

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From Rev. J. M. McLain, Burlington, Coffey Co.

#### Foundations Laid.

On the 24th of November, a Council was called a second time, to advise and assist us in the organization of a church, if deemed appropriate. The first time, no one came to our assistance. The second time two brethren, out of the nine who were expected, came; and they had to *wade*, to reach here. Other brethren wrote that they would have come, had it been possible to reach here in safety. It was thought best not to defer our organization any longer, and we accordingly proceeded. Twelve persons entered into covenant



with the Master and each other, to walk according to the divine ordinances.

The earnest desire of the people to enjoy the means of grace may be seen by the following incident. Two of my hearers, who live seven miles distant, came on horseback to the meeting. The husband, who has been made a life-long cripple by rebel cannon, rides with a great deal of pain; and the wife, having no side-saddle, rides with simply a blanket in the place of a saddle.

We expect our church to be increased in numbers and ability, by immigration; but, while another church here receives from this source, this year, some ten or twelve members, we receive but one. Ho, ye Eastern Congregationalists, turn your faces hitherward! This is a part of the garden of the world; and here you may acquire wealth, as easily as elsewhere, and there is ample room for the exercise of your Christian gifts and graces.

Eight persons have signified their desire to unite with us in church fellowship, which will make our membership twenty. It is now stated by the directors of the Neosho Valley Railroad, that the line will certainly be built to the south line of the State within two years, and that Burlington will be reached in about eighteen months, so you see we have, with all the rest of the Western world, bright prospects ahead.

#### MINNESOTA.

*From Rev. L. S. Griggs, Oronotonna, Steele County.*

#### Results of Two Years' Work.

Two years ago last August, I came here. This church then numbered 52 or 53 members. Now it has 125 members, a large part of whom have joined from the world, by profession of faith in Jesus. Our Sabbath school then numbered about 100. Now it numbers 150 to 175. Last Sabbath we had an attendance of 175. When I came here, and for more than a year subsequently,

we met in an uncomfortable school-house. A lot had been purchased, on which to build a meeting-house when the proper time should come, and the society were in possession of \$1,000, received as a legacy from a young man who had died in the community a year or two antecedent to my coming.

Now we have a church edifice, nearly completed, at a cost, when furnished, of upwards of \$3,000—that most beneficent Society, the Congregational Union, furnishing \$500. The ladies of the society have accumulated, by fairs and festivals, \$685 during the period of one year. This recital of results is not given in any disposition to boast, but that you may see that the work given me to do, under your supervision, and with your aid, has been pushed forward with some degree of application and effort. It does my own heart good, to thus review the evidences of God's gracious help. With gratitude to him, I do acknowledge his good hand upon me.

#### Ready to Battle.

I have felt deeply, all along during our work of church building, that this work has been a preparatory one. The thought necessarily drawn out in providing ways and means, the occupation of mind and heart in watching the progress of the enterprise, and the irregularity in our meetings inseparable from our unsettled condition, have seemed to prevent our entering, as a church, upon the campaign to which the Captain of our salvation calls us, as a new church, in this new land of the West. We have not yet come up in line of battle, with one step, against the common enemy. But now we are making an effort to take up the war, as an organized company in the grand army of the Lord Jesus Christ. A few weeks ago, at a meeting of pastor and deacons, we appointed ten members of the church, as efficient as we could select, and divided among them all the members of our church and congregation, giving to each

of the persons appointed a list of individuals and families to be visited for Christ, and for nothing and no one else. This visitation we mean as simply a kind of experiment, looking toward a permanent, thorough, and organized work for Christ, to be undertaken and carried on by this church as a whole, in an honest and humble attempt to do the work which, in God's providence, belongs to us. The powers of evil were subject unto the seventy, through the name of Jesus. I believe his name is as mighty to-day as then.

#### IOWA.

*From Rev. H. P. Roberts, Council Bluffs, Potawatomi Co.*

#### Self-Sustaining.

Our church has long stood on your books as a beneficiary; but, thanks to God, and the Society, and the churches that lie back of the Society, it has been able to live until its feet and ankle bones have received strength, so that it is no longer obliged to lie at the gate of the temple asking alms.

Last fall it pleased God to put it into the hearts of the congregation to become independent of foreign aid. They decided to try to raise a salary of \$1,500. The whole amount was easily raised, and is promptly paid in monthly installments. In their prosperity, the church have not forgotten the aid received in the days of their weakness. The contribution which I send you with this, is not as large as I wish it was, but if *you will credit us with what we do not take from you*, it will make a pretty little sum.

#### Thanks.

At the meeting of the church last Wednesday evening, which was very fully attended, the following was unanimously passed:

*"Whereas*, This church, after a long struggle, during which it was materially aided by the American Home Mis-

sionary Society, has through the favor of God become self-supporting, therefore,

*"Resolved*, That we hereby express our sincere gratitude, 1st—To Almighty God, for his goodness to us in giving us a name among self-supporting churches. 2d. To the American Home Missionary Society, for the aid received during the day of small things; and that we hereby pledge ourselves to assist it in its noble and necessary work, not only by our sympathy and our prayers, but by contributing to its funds, according as God shall prosper us."

*From Rev. E. Crang, Dutch Creek, Washington Co.*

#### House of Worship Completed.

Since making my report in November, the church here (Franklin) have completed their new house of worship, which was dedicated, free from debt, on the 1st of December. The great sacrifices and self-denials which the brethren have incurred, cannot be spoken of in too strong terms of commendation. We yet require to complete the furnishing of the house, a communion service, a Sabbath school library, an organ, and a bell; but, such has been the heavy draft upon all, I fear a long time must elapse before we can hope to procure them, unless some church, wealthy enough to cast their old ones aside, should take compassion on us.

#### Revival.

I now to pass to give a report of the church at Seventy-six, from which I have just returned, after holding a two weeks' protracted meeting. The church there had become discouraged and grown cold; prayer meetings had ceased altogether; and unpleasant differences had arisen between some of the brethren. The efforts that had been made, upon former occasions, had proved a failure, so that it was not without some difficulty that the brethren could be

persuaded it would be wise to commence meetings. But, observing so much interest manifested in a neighborhood where Satan held complete dominion, and where it was even boasted by some that they had no Bible in their houses, and did not want one, for they did not believe it, I determined to commence a series of meetings.

On Monday at noon we held a prayer meeting and preaching in the evening, and so on throughout the whole series, taking the prayer meetings from house to house. Only two or three meetings were held before it was manifest that the church were aroused, differences were settled, and love and harmony took possession of every one. And now began the work in earnest. All the church turned out to every meeting. The Bible was daily read by those who before had boasted that they did not want it; and several had risen for prayers. But Satan was not disposed to yield his stronghold so quietly; and on New Year's night he came, with his votaries, into close quarters. A ball was got up and held in a house adjoining the school-house, and invitations sent far and wide; but even in the dance, some, who were there, told me they felt ashamed and uneasy. Four of the number have expressed a hope. May God carry on the work thus begun!

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*From Rev. T. O. Douglass, Osage, Mitchell Co.*

#### Revival.

I am glad to report a good work going on in our church and community. There has been a growing interest in the church for some months. We joined with the Methodist and Baptist churches in observing the "week of prayer." God was so evidently with us, and ready to bless us, that we thought we ought to continue the meetings. We have continued them till this time. Souls are still seeking Christ. Our

church has shared largely in the labors and blessings of this refreshing. The church, as a whole, has been greatly quickened. We hope also that a goodly number of our congregation have really commenced the Christian life. I do not care even to guess at the exact number.

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#### WISCONSIN.

*From Rev. L. Church, Peshtigo, Oconto Co.*

#### Blossoms in the Desert.

My health is very poor, but, sustained by grace, I have been enabled to perform stated services for the Master during the quarter just closed. And, what is best of all, I am in the midst of a glorious revival. The buds of promise, I referred to in my last, have bloomed. God has visited one of my out-stations with mercy drops, resulting in the hopeful conversion and reclamation of between thirty and forty erring ones. Some of the cases have been very marked. One, as a fair specimen, I will present. A man over fifty years of age—a man of good natural ability, who has spent many years in this wilderness in sin, unrestrained by moral influences, told me two weeks ago, that he was a Universalist. I asked him upon what his faith was based. He answered, "the love of God." I remarked that love was but one attribute of God. We ought not forget that justice was another. On the Sabbath following, he being present, I preached on the subject of death and judgment. The congregation was very evidently moved by an influence that none can account for, who do not believe in the office work of the Holy Ghost. After I had taken my seat, I stated that I felt that the divine Spirit was accompanying the word, and wished to know how many in the congregation were tired of sin and willing now to make an end of it, by turning to God for salvation. This man and a goodly number more arose. He has become as meek and

teachable as a child. Others, as old in sin as he, who were brought up Catholics, are rejoicing in pardoning love; and still the work goes on.

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*From Rev. W. W. Norton, New Richmond,  
St. Croix Co.*

#### Revival.

You will rejoice to know that a very precious work of grace is in progress here. The church first concluded to observe the week of prayer, and then we concluded to invite quite a number of good Christian brethren and sisters, from the little churches in adjoining towns, without regard to denomination, to be with us that week. They came, a goodly number of them, and the Spirit of God seemed to brood over us, drawing us to prayer and effort, and to prepare the way in the hearts of the impenitent—opening them to receive the gospel. The work has been very quiet throughout. What the final results shall be we cannot say; but that the church has been very greatly blessed and some fruits gathered unto life eternal, we cannot doubt.

#### MICHIGAN.

*From Rev. S. Sheldon, Lansing, Ingham  
County.*

#### External Progress.

It gives me pleasure to be able to report encouraging progress in my field of labor. Within the past quarter, there has been most marked and decided advance in the affairs of our church and society. Our congregation has fully doubled as to numbers. Our Sabbath school has increased so that we are the leading school of the city. All the seats in our chapel are rented and we have calls, almost every week, for seats which we cannot supply. We are now hoping to be able to build in the spring. We have already started a subscription and raised on it a little over \$5,000. We *think we can build a house that will*

suffice for us several years, for about \$7,000. We are straining every nerve, but I think we shall survive the strain.

#### Self-Support.

Having noticed various accounts of the low state of the Treasury of your noble Society, I have been trying to have our people allow me to say to you that we will not call on you for more aid after the installment of the last quarter. One of my men says: "Write to this effect;" and I will take the responsibility of doing so. The \$50, therefore, remaining to us for the two coming quarters of the year, may be considered as our subscription to the Home Missionary Society, and we will be self-supporting hereafter. I rejoice at this, both on account of ourselves and your Society.

#### Spiritual Progress.

But I have still more joyful news. There is quite a great religious interest among our young people just at this time. Two young men arose for prayers last Thursday night, and are now rejoicing in hope. Last Sabbath evening, nine young people arose for prayers, and among them our two boys. I trust they will all come out brightly, and that this is but the beginning of the harvest which we are to reap. Though we shall no longer be connected with your Society, yet we hope never to be forgotten by you. We are thankful to you for all past favors, and pray that the Lord will fill your Treasury and enable you to carry forward successfully the most benevolent and grand work that can claim the attention of men.

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*From Rev. A. H. Fletcher, Frankfort, Benzie  
County.*

#### Church Work.

At the annual meeting of the church, the entire membership was divided into three committees—one for visiting the members of the church, one for general visitation, and one for visiting strangers. The design of this was not to create any

new duties or obligations, but to assign some duties specifically to every member, in order to have a well defined work for each one to do, and to secure the doing of it. Each committee has its chairman, and is to arrange its own manner of working, and report from time to time at the weekly prayer meeting. Nor is it designed that this work of visitation shall be all done up in a few weeks; but it is to be a permanent arrangement in the church. No one is expected to neglect his or her own business; but every one has seasons of leisure. Let each exercise a Christian discretion in deciding when or how the work is to be done. The only fixed thing is to do it.

*From Rev. R. Apthorp, Alpena, Alpena Co.*

#### Revival.

About the middle of September, Rev. L. M. Hunt, the Saginaw valley missionary of the American Sunday School Union, left his home in Saginaw, on Saturday, intending to spend the Sabbath at Ausable, a point on the lake below us. But, owing to some unexpected irregularity in the boat, he failed to reach Ausable in time to make arrangements for the service, and therefore concluded to remain on the boat, come to Alpena, spend the Sabbath, and on Monday return to the Sable, and do his work there. He came to hear me in the morning, and I invited him to take charge of the evening service. No pastors were in town, but myself, and I invited the other denominations to meet with us. Mr. Hunt gave a black-board exercise, preached Christ to the eye and the heart, the spirit was present and most of the congregation were in tears. Such was the interest that he consented to remain over one trip of the boat, then another and another. He stayed nearly four weeks, at first; then after a brief absence was here two weeks more. During this time some twenty or twenty-five of our Sabbath school scholars

confessed Christ. Then the work deepened and spread. A large number of heads of families were reached, and a goodly number of young men, operatives in the mills began to pray. The meetings were held daily for seven weeks. Christians of all denominations came up to the work nobly, from the start; and all worked harmoniously, until after the absent ministers returned. Then too, for a number of weeks, the work went on, with as much harmony and good feeling as close communion principles would permit.

#### Some of the Results.

As the result, twenty have united with our little church, upon profession, and others are ready to do so. About the same number have joined the Baptist church, and perhaps two thirds as many the Methodist church. But the increase in spirituality and efficiency in the church is very marked, and is to me more encouraging than the increase in membership. A year ago we had ten in our church prayer meetings; now we have thirty or forty. Then four took part in them, now fifteen or twenty speak and pray. There are three times as many constant church-goers in Alpena, this winter, as there were last. Then, for half the winter, our congregation was the only Protestant congregation in the village; now every Sunday, there are four separate services, morning and evening. Our regular congregation is fully as large as the united congregation was a year ago. From many of the converts, who have gone into the pines to spend the winter, I hear good reports. In some camps, where there are three or four praying men, they sit down together, Sundays and evenings, to read the Scriptures and talk about Christ; and other men come near to listen. In some camps, the men instead of playing cards as formerly, are learning to read; in one learning to write; and in others no profanity is heard, this winter. Before they went

into the camps, about thirty of the converted young men, and some others, pledged to each other their word and honor, never to touch tobacco or liquor.

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*From Rev. Huzael Lucas, Mt. Morris,  
Genesee Co.*

### **Church Organized.**

On the 15th of December, we organized a Congregational church here of thirteen members, six by letter, and seven on confession of their faith. We held our first communion season on the first Sabbath in February, at which time we received four new members to our communion—one by letter and three on confession of faith; two more intended to unite, but were prevented by sickness. Since that day I have learned of three or four more who intend to unite with us soon. The Lord helping us, we shall soon have a flourishing church in this village. We have a weekly prayer meeting well attended, and deeply interesting.

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### **MISSOURI.**

*From Rev. L. Newcomb, Syracuse, Morgan  
County.*

### **The Right Prevailing.**

It is with gratitude to God that I am permitted to make my report at the close of this a quarter of hopes and fears and of earnest conflict. The elections passed, with no demonstrations of blood in the midst of us; and we feel that we have taken a long step toward the goal of perfect freedom, though we failed of enfranchising the black man as we hoped to do. We are now blessed with a Governor who knows how to pray and trust in God. His aim will be to administer the laws in righteousness and without partiality. We hope the loyal people of the North will come in clouds to seek homes in our State. We need them to develop the latent wealth of the State, and to help in carrying forward the grand reform to a full and

glorious completion. We must depend upon men who are educated in the East, not only to plant a pure gospel, but to perpetuate the same until the whole State is permeated with its spirit of kindness and charity, without respect of persons.

The old systems of religion are based on caste, and seem quite destitute of the spirit of Christ. Salvation must come out of Zion where God holds his throne of judgment and justice. Our Puritan faith, principles and habits, therefore, need to be brought in close contact with the prevailing dead faith and corrupt practice of the old systems which have grown up with the State.

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### **ILLINOIS.**

### **Egyptian Darkness.**

I never lived in a place where Satan seemed to "push things," as he does here. Infidelity, drunkenness, profanity, licentiousness, in word, thought and deed, are everywhere. But then you know that this is Egypt, and the darkness remains yet upon the hearts of the people. The railroad has been running through here for eighteen years, and there has been a depot here for twelve years, and yet there has been no attempt to plant a church, until within the last two years, when the Methodists organized a class and had preaching once a month.

### **The Broad-gauge Religion.**

The religious wants of the community have been met to some extent by an Association known by the name of the "Independent Church," which seems to have been perfectly independent of Christ and his gospel.

Since my appearance this "church" has given place to the "Religious Association," which runs on a broader gauge, if possible, than the other, including in its membership, infidels of every hue, spiritists, Parkerites, Swedenborgians, and some backsliders of various denominations. The whole thing is so utterly destitute of religion that the



misnomer is a standing joke in the place. In one of their meetings, lately, after a prolonged discussion and statement of experience, the decision was reached that prayer was of no practical benefit to mankind, and so it would be well to omit it. And yet, like their brethren of old, they compass sea and land to make one proselyte. Everybody has been approached, and many have been led off of whom we had hoped better things.

#### Caste.

There is in this region a most deplorable system of caste, which is a very serious obstruction to any effort for social improvement. There is the Brahmin caste, or the Northern element, comprising the intelligence and refinement and most of the wealth of the place.

These have developed the resources of this Lower Egypt, planted their fruit trees, put up their civilized and comfortable houses, established the factories and built the roads. In short they have made it, what it is, a large fruit-raising community.

The middle class is composed of the better class of the natives, who are imitating the first in the style of their appointments, and emulating their success in the raising of fruit.

Then we have the Pariahs, composed of the refugees from the South. Such hideous depravity I never saw before.

I thought I had seen distress and squalor, in some of our cities, in connection with some of our foreign populations; but it was nothing compared with what these eyes have seen of late. These people live in log cabins, mostly, without windows; and if you have the temerity to enter, you will feel how inadequate your vocabulary is to express your disgust; dirt, discomfort and degeneracy have new meanings.

Between these various castes there is no communion. Let it be known that your church is a Northern affair, and you fail to gain the sympathy of the others; or, on the other hand, if it is a

native or refugee concern, Northerners will not affiliate with it. While our organization must be high caste, I do not despair of gaining the hearts, and I hope of winning the souls, of some of these despised and ignorant children of our common Father.

#### The Only Hope.

The hope of this church, as I look at it, is in the immigration which is and will be large. Two or three families, that I have just heard of, are to be here in the spring, and will probably unite with us. My endeavor will be to unite everything that is Christian, civilized or not, into a band of workers for the Master. There is already some promise of results. I have some inquirers, and some have come out on the side of the Lord. Ten have been added to the churches since I came, and some are ready to unite at our next communion. I am sure your liberality will be appreciated by the churches, and, with the blessing of God, I trust we shall see, as the result of our labor, two strong churches that shall be lights in the surrounding darkness.

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*From Rev. E. C. Barnard, Jefferson, Cook Co.*

#### Independent.

Since my last report, we have been advancing. During the last year a debt of \$600 has been paid, and the church, parsonage, and the lots on which they stand are now free from any incumbrance. The first week of January the society met and voted to ask no more aid from your Society, and to add \$100 to my salary. Ours is the only church in the village, and the work is more important for that reason.

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*From Rev. D. R. Miller, Chubbuck, Iroquois Co.*

#### Revival.

During the last ten weeks I have been preaching and visiting from house to house at Pilot, where I have been

commissioned for one half of the time; and I rejoice to be able to report that these labors have not been in vain in the Lord. Many, we hope, have passed from darkness to light. They are of all ages, from the man of gray hairs to the child of ten years.

We have had to contend with the different forms of error, such as Infidelity and spiritualism, the latter of which, I think, has been the most hardening and soul-destroying machinery which the devil has set in motion. But so manifest was the Spirit's presence in our meetings, that every one felt, as they came into them, *God is in this place*; and hardened men would weep as children, and confess their sins to God. Some whole families were gathered in.

The last Sabbath in January was our communion season, and twenty-nine united with the church, on profession of their faith. Several others wish to unite at our next communion, and some will unite with the Methodists. The work is spreading into other communities, and our prayer is that it may spread all over this region.

### TEXAS.

#### The New Mission at Brownsville.

In the *Home Missionary* for February we referred to the appointment of Rev. Jeremiah Porter to labor in the service of this Society, at Brownsville, Texas. The following communication from Hon. EDWARD DOWNEY, furnishes gratifying evidence that Mr. Porter has been received with general favor, and that the mission promises great success:

It affords me the most sincere gratification to inform you that our beautiful brick church building was dedicated January 24th, by the Rev. Jeremiah Porter, to the worship of God. Mr. Porter preached the dedication sermon to one of the largest and most respectable congregations that has ever assembled in any one place in Brownsville,

since it became a town. He has succeeded in uniting all the Protestants, of whatever name, and the members of the different denominations here—Presbyterians, Congregationalists, Methodists, Episcopalians and Lutherans—and they all now worship in our new church building. The Board of Trustees met at my house Wednesday evening, January 27th, and adopted the following preamble and resolutions, which were confirmed by the unanimous vote of the congregation, last Sabbath:

"A house of worship having been erected on the ground where the First Presbyterian Church stood, (which was destroyed by the tornado of October 7th 1867,) by the united efforts of citizens of Brownsville, and of the North and Northwest, and the number of Protestant professing Christians, of all names, being small, and the present members of the Presbyterian Church generally preferring the forms of the evangelical Congregational church, as most likely to meet the wishes of the various Christians residing on this frontier, Therefore,

*Resolved*, by the Board of Trustees of the First Presbyterian Church, that we now change our form of government, to the Congregational, adopting the following as our Confession of Faith and Covenant, and invite all Christians, of various denominations in this town, to enjoy the privilege of communion and fellowship with us, having in essentials *Unity*, in non-essentials *Liberty*, and in all things *Charity*."

[Here follow the Confession of Faith and Covenant.]

Mrs. Porter, with her assistants, has opened the day-school under most encouraging auspices. The school has not been open one month, as yet, and they have now over sixty scholars, quite a number of which have left the nunnery and Catholic College. We require, however, another building for boys. Oh, that some wealthy and benevolent

Christian would build such a monument on this distant frontier, where Mexican boys could receive a religious education to fit them to go among their people in Mexico and preach the pure gospel of our Lord and Savior Jesus Christ!

## MISCELLANEOUS.

### America and Home Missions.

It is certainly no vapor of enthusiasm, but the plain indication of facts, that promises to this land a pre-eminent influence for Christ. To this glory she is summoned if she will heed the call; to this high privilege set apart if she prove not disobedient to the heavenly vision. But to attain this, America must herself be made Christian—Christian in reality as well as in name. Her whole heart and character must be converted to Christ and sanctified by his truth. And who are to do this work but Christians? And what Christians but American Christians? This is the great work before the American Church; to impart to the growing national life the form and complexion of the Gospel. The security of republican institutions depends upon this; but that is second in importance to the salvation of the world.

When America, with her vast area, her free and intelligent people, her wealth and her power, shall be truly and humbly devoted to Christ, she will greatly accelerate the redemption of earth. Her influence will radiate in all directions; will reach and permeate all peoples; will search out and warm with its cheering presence the remotest and most uncared-for corner of human wretchedness. This is a national glory worthy of our aspirations. To be foremost in Christianizing the world is a glory that by its brightness veils from view material splendor, commercial superiority, and political chieftaincy. It is an ambition which ennoble those who struggle to attain it; a glory

whose realization will endear all nations to us and render our name sacred to millions.

Moreover, in becoming thoroughly Christian, America will attain the true sequel of its history. Not compelled, like some, to trace its lineage in shadowy incredible traditions, nor in the records of lust and war, this nation was born of parents who were "persecuted for righteousness sake." On a distant shore, in the darkness of the forest, where a cruel spirit had by its own children been worshiped undisturbed, did these parents commit to the care of the God of nations the infant the ocean had rocked and the heavens had comforted. And now behold the benefit of its early baptism! A nation covering a continent, whose cities and villages, continuous from ocean to ocean, are in multitude as the forests they have displaced; a nation that in every fiber of its body, in every pulsation of its heart, is consecrated to, and energized by, the life of Christ; a nation to be garnered into the everlasting Kingdom of God. Is there a possibility of such a glory for us? Is aught being done to secure a destiny so desirable?

In the midst of the pioneer settlement, remote from the comforts of civilization, and surrounded by inclemency and hardships, you observe a man not less earnest than his comrades for a purpose unlike theirs. Educated, adapted to the refinements of life, able, if he should try to get on in the world, he is separate from earthly weal. Storms beat and suns glare upon him till his complexion deepens into a forest hue.

Severe toil hardens his hands and wears his strength. And what brings this cultured man to this dreary distance? And what reconciles him to such a life? Yonder log hut is the explanation. In that his heart abides. There he lifts up his voice and declares his messages of peace. There he gathers the rude and the weary around him and points to a land free from the burning sun and freezing blast, where they neither hunger nor thirst. There, while the national life is just taking root in the soil, he is trying to ingraft into it the character of Christ, that it may fill the land with beauty and with blessing. That is the man who is doing more toward the perpetuity of our nation than many of our political doctors, and has a truer sense of what the country needs than they may dare to claim. That is the man whom God delights to honor, and whom thousands will, in the future nation, rise up and bless—the beloved and heroic Home Missionary. To him, home evangelization is a subject neither less glorious nor less loved than it is to you, my brother in Christ, but it is more intensely, bitterly real. It is a subject that causes him nerve-ache and heart-ache; that entails upon his most sacred affections a harvest of tears. Nevertheless, it is an object for which he strives patiently, manfully. It is an object which sustains him in deep sorrow, and cheers him in thick gloom. To attain this he gathers up the wealth of his manhood, the blessings of home and the dearest privileges of life into one sacrificial heap and willingly beholds them consume to ashes on the altar of God. How like the Master he is!

Christian brother, extend to the Home Missionary your most tender and grateful affection. Make him to feel that his devotion to Christ cannot take him from the pursuit of your love. Surround him ever with confidence and with sympathy. Cease not to remember him at the throne of grace; and, with-  
al, withhold not from him one farthing

of what you can spare for his support. Encourage him and sustain him; for in his success we attain national integrity, and peace, and honor; in his overthrow we are plunged into corruption, and disgrace and death.

If God be for us who can be against us? If God be not with us, whither shall we turn for help from the evils that threaten us?—*Am. Presbyterian.*

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**Lutherans.**

Prof. Stæver, in the last number of the *Evangelical Review*, furnishes some interesting Lutheran statistics.

The population of the world is estimated at thirteen hundred millions of souls. Three hundred and thirty-five millions of these are nominally Christians. These are again divided into one hundred and seventy million Roman Catholics, eighty million Protestants, and seventy-six million Greek Catholics.

Of the 80,060,000 Protestants, more than one half, i. e., 47,115,500, are Lutherans. The countries containing the largest numbers of this branch of the Church are :

Protestant Germany.	25,000,000
Prussia.	8,000,000
Sweden.	8,100,000
Poland and Russia.	3,000,000
Austria and Moravia.	2,000,000
Norway.	1,600,000
United States of America.	1,000,000

Of those in the United States there are in the

	Minis- ters.	Chhs.	Communi- cants.
General Synod.	610	1,048	87,123
General Council.	575	1,101	144,716
General Synod, South.	120	214	17,112
Not in any General Synod.	582	997	129,254

"These statistics show," says the *Lutheran Observer*, "that the Lutheran Church in the world is larger than all the other Protestant Churches com-

bined; that even in the United States she is numerically the third denomination, numbering more communicants than any other Church, except the Methodist and Baptist; and that the ratio of her increase in this country has been very great. In 1820, when the General Synod was formed, there were but 108 ministers in our Church in the United States; in 1823, 175 ministers and 900 congregations; in 1833, 337 ministers and 1,017 congregations; in 1845, 430 ministers and 1,371 congregations; in 1853, 900 ministers and 1,750 congregations; in 1863, 1,365 ministers and 2,487 congregations; in 1869 more than 2,000 ministers, about 3,500 congregations, and nearly 400,000 communicants.

### Romanism in America.

The *Unicrse*, a Roman Catholic paper published in Philadelphia, laments in this strain:

It is, *perhaps*, quite legitimate to boast with snug self-satisfaction of the growth of the Church in America. But for our part, we doubt it. They would doubt it in Rome if they knew the real figures. The Church in America is in truth, a sad Church. It is all as a priest said in our last number, a section from the bleeding side of Ireland, and it is not able to retain what it gets. Look! In one city alone it loses at a single stroke twenty thousand souls! Who, in presence of such a dreadful truth, can say that the Church here gains more than it loses—that it even preserves its natural integrity? For the twenty thousand in one city alone does it gain twenty thousand throughout the whole remainder of the country? Ah, no! no! no! Had the poor parents of these twenty thousand children remained at home in Ireland, there had been no loss to the faith, because though they had died early leaving nothing to their children, vagrancy in Ireland, does not entail the loss of faith. Such is the only character of that country, that the

fire of faith is always aglow in it. And New York is not the only *via crucis* the church has in America. Philadelphia is not much less populous than New York. How many children are lost to the faith in this honest Quaker city every year? Count up our great cities. They are: New York, Philadelphia, Boston, Baltimore, New Orleans, Cincinnati, Chicago, Pittsburg, Charleston, Washington, &c., and to these may be added an immense number of very populous minor places. Taking the figures for New York to be correct, and the authority that gives them is reliable, it is a certain fact that not less than two hundred thousand baptized Irish Catholic children are lost every year to the faith in America. How true the great Archbishop Kenrick was, as a clergyman wrote in these columns last week, when he maintained that the Church here is constantly losing more than it gains? What does it gain? Emigrants—nothing but emigrants. What does it lose? The one case in issue shows that it loses every year two hundred thousand of the children of these same poor emigrants. What can be more unfortunate or degenerate than that? Two hundred thousand Irish children—the best Catholic stock in the world—lost every year!

### Montana.

A little more than 1,500 miles west of Chicago is situated the metropolis of the Territory of Montana, a thriving place of about 7,000 inhabitants, but as yet without any municipal government, though called a city. Four years ago Helena was founded, and for a long time evil-doers were brought to justice by the secret workings of the Vigilantes. The necessity for their organization, if any ever existed, has long since passed away, and to-day there is no place where life and property are safer or more respected than here.

Helena boasts of three daily newspapers—all well patronized and paying

well—the *Gazette*, Democratic, *Herald* and *Post*, Republican. These papers also issue weekly editions. The schools of Helena are excellent—far better than the average, and infinitely superior to what is looked for out in the mountains. The Catholic and Methodist denominations have good substantial churches, large congregations and, fortunately, excellent ministers.

The Episcopalians at present are without a church, but hold their services regularly. In the spring they begin their church, which will be pushed forward to completion as rapidly as possible. The telegraph we have already, and read the “latest news” simultaneously with the denizens of the more Eastern cities.

Sunday is not observed strictly here as a day of rest. The miners from the neighboring camps and gulches select the Sabbath as the day to do their purchasing for the week to come; therefore it is for the accommodation of this class of citizens that our merchants keep open their doors.

Monday is the busiest day of all—that being the day of settling all accounts. Bills are not allowed to run past that day, and, let me add, that the necessity of presenting bills more than once seldom occurs, it being considered dishonorable to refuse to pay or put off a bill when presented for payment.

The richest known quartz lodes are to be found in Montana; and when sufficient mills shall have been erected to crush the golden rock that is readily obtained, thousands of men will find constant employment in these mines. Capital, however, must be brought into requisition for development, investments made by advice of experienced miners, after actual investigation, and large profits cannot fail to reward the capitalist.

Montana presents other fields for good paying investments outside of her mineral wealth. Within her borders are nearly three and one-half million acres

of rich farming<sup>d</sup> lands, the richest of wild grasses growing abundantly along her bottom and table lands, furnishing the best of grazing for flock and herds the year round. Too little attention has been paid to agriculture and stock-raising, while manufacturing has been almost entirely neglected.

In a short time, when the iron horse shall have found his way across our northern plains, and Montana is brought nearer to the Eastern cities, a revolution will be brought about that will be pleasing to those who have so long gazed on her beautiful but untilled valleys. Vast fields of yellow grain, herds of cattle and sheep, will be seen where now there is naught to rest the eye save an occasional “ranch” or some lone squatter’s cabin. This year (1868) more boats ascended the Missouri, bringing settlers and goods for the West than ever before. Next year the number will be greatly increased, the tonnage nearly doubled.—*Chicago Tribune*.



### American Influence.

A hundred years ago, the idea of a *Cortes* in Spain, a *corps legislatif* in France, a *reichsrath* in Austria, a *rigsrad* in Denmark and Sweden, a parliament of peers and deputies in Prussia, would have seemed as strange to princes and people as the equal political rights of their negroes with themselves would have appeared to the slave-masters of those days.

And all these changes, and what are to follow, we may justly claim as the fruits of our Revolution; of our government, established and maintained for more than seventy years without a serious commotion; and finally, of the suppression of the Rebellion which threatened its existence. The flame of the French Revolution was first lighted at the altar of our liberties; and thence it spread over Europe, smothered and trampled out sometimes as it seemed for a while, but always bursting forth again



until it had purified the old institutions to the extent which we now witness. The revolutions of '89, of 1830, and of 1848 in France have been but the complement of our own; as will, most emphatically, be that which will put an end to personal government there by the fall of the Bonaparte dynasty, or its surrender to popular sovereignty and a constitutional government. Who would have believed in 1738 that in a century the last Bourbon would have been driven from the throne, and the Family Compact a mere thing of the past! All these changes have come along so gradually, and seemingly so naturally, that their stupendous extent is lost sight of. The American nation was the first who announced the principle that the consent of the governed was the only authentic origin of government, and reduced it to practice, crippled only by the anomaly of slavery. Now that that anomaly has been removed, and cheaply, though at so great a price, we cannot yet conceive of the influence which America, regenerated and disenthralled, is destined to have upon the future of the world.

The American people have shown their determination to be a nation, one and indivisible, with all private and public rights secured to all under its protection. Peace restored, good order established in the semi-barbarous South, maintained as long as need be by the armed hand of the nation, and general prosperity promoted everywhere, we may gladly look forward to occupying a place among civilized nations such as we have never yet dreamed of. From this time forward we may hope to become what Kossuth exhorted us to be, but which we could not be while slavery dragged us down—A POWER ON EARTH.—*The Methodist*.

### Religion and the Constitution.

Much has been said on the subject of the acknowledgment of God in the Con-

stitution of the United States, and a memorial was presented to the Congress which has just adjourned, praying for an amendment of the Constitution which should introduce a recognition of our dependence upon God. The memorial was reported against as unnecessary, inasmuch as by the imposition of the oaths of office, and providing for religious liberty, the Constitution assumed the existence of God, and of course, our dependence upon him. The Committee might have gone further. The Constitution has been in a course of development and completion ever since we first entered upon national existence under the name of the United States.

The Declaration of Independence was the first great constitutional act of the new nation. It first assumed and established the national name "The United States of America," and it acknowledges the existence, the power, the goodness, and the providence of God, his knowledge of the human heart, and our dependence upon him.

In the first paragraph, it speaks of national rights by the *laws of God*; in the second it speaks of our being "*endowed by our Creator with certain inalienable rights*," and in the last paragraph, with great solemnity, it appeals "*to the Supreme Judge of the world*" for the rectitude of the national intentions, and expresses "*a firm reliance upon the protection of Divine Providence*" for success. These are the records of devout recognition of God placed in this corner-stone of the nation.

Under this declaration, as the only constitutional bond of union, the government was carried on for several years, till the articles of confederation gave form to the organic national compact. The third article of the Confederation speaks of "*Religion*" as one of the objects of national protection. It prescribes *oaths of office*, and the final ratification clause opens with the beautiful and significant recital, "And

*whereas it has pleased the great Governor of the world to incline the hearts of the Legislatures*" to ratify that instrument. How could they, in any language, more suggestively acknowledge God as the patron and protector of the struggling nation?

A few years later came the more complete Constitution under which the government is now administered. This imposes *oaths of office* upon all officers, and prohibits all *religious tests* as qualifications for office, and in the first amendment *prohibits all laws for a religious establishment or prohibiting the free exercise of religion*. These three organic instruments, taken together, fully express what we hold to be the true Christian basis of government—faith in God, and fear of him as the Supreme Governor and Judge of the world, creating us all, and giving us our rights, protecting us by his Providence, and judging our intentions, and inclining our hearts in our public duties—and prohibit the union of Church and State, and secure religious freedom and equality to all.—*Christian Intelligencer*.

### Origin of Wabash College.

On the 21st of November, 1832, several gentlemen had met in Crawfordsville to discuss the question of the necessity and feasibility of a college. The leading men were ministers and Home Missionaries. Only seven were present, and those unanimously resolved to make the attempt at once. Accordingly a public meeting was called for the next night, the 22d, and a subscription raised. The offer of Hon. Williamson Dunn, to give fifteen acres for the site, was accepted, and measures taken to carry forward the great work. That night three of the original seven spent at the house of the Rev. James Thomson, pastor of the Crawfordsville church. He then resided in a little brick house that still stands about a quarter of a mile west of the College.

They were Rev. James A. Carnahan, Rev. Edmund O. Hovey, and Rev. John M. Ellis. After breakfast these gentlemen, with Mr. Thomson, and possibly his brother, the Rev. John Thomson, afterward a Professor in the College, resolved to inspect Mr. Dunn's gift of land. The three gentlemen from abroad had already tied on their mud-leggings preparatory to starting on their homeward journey. Having passed over the tract given for the College, they selected the spot for the new building and drove a stake to mark it. The ground was covered with snow, notwithstanding which these men knelt about the stake and were led in prayer by the Rev. James A. Carnahan—at least such is the statement of one of those who participated in the imposing act. In this prayer the weakness of the agents, and the greatness of the work, and the urgent necessities of it were urged, and the Master was besought to accept both agents and work, and crown the effort with success.—*Chris. Herald*.

### Miscellaneous Items.

CLOVERDALE, CAL.—A Congregational church was organized Sunday, January 17th, in Cloverdale. Sermon by Rev. J. H. Warren. Seven persons united in covenant, and about ten others are expected to join them soon. The work of soliciting subscriptions for a church is vigorously carried on. Rev. Mr. Burger, minister in charge of the new church, is laboring with great acceptance and encouragement.

PACIFIC THEOLOGICAL SEMINARY.—Rev. J. A. Benton, has asked a dismissal from the Second Congregational church in San Francisco, in order that he may accept the professorship offered him in the Pacific Theological Seminary.

MARSHALLTOWN, IOWA.—The church at Marshalltown, organized last summer with eleven members, received at their last communion twenty-five, of

whom twenty-three united on profession, and have now an entire membership of sixty. More will unite at the next communion.

WENTWORTH, IOWA.—Rev. W. L. Coleman writes: "On the 30th of October, a Council, of which your missionary was one, organized a Congregational church of ten members at Wentworth, in the north-eastern corner of Mitchell Co.—a place which I visited some two years since, and once afterwards, to preach and encourage the few Christians there who desired a church of the Plymouth Rock sort. Now the long hoped-for time has come; the scattered sheep are enfolded; and the Chief Shepherd, I doubt not, will tenderly care for this little flock."

KELLOGG, IOWA.—As a result of the first six months' work of Rev. A. Lyman, in Kellogg, the little church of seven has grown to a membership of thirty-eight; of whom eighteen united at a recent special communion season—fruits of the revival.

GRAND HAVEN, MICH.—A few weeks ago the Congregational church edifice at Grand Haven, Mich., was burned to the ground, without insurance. But ashes sometimes are a good fertilizer to churches, as to land. The Congregational people of that city are intending confidently to put up a building immediately, which will cost about \$7000. This is the center of one of the finest peach and grape regions in the United States, and already receives considerable wealth from fruit-growing.

MATTAWAN, MICH.—The dedication of the house of worship of the First Church of Mattawan, Rev. M. Q. McFarland pastor, occurred on the 18th inst. Rev. O. S. Dean, of Kalamazoo, preached the sermon, Rev. E. Andrus, of Allegan, making the dedicatory prayer. An indebtedness of \$1,800 was cleared off on the day of dedication. It is a plain, neat edifice of brick, 84x54, with a steeple, minus a bell.

GREENWOOD, MO.—The church at Greenwood, Rev. B. G. Page, pastor, have enjoyed an extensive work of grace, which commenced about the middle of December, in connection with the weekly prayer meeting. Thirty-eight have united with the church. There are very few in the community who have not been interested in this work. This church is less than eighteen months old, and previous to the revival contained only sixteen members.

CAMDEN, N. Y.—The Congregational church, Camden, N. Y., Rev. E. Curtis, pastor, dedicated its new edifice, Jan. 14. This church has shown great enterprise in overcoming obstacles. Though without a pastor, and although some fifty members withdrew to form a Presbyterian church, yet within two months after the old edifice was burned the new one was commenced. More than a year the church, without a leader, cared well for its spiritual and temporal interests, erecting a beautiful edifice, 120x45 feet, costing over \$20,000.

## APPOINTMENTS FOR FEBRUARY, 1869.

### *Not in Commission last year.*

Rev. E. Cornly, Tyson's Mills, Iowa.  
Rev. W. W. Torrey, Iowa Falls, Iowa.  
Rev. J. N. Williams, Parkersburg, Butler Center, and Applington, Iowa.  
Rev. John Cadwalader, Milwaukee, Wis.  
Rev. R. C. Haskell, New Lebanon, Wis.  
Rev. James H. Harwood, Lebanon and Springfield, Mo.  
Rev. B. G. Page, Pleasant Hill and Greenwood, Mo.

Rev. Lucius Smith, Berca, Ohio.  
Rev. Thomas M. Owen, Turin, Tughill, and West Martinsburg, N. Y.

### *Re-commissioned.*

Rev. John N. Hubbard, Lincoln and Rocklin, Cal.  
Rev. George A. Beckwith, Olathe, Kan.  
Rev. Thomas H. Canfield, Oswego, Chetopa, and vicinity, Kan.  
Rev. Alfred Connet, Louisville and Vienna, Kan.

Rev. Gilman A. Hoyt, Hiawatha and vicinity, Kan.  
 Rev. Isaac Jacobus, Junction City, Kan.  
 Rev. James G. Merrill, Mound City, Kan.  
 Rev. Roswell D. Parker, Manhattan, Kan.  
 Rev. Robert S. Armstrong, High Forest and Hamilton, Minn.  
 Rev. A. S. Allen, Clear Lake and vicinity, Iowa.  
 Rev. Charles Gibbs, Earlville, Almaral, and vicinity, Iowa.  
 Rev. S. D. Holms, Taylorville, Iowa.  
 Rev. Amasa H. Houghton, Dench, Sand Cove and vicinity, Iowa.  
 Rev. Calvin W. La Due, North Lizard, Yatesville, Olmstead, and Turtin Lake, Iowa.  
 Rev. Albert Manson, Quasqueton, Iowa.  
 Rev. John H. Morley, Magnolia, Iowa.  
 Rev. Richard Hassell, Leeds and Windsor, Wis.  
 Rev. Moses M. Martin, Stoughton, Wis.  
 Rev. Charles Morgan, Milwaukee and Spring Prairie, Wis.  
 Rev. Robert Sewell, Brooklyn, Wis.  
 Rev. W. D. Webb, Brodhead, Wis.

Rev. James W. Kidder, Brady, Mich.  
 Rev. Israel Carleton, Utica and Breckenridge, Mo.  
 Rev. William S. Hills, Hartford, Mo.  
 Rev. Charles H. Pratt, Brookfield, Mo.  
 Rev. William Wilmott, Hamilton and Gallatin, Mo.  
 Rev. Charles B. Barton, Richview, Ashley, and Irvington, Ill.  
 Rev. C. S. Cady, Udlua, Ill.  
 Rev. Thomas Gillespie, Algonquin, Ill.  
 Rev. Scivanus H. Keozg, Wayne, Ill.  
 Rev. Alfred L. Riggs, Woodstock, Ill.  
 Rev. Thomas B. McCormick, Princeton and Mchawesville, Ind.  
 Rev. John A. Davies, Solum, Ohio.  
 Rev. William Potter, Parkman and Troy, Ohio.  
 Rev. Samuel Foemster, Columbus, Miss.  
 Rev. James G. Cordell, Schenectady, N. Y.  
 Rev. Isaac D. Cornwell, Hancock, N. Y.  
 Rev. J. W. Marcusehn, Royalton and Middleport, N. Y.

### RECEIPTS IN FEBRUARY, 1860.

#### MAINE—

Portland, Edward Gould, \$20 00  
 Waldoboro, H. H. Lovell, 5 00

#### NEW HAMPSHIRE—

Milford, Children's Industrial Miss. Assoc., by D. Heald, 55 00  
 Newport, Legacy of W. Carr, by C. F. 6 35

#### RHODE ISLAND—

Coventry, Miss Mary Lincoln, by O. Spencer, \$5 00  
 Providence, Beneficent Ch., Mrs. R. S. R., 10 00

#### CONNECTICUT—

Conn. Home M. ss. Soc., by E. W. Par-  
 son, 170 34 1,200 00

## NEW JERSEY—

Bloomfield, Luther Clark,	\$20 00
Jersey City, Miss. Assoc. of the First Cong. Sab. School, by Mary J. Kipp, Treas.,	25 00
Mont Clair, C. P. Baldwin,	200 00
Orange, Mrs. H. Bell Graves, to const. her a L. M.,	100 00

## PENNSYLVANIA—

Philadelphia, Plymouth Ch., bal. of coll., by Rev. W. E. C. Wright,	20 00
West Bangor, Welsh Cong. Ch., by Rev. J. Williams,	10 00

## TEXAS—

Galveston, Mrs. Mary M. Buffett,	50
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## OHIO—

Coolville and Decatur Cong. Chs., by Rev. W. H. Bay,	34 00
Croton, Mrs. H. Humphrey,	1 00
Four Corners, Cong. Ch., mon. con., by W. C. St. John,	5 00
Granville, Welsh Cong. Ch., by R. Jones,	16 40

## INDIANA—

Received by Rev. N. A. Hyde—	
Terre Haute, Cong. Ch., bal. of coll.,	26 83
Westchester, Cong. Ch., by Rev. J. H. Jones,	7 00

## ILLINOIS—

Received by Rev. H. D. Platt—	
Chandlerville, Cong. Ch., to const. Rev. George A. Pad-dock a L. M.,	\$41 91
Upper Alton, Cong. Ch.,	5 00
Waverly, Cong. Ch., to const. Mrs. Maria Coe and Linus B. Holmes L. Ms.,	60 00
Allen's Grove, Cong. Ch., by Rev. C. C. Breed,	100 01
Cambridge, Cong. Ch., by Rev. J. D. Baker,	12 50
Canton, Cong. Ch., to const. Rev. H. Bates and Mrs. Mary J. Law L. Ms.,	15 00
Chicago, New England Cong. Ch., by E. W. Blatchford, Treas.,	74 75
South Cong. Ch., bal. of coll., by H. T. Steele, Treas.,	120 63
Como, First Cong. Ch., by Rev. P. F. Warner,	2 55
Dallas City, First Cong. Ch., by Rev. W. C. Merritt,	20 00
Elgin, Cong. Ch., by O. Davidson, Treas., to const. W. G. Hubbard a L. M.,	20 00
Harvard, Cong. Ch., by Rev. J. Watts,	85 15
Neponset, Cong. Ch., bal. of coll.,	15 00
Nora, Cong. Ch., by W. H. Leland,	50
Onida, Cong. Ch., by Rev. L. P. Waldo, to const. Dea. L. B. Ferris a L. M.,	10 00
Payson, Cong. Ch. and Sec., mon. con., by D. Robbins, Treas.,	40 00
Princeton, Cong. Ch., to const. Rev. F. Bascom a L. D.,	29 70
Richmond, Cong. Ch., by C. C. Cadwell,	134 95
Summer Hill, Cong. Ch., by Rev. C. E. Marsh,	14 17
	20 35

## MISSOURI—

Received by Rev. E. B. Turner—	
Hannibal Cong. Ch.,	43 00
Mirables, Cong. Ch., \$5.81; W. H. Hurlbut, \$5; Kingston, Cong. Ch., \$7, by Rev. B. F. Perkins,	17 81

## MICHIGAN—

Received by Rev. L. Warren—	
Traverse City, Cong. Ch.,	\$38 55
Augusta, First Cong. Ch., by Rev. W. H. Osborn,	14 00
Dexter, Cong. Ch., by Rev. A. S. Ked-sle,	34 20
Eaton Rapids, First Cong. Ch., by Rev. N. D. Glidden,	25 00
Geneseo, Cong. Ch., by Rev. H. Lucas,	5 00
Lansing, Plymouth Cong. Ch., by Rev. S. Sheldon,	50 00
Pont Water, First Cong. Ch., by Rev. A. Dresser,	20 00

## WISCONSIN—

Received by Rev. F. B. Doe—	
Sun Prairie, Cong. Ch.,	15 00
Cooksville, Cong. Ch., \$7; Evansville, Cong. Ch., \$23.25, by Rev. J. W. Harris,	30 25
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FOR THE YEAR ENDING

APRIL, 1870.

Go, . . . . . PREACH THE GOSPEL.—*Mark* xvi. 15.  
How shall they PREACH, except they be SENT?—*Rom.* x. 15.

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# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . *Rom. x. 15.*

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## THE RIGHT KIND OF MEN FOR HOME MISSIONARY WORK.

APPEALS for men are frequent in these pages, and in the addresses of agents, missionaries and friends of this Society. With the call is usually coupled this qualification: "the *right kind* of men." Who *are* the right kind of men? is often asked. It may be well to give here a few hints toward answering the question.

That Sterling Piety is the first, the one essential qualification of the Home Missionary, needs but to be stated. No one will have reached, or nearly reached, the ministry in our brotherhood, whom those that know him best do not believe to be a man of intelligent experimental faith in Christ. If he should, he would hardly offer himself as a missionary. If one without an enlightened Christian hope, a deep spiritual experience, a thorough practical consecration, should fancy that somewhere he may somehow go through the routine of ministerial service, let him not flatter himself that he can do it in a Western missionary field. There he will soon show what manner of spirit is his. There histrionic assumptions of character will not long deceive. There he can gain nothing to pay for the trouble of seeming to be what he is not—nothing that shall even seem to compensate for the loss of his own soul through beguiling others. No; if anywhere any man can live without thorough, consistent, devoted piety, the Western missionary is not that man. We can hardly conceive that one consciously wanting this prime essential should propose to himself a work so arduous, and, except in spiritual results, so unrewarding.

Assuming, then, that there be no lack of genuine piety, without which all else is useless here—and premising that we have chiefly in mind Eastern men weighing the question of becoming missionaries at the West—let us notice qualities, less essential yet very important, that go to make the right kind of men for Home Missionary work.

As a general fact, Youth will be greatly in the missionary's favor. Not but that men in middle life, or even past it, may make acceptable and useful laborers, at least in some of the older Western States, where society differs little from that of the East, and where experience in the ministry is valued. But in the newer fields, made up largely of those just setting out in life, one like themselves in this respect, if he have the other requisite qualities, has an obvious advantage. Let him, with his pious young wife, of the right spirit and training—for, save in exceptional

ods; that practical sense or "tact" which prevents the loss of precious power through an unfortunate bearing of one's self, a misapprehension of others, an injudicious choice of times and methods, a wrong presentation of motives, too great or too little earnestness in pressing desired issues. Indeed, there are few qualities that a Western missionary cannot more safely want, than genuine, sanctified common sense. It makes a little of any other good thing go a great way; while for lack of it some of the best things—as affluent learning, purest intentions, and even sound piety, lose half their practical value.

Contrary to a notion far too common, few men have greater occasion than the Home Missionary for Thorough Culture. Of the men, native and foreign, who have gone far to make new homes and new States, a large share are men who do their own thinking—crudely, perhaps, but vigorously and independently. They have opinions on most subjects, and dare to state them. In very raw and rough settlements we may find men educated in the best universities of Europe. The young missionary in a new Territory scarcely wrested from the Indians preaches every Sabbath to from four to seven college graduates—more than are found in most Eastern congregations of thrice the size of his. Without books, lyceums, lectures and the like, new settlers run to talk. They grow fond of discussion, and become apt at it. Religion attracts its full share of debate, and the minister must look well to himself who would heed the injunction, "Let no man despise thee." What branch of knowledge is there for which he may not have occasion? What weapon of the skilled scholar may he not use to advantage? A thorough knowledge of men he *must* have; quickness to discern their characteristics and tendencies; acquaintance with the numberless systems and phases of belief and unbelief, new and old, represented around him.

Specially does he need to be "mighty in the Scriptures;" acquainted with the best results of Biblical scholarship; able to defend the essential doctrines of the gospel against all comers. Taking a hint from the acute devisers of "short methods with deists" and other deniers of the truth, he will want his clinching arguments, not laid carefully away in drawers of manuscript, but at the tip of his tongue and fingers, ready at a moment's notice. Whether it be gained in schools of the East or the West, in solitary study, or the haunts of busy men, the readiest command of stores of varied learning he must have who is usefully to cope with all the phases of mind and character that the Home Missionary encounters. And who has such vital need as he, of that peculiar culture, both of mind and heart, that comes from intimate, prayerful communion with the Great Teacher—that training of the spirit which enriches and sanctifies all other culture?

Manifestly important to the Home Missionary is facility in Off-hand Speaking. Very many audiences, even in the remotest West, are coming to demand something more than noise in the pulpit, that yet do not take kindly to written sermons. The most would rather hear off-hand truths, only half as profound as those read from elaborate manuscript. Those who ask for sense as well as liveliness, for underlying thought forming the style and moving the speaker, yet insist like children on animation of delivery. Nothing dully spoken do Western hearers count as good enough to pay for the trouble of constrained attention. He, therefore, who would succeed in a ministry among them, should add to a thorough mastery of the best material, skill in its effective use. He will need self-possession before all sorts of audiences; a well stored, ready memory; a copious, yet choice vocabulary; quickness in seeing, and aptness in applying fresh illustrations from all sources, particularly from every-day life; and above all, the *rare faculty* of orderly, consecutive thinking on his feet, and of stating those

thoughts clearly and forcibly on the instant, let whatever will be going on around him.

Western people sum up much that they like in a minister when they call him "a *live* man." They mean one of marked physical and intellectual activity; not a recluse, an ascetic, or a formalist, but a man among men; understanding what is uppermost in the people's thought and speech, and in full sympathy with the living issues of to-day; equally at his ease in the pulpit and in the homes, the fields, or the shops of his people; with parents and children, with native and foreign, with scholar and day-laborer, with Christian and unbeliever; ready to share with them joy and sorrow alike; ready to help them in things of this life or the other; a man thoroughly in earnest, wholly given to his work, always and everywhere about "this one thing"—his Master's business.

Western people, as a whole, are themselves very much in earnest. Whether their aim be money, political power, pleasure, or whatever, they pursue it with a will. For it they undergo severe privations. If they see a minister looking out for the easiest rather than the neediest places, for the largest salary rather than the largest work, shrinking from the hardness of a good soldier, not willing for his work's sake to deny himself personal comforts, a pleasant home, even a coveted library, and many other helps which in an older and abler community it might be not only his right but his duty to insist on—they lose faith in his absolute sincerity, and his usefulness there is ended.

It is clear, then, that the style of piety which makes good Western missionaries must be eminently practical; consecrating to one great end all best gifts and acquisitions; manifesting itself in rare self-denial, intense activity, and a faith that nothing can shake; faith in Christ as a personal Redeemer; faith in his gospel as the divine power of salvation; faith in its promised triumphs; faith in the future of Christianity in this land, disciplined for his grandest uses by the goodness and severity of God; faith that makes great sacrifices for such an end to be counted little, and little duties to be counted great; that makes it all joy to work unknown, far down out of sight, laying the deep foundations on which shall one day rise a Christian superstructure more glorious, more beneficent, than the world has seen; faith that inspires a sacred enthusiasm, "a passion for souls;" that says with simplest truth, "The love of Christ constrained me;" "Woe is unto me, if I preach not the gospel."

But is it said, not all the Home Missionaries are such men? Very true; none will admit and deplore it sooner than these brethren themselves. The unexampled success which God has given to their imperfect labors does not blind their eyes to what might have been, had all who in the West have tried to build for Christ been in every way the right kind of men. Yet we may do what they would shrink from: we may challenge the world to point out a body of men, anywhere, more devoted, more self-sacrificing, more grandly useful, more worthy of the gratitude, the love and prayerful remembrance of a *land* who wish well to our country.

For our country's lasting welfare, and through its welfare that of the world, these brethren are toiling and praying with intense anxiety. They feel the need of strong and holy men for such a work. In pressing for reinforcements, none emphasize the regarding of quality rather than quantity so earnestly as do they who are most heavily borne down under their burdens. They see that those who would do the work, leave the record, and reap the reward of "the Iowa Band," must have the spirit of that band—the spirit which said more than twenty-five years ago, when the desolations of that far-off wilderness were *not* known to them

pages: "Here are we, send us. We are bought with a price; and at how dear a price we are ready to testify, by thrusting ourselves joyfully into the forefront of the battle. We can bear privations, we can endure hardships, we can sleep in an early grave till the morning of the resurrection, if we may but preach Christ and him crucified to our perishing fellow-countrymen. We crave the privilege of traversing those ocean-prairies, though it be in weariness and watchings, in cold and nakedness, if ours may be the blessedness of pointing their inhabitants to the Lamb of God."

Who, of like spirit, is ready to follow in their steps?

## MISSIONARY INTELLIGENCE.

### IOWA.

*From Rev. O. Emerson, Sabula, Jackson County.*

#### "In Weariness and Painfulness."

I have been able, through much of "weariness and painfulness," to prosecute my accustomed work over this large district of country. I have preached every Sabbath twice or thrice, and part of the time three or four evenings in the week. But I am disappointed, both as to the results attained, and the amount of work I am able to do. This kind of life, involving constant changes in diet, regimen and lodgings, preaching in hot, close school-houses, with sudden exposure to an atmosphere that holds the mercury below zero, sleeping alone in cold, damp rooms, with beds not always comfortable, brings colds and general debility. These have sadly interfered with my arrangements of labor for the winter, though, to guard against them, I have used all the skill and care I can command. The spirit is willing; but, I realize more and more that the flesh is weak. Having been an invalid all my days, I cannot reasonably expect robust health in the decline of life. I must succumb comparatively early to these "often infirmities," but with life long gratitude that I have been able to continue so long as well as to do and bear so much.

#### A Retrospect.

*I am not yet fifty-six years old; but it*

was forty years ago last June, that, upon the recommendation of Dr. Leonard Woods, of Andover, I became a beneficiary of the American Education Society. While yet a Freshman in a New England college, I determined on pioneer life at the West, as my sphere of future effort. From that time my whole life, such as it is, has been given to this service. In many respects I am by nature and habit very poorly adapted to it; but, while I might have done better in this sphere, I could not have done better in any other. Were I young again, with life before me, as I now see it, seeking the surest, widest, and most enduring usefulness, either in the ministry or almost any other pursuit, I would seek some new region of the West, the newer the better, if the settlement had actually begun; and, having made the acquaintance of the people and secured their confidence, I would resolve to stay there for "better or for worse." I would not be anxious to continue in one locality, but would not, if I could help it, go beyond the sphere of my early labors, friendships and influence. Usefulness, especially that of a minister, depends on the *confidence* of the people among whom he lives. "Confidence is of slow growth." It belongs to its native soil. It perishes in the attempt to transplant it. In frequent removals, multitudes of ministers waste, beyond recovery, their best material of usefulness and comfort.



**Two Kinds of Preaching.**

The scanty results of my ministry show that it is poorly adapted to the wants of the people. A good woman said, the other day, that people complained of my preaching, as going so deeply into the principles of religion that most of them cannot follow me. Of the justice of this criticism, I do not pretend to judge; but am quite sure it does not apply to most of the preaching to which my people are accustomed to listen. The great majority of Western ministers have had very scanty facilities, either of early training for their work, or of systematic study after they have entered upon it. If their preaching appeals more to the sensibilities and less to the reason and judgment of their hearers, than wisdom would dictate, it is possible that a majority of ministers, with a regular training, err in the opposite direction—appealing too much to the intellect and too little to the emotional part of our nature. Now in the rural districts, which embrace four-fifths of our Western population, though the churches are divided, our congregations are the same. Ministers of different denominations, with different types of mind, with different degrees and kinds of culture, preach to the same people on alternate Sabbaths.

**Ministerial Sympathy.**

Such an arrangement is, in many respects, a miserable waste, but it has its advantages, and is the best that can be done. The bulk of the ministers of the different evangelical denominations are pious men, devoted to their work, and truly called of God to engage in it. They are thus led to mutual sympathy and coöperation. They help each other to a better understanding of the truth, and better methods of presenting it. They learn, as they would not otherwise, how comparatively few and unimportant are the points of difference between them. In their different modes of viewing and presenting truth, they supplement each other, in some re-

spects at least, meeting each other's deficiencies. The people, gathered from different states and nations, are thus brought to mutual acquaintance and sympathy, and are prepared to coöperate in their various civil, social and educational, as well as religious enterprises. It is my judgment that this coöperation of different denominations, though constantly increasing, needs to be still further encouraged. If this were done by those who have received a regular literary and professional training, they would estimate more highly than most of them do, the work of their brethren who have preached the gospel successfully without these advantages. To hold the different denominations thus in fellowship, has been the end and aim of my work. In this I have had a measure of success and, I trust, usefulness.

I cannot believe that my very meagre success in planting and training churches is any criterion at all of the ultimate value of my work. My faith is that the whole Christian brotherhood on the ground feels the influence of these obscure and humble efforts, and that as far as they are led, they are moving in a line on which they will ultimately unite as, in modern times, they never yet have done.

—♦♦—  
*From Rev. B. Roberts, Buckingham, Tama County*

**"Mine Eyes have seen Thy Salvation."**

Near the opening of the year, I called to my assistance Rev. Mr. Marble, recently of Waterloo, and Rev. J. D. Potter, from Connecticut. The effort resulted in the hopeful conversion of many who had attended my ministry, and yet had not become obedient to the faith. These are the strong men of our place. This is now a very desirable field and an efficient church. They will be self-supporting after this year. Our prayer and conference meetings are well attended. This revival adds to us seventeen families that now call on the name of the Lord. It is a great satisfaction.

to me that I live to see this people brought under the power of the gospel. I have labored in hope for years, to lay the foundation for good, and I have now realized as much as I expected to see in my day, and I can now retire from the field with a degree of satisfaction. I hope to be able to carry out the year, but I am admonished that "mortal powers" will soon fail.



*From Rev. L. Warner, Rockford, Floyd Co.*

#### **Revival.**

The Holy Spirit is present in this community. In January there was a desire, in many Christian hearts of the different denominations in this town, to have union prayer meetings. We commenced such meetings. The number of attendants increased until it seemed best to have preaching. We are holding the meetings in our church, which is filled night after night with attentive hearers. The Methodist minister heartily unites with me in the labor, and God is blessing our efforts. More than forty are inquiring, and some have come out on the Lord's side. Church members are revived and are working for the salvation of souls. Family altars are being erected and backsliders are returning to duty and to God. We hope and expect to see still greater things.

I am fully convinced that where Christians of different denominations can unite in laboring together, in these small and newly settled towns, it is their duty to do so. Let the people see that our object is to save souls, and not to promote denominational interests, and it will have an influence on the unconverted.



*From Rev. Robert Stuart, Green Mountain, Marshall Co.*

#### **The Material House.**

In looking back upon the past few months' history of the Congregational church in this place, my thoughts have

fixed upon two topics of interest, viz.; a consecration which the members of the church made to the work of God, and the divine blessing following. Early in the spring the feeling became general that we *must* have a house of worship and that the interests of Christ's cause demanded it. This question came up, Are we now able to build, and how shall we raise the means, in order to commence the work at once? Many thought that it would be in vain to attempt to build any more than a temporary structure to meet the present demand, till the people were able to build comfortable houses for their own families, instead of living as many do now, in temporary buildings, with a single room and bed-room, to be used hereafter as back kitchens or granaries. The question was, whether the cause of Christ and the interests of the church demanded that a good and permanent house of worship should at once be attempted. The decision was, that there was such demand that God's cause and house should be first, though many families might be obliged thereby to put up, for years longer, with their temporary dwellings. A subscription paper was started, and between twenty-three and twenty-four hundred dollars were subscribed, since increased some two or three hundred dollars, one man, living in a temporary house, subscribing three hundred dollars. As there was no ready money among the people, the subscribers pledged ten per cent. interest upon their subscriptions till they were paid; and their private property was pledged as security, so that the Building Committee might hire money from the banks and other sources. By this consecration, not of the surplus revenue of this people, but of *their very living*, the work has gone on, and our house of worship is nearly ready for dedication. It will conveniently seat four hundred people, and will cost over \$4,000, besides what has been done as a free-will offering, amounting to \$300 or \$400 more.

### The Spiritual House.

If we now turn to the divine blessing following this consecration to Christ's work, we find he has more than fulfilled his richest promise. The labors of this people have been signally blessed. Their labors upon their farms have been crowned with crops, the like of which has never been known in this region, if in any other. And then rich spiritual mercies have been poured out upon it, in rich abundance. The members of the church, in the fall, looked forward to the completion of our house, when we should have a place that would comfortably accommodate our congregation, and some laborer from abroad could be invited to labor with us in continuous efforts; but God did not wait for that. The work of grace, in awakening and converting souls, commenced on the last week of December, before any special effort was put forth, and has been continued up to the present time. More than forty have already, as we trust, submitted to Christ, and others are more or less awakened. The work thus far has been marked by the absence of every thing that even looked like excitement. All that was manifested, in our packed congregations, evening after evening, was the downcast eye, the falling tear, and a stillness that might almost be felt, while the truths of the gospel were urged upon the heart and the conscience.

—♦♦—  
*From Rev. H. Mills, Independence, Buchanan.*

### Our New House of Worship.

Our new house of worship, tastefully furnished, was dedicated to God, December 16th. The cost of the building and furnishing was \$5,971, of which \$240 had been raised by subscription, and \$400 was to come from the Congregational Union. Friends in various places, for the greater part my former parishioners, had contributed \$350 toward the furnishing of the house and

other expenses. The problem was to raise the remaining \$2,000. After the dedicatory sermon, Dr. H. Bryant proposed to add \$700 to his \$500, provided the sum necessary for removing the debt could be raised, engaging also to make such portion of the lot as might not be needed in the future for an enlarged edifice, an open park, forever. Mr. C. C. Woodruff followed with \$600. The amount rapidly grew to \$2,565, leaving, after paying debts, \$500 pledged for fencing and improving the lot. That was a red-letter day in the calendar of this church.

### Our First Year's Work.

As with the date of this report my year closes, it is natural to compare the end with the beginning. The church commenced the year with twenty-two members. We have now thirty-six, and several others stand propounded for admission next Sabbath. The congregation numbered eighty. Our new edifice, on favorable afternoons, when many from other societies come in, is well filled. We had no Sabbath school—we now have a school of one hundred members. For a great part of the year we had hap-hazard music. We now have a choice choir. Our church property amounted to hardly five dollars. We now have an attractive edifice, finely furnished, with sittings for four hundred, upon a very choice lot, and \$500 with which to beautify it, an excellent reed organ for the choir, a cabinet organ for the Sabbath school, as also a fine library, and an elegant communion service. Many of these articles represent a love of distant friends, of far greater worth. Probably the church would have thought they would do bravely to raise \$400 for current expenses; they have raised on the ground, for such expenses, \$1,000; \$65 for the support of the gospel abroad; nearly \$6,000 for permanent uses, and this in the midst of a superabounding joy. They were not and are not rich. It is

the old story of poverty abounding unto the riches of liberality.

#### Free and Independent.

The society at a recent meeting decided to make the seats free, and to endeavor to raise \$1,200 by subscription for expenses. The effort has so far succeeded that it is now evident that the church will ask nothing of you for the coming year. It requires a severe effort to do this, for they have but one year's growth, and that a year of constant expenditure. But it is done bravely, and with great satisfaction.

We are reaching a class of people formerly not church-goers—a most interesting class—intelligent, inquisitive, sceptical, influential. This is the importance of our work. The ground is stony, doubtless, requiring patient tillage; but when the fruit comes in it may prove the hundred-fold. The earnest attention, on Lord's days, of persons of this character, is ample reward of toil. To-day closes the only missionary year, and by far the happiest of the nearly fifteen years of my ministry, and with it my connection with your Society. The receipt of your commission, with the generous amount appropriated to my support, deeply impressed me with the duty of faithfulness. How much less I have accomplished than I ought, only the One Judge fully knows. But such sacrifice as I have offered has been willing.

I trust the gratitude of this church, to the churches whose almoner you are, will appear in a persistent self-support, and in yearly contributions to your funds, ever increasing and many times over replacing the amount you have expended in the nurture of its infancy.

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*From Rev. S. B. Goodenow, Jefferson, Green County.*

#### The Sanctuary.

On the Sabbath preceding Forefathers' Day, we dedicated our little church edifice, as an offering to God and the Pil-

grim Fathers' faith and polity in this newly opened region. It is only 26x36 feet, besides the projection; but it is neatly finished, with a spire (no bell as yet); and cost us \$1,800—the Congregational Union furnishing \$500 of the amount. This edifice your missionary has secured by great sacrifice to himself as well as to the *very few* who have labored with him, in the face of obstacles untold and untellable. But, being secured, it forms the material basis for a work here, feeble indeed at first, but promising great spiritual blessing in the time to come.

With five members only, this church started two years ago; and, alas! these five have been scattered; so that, with the additions made, there are now only ten. Their pecuniary means are very little, and the influences are not favorable to the gathering of a congregation, except by slow stages, and through steady and laborious effort.

#### The Sunday School.

The most encouraging part of our labor is in the Sunday school. This is still under the sole superintendency of your missionary, aided by his wife as teacher of the adults. We have succeeded in gathering to us the children and others for instruction, and the interest is remarkably maintained, our school comparing most favorably with the others in town. By system in the management, by much stirring music, and by earnest, loving labor for the souls of our pupils, we win them to us; and thus we have come to feel that this is indeed a missionary field most worthy of our toil. We thus hope to win our way more and more to the people. Preaching twice each Sunday, superintending the school, leading *all* the singing, of which we have a great deal, with various other Sabbath toils, makes the work hard on me, especially on the voice. But my strength is wonderfully sustained in it, much better than I could have expected.

### "Out of the Mouths of Babes."

Since my last report, one of our Sunday school scholars has died, a bright little girl of eight years. As the family lived near us, and the mother herself was sick and very feeble at the time, my wife attended the child much of the time through her fever, and closed her dying eyes. The little one seemed to have a premonition of her end, and showed the salutary effect of Sunday school teaching. Not long before her death, after she was so feeble that she could say only now and then a word, she said to my wife, "I think I shall die, Mrs. G." "I hope not," was the answer; "we will do all we can to keep little Annie alive." But after some hours, she again said, "Mrs. G., I think I *shall* die." Soon after, when all alone, her sick mother, lying in the next room, heard her strike up and sing in a clear voice one of the hymns she had learned. The momentary recovery of her lost voice and the words sung, were so striking as to affect deeply the mother, as she lay in feebleness listening to the sweet, clear tones that, through a whole verse of song, pleaded prayerfully to the Savior.

"Jesus, lover of my soul,

Let me to thy bosom fly,  
While the billows near me roll,  
While the tempest still is high.

Hide me, O my Savior hide,  
Till the storm of life is passed,  
Safe into the haven guide,  
Oh, receive my soul at last."

It was Friday when she died, and the school-hour of Sunday was devoted to her funeral, in our newly finished church edifice. The house was crowded; and after my discourse, when the Sunday school *sung her own dying hymn* over her coffin, there were not many dry eyes to be seen. Verily, our Lord can preach eloquent sermons out of the mouths of babes! Is it a wonder, that we, a little struggling band, were led to feel that our Sunday school labor is not in vain in the Lord?

### A Great Want.

One great want here, is a little true Congregational immigration, to make something more of a working force, wherewith to gather neutrals and indifferent people under our influence. These latter will not enlist till they see quite a respectable gathering of the steadfast ones. Then, when a congregation is really formed, outsiders are attracted to it. But until then, it is the mere getting together of straggling material, sometimes quite a number, sometimes but very few, as the circumstances may be, without much to depend upon. Let even two families of staunch Christians come among us who are willing to go to work with a few, and *build up*, we should feel quite made for the future. The slack and indifferent ones would then fall in and swell the number. "To him that hath shall be given." It is so with congregations in this new country. People will flock where *other* people go; and the great difficulty is in getting the first fifty regular attendants on a service. Where folks shall go to meeting depends much less on the quality of the preaching, or the kind of religion, or any other important particular, than it does on the popular current of attendance established. Such is the experience of workmen on the Western field. Give us *a few founders* therefore; or at least *time* to await their coming; and then we will begin to develop more fruit. Till then, patience, faith, and the hope that *saves*, are our main dependence. This is a beautiful country, one of the very best places of the West for settlement. Christians, come on!

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From Rev. P. Harrison, Oakland Valley,  
Franklin Co.

### Revival.

In my last report, the statement was made that the dense cloud, so long hanging over my church, was breaking; that the night was far spent and the morning was dawning. The last year

had been one of severe trial; seven of the members had fallen into the chilling embrace of that fatal error, *soul-sleeping*; and it was necessary to cut them off, to prevent the contagion from spreading through and infecting the whole body. And this was not the only wolf that had crept into the fold. The members of the church had lost confidence in each other; and, while they were friendly as neighbors, they did not *love* as brethren. Consequently, the efforts of the minister were paralyzed; and the gates of hell seemed to prevail. But our necessity was God's opportunity; and, feeling most deeply that something must be done, I went among the prominent members and asked of one, "Brother T., how much faith have you for a revival?" "Not as a grain of mustard seed." "Brother H., how much faith have you for a revival?" "It looks very gloomy." After visiting some of the less prominent, to ascertain if there was not one, at least, who had faith in God, I went to the deacon, who seemed to deplore the worldliness of the church, and said, "Brother S., something must be done for Christ in this place; can we not have a revival?" "We ought to have, and could have but for these difficulties." With a burdened heart, I laid the case before our almighty Savior. The next Sabbath, a prayer meeting was announced from the pulpit. At that meeting I called the attention of the few present to the great need of the church—a baptism of the Holy Ghost, and earnestly requested them to make this the burden of their prayers; for God was coming with rich gifts for us.

The revival began before any one was expecting it. It resulted in the healing of all the difficulties in the church, greatly refreshing and strengthening all the members, reclaiming several chronic backsliders, and in the hopeful conversion of eleven or twelve who give clear evidence of a change of heart. Most of these are heads of families, who

lately came into this place, and we hope will prove a blessing to the church. Ten of them have already united with us in Christian fellowship.

### WISCONSIN.

#### Self Sustaining and Grateful.

It becomes us as pastor and deacons of the Bangor and Fish Creek Welsh Congregational Churches, and in their behalf, to render the following statement and acknowledgment at the close of the past missionary year. The above named churches have, during the last few years, received aid from your Society toward the support of the gospel ministry in said churches. At a meeting of the members of the two churches, held in the Congregational Church at Bangor, on the 11th day of January, 1869, it was

*Resolved*, That we relinquish our dependence for aid upon the American Home Missionary Society for the ensuing year.

The churches have pledged Mr. Parry, our present pastor, the sum of \$350, and also a donation; and he has answered our call in the affirmative, to fill our desks for the coming year.

We desire, through you, to tender to the Society our earnest and heartfelt gratitude for the favors granted us by the Society in time past, and hope and pray that the smiles of divine Providence may ever rest upon and make the Society the means of diffusing the light of the gospel of Christ throughout the land.

REV. A. PARRY, *Pastor*,

EDWARD PRICE,

JOHN WHELDON,

*Deacons of the Bangor Cong. Church.*

THOMAS H. EYNON,

EVAN L. EVANS,

*Deacons of the Fish Creek Cong. Church.*

BANGOR, La Crosse Co., Wis., March 1st, 1869.



*From Rev. M. L. Eastman, Royalton, Wau-pacca Co.*

#### **Early Struggles of the Church.**

The First Congregational church of Royalton was organized six years ago this month, with sixteen persons, in a new country, wild, and with but few settlers. About half of the members emigrated from Lisbon, St. Lawrence Co., N. Y., and were members of the Congregational church of that place. They felt that they could not live here without the means of grace, and joining with some others of a like spirit, though laboring under great disadvantages pecuniarily, they bravely undertook the work, in the name and strength of God, and accomplished their object. By the aid of the American Home Missionary Society, and with God's blessing, they have maintained an existence not only, but have gained ground, built a comfortable church edifice, and have had preaching most of the time.

There has been no general revival since the church was organized till last fall, and consequently few additions have been made to its very small membership. Besides, several of its original members have moved away, leaving it about where it started, as to numbers and pecuniary means. Still they have toiled on, determined to save the ship by the help of God from a final wreck.

#### **Why I Came.**

Last September they wrote me a letter stating their afflictions as a church, and pleaded earnestly for their old pastor to "come over and help" them. I sympathized with them deeply, and wept over the appeal, but thought the distance was too great, and that I could not leave my own field. They wrote again, and more urgently than before. It struck me that it was of God, and I must go.

#### **Preparing for Battle.**

I came and consulted with a few of the members, to find out their wish and plan. We lifted up prayer to God and

asked direction and help. We decided to open a battery on the enemy's camp in the name of God. We did it. His presence among us was evident. Each soldier took heart, and into battle we went, assured that the conflict was God's, and he would be responsible for results, if we did our duty faithfully. On the 5th of October, the date of my commission from the Home Missionary Society, the little church of Royalton was drawn up in line of battle; each seeming to feel the justice and magnitude of the cause, and his own weakness, resolved to trust in God, and conquer or die. For they said, "We must see a revival here, or sell out and leave the place."

#### **Plan of Action.**

I preached a short sermon every night except Saturday, visited the day following from house to house, prayed and talked with families and individuals, urging them to seek Jesus. I took one or two of the brethren with me to introduce me to families, as I was a stranger here, and that they might learn to work in God's vineyard. The angel of God seemed to go before us, preparing the way; for sinners wept, and bowed, and set up prayer in their own houses, confessing their guilt and pleading for mercy. Then, coming to the house of God in the evening, they confessed Christ in tears of penitence and joy; and there was great joy in Royalton.

#### **Results.**

This plan was pursued for five weeks, God testifying most strikingly to his readiness to approve his own instituted means to revive his people and save the lost. New family altars were erected, and new closets found for secret prayer, and new men and women to pray in the prayer meetings, and new souls to join themselves to the people of God, and work in his vineyard.

Special attention was paid, in visiting, to the sick and such as could not get to the meetings. It was often said by

those visited, especially back in the woods, where a team could not go, "We never saw it in this wise before. No minister or Christian has ever before entered our houses. Are you going to stay among us and keep doing as you now are?"

Ten were received into the Congregational church; as many gave their names to the Methodist class, and a number have given me their names to join this church at a future communion. Others are under conviction.

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*From Rev. J. W. Perkins, New Chester, Adams Co.*

#### **A Revival Begun.**

My Heavenly Father has given me physical strength to labor in the Master's service another quarter—a quarter distinguished, at its close, by the commencement of a special work of grace. We observed the "Week of Prayer" as best we could in our scattered circumstances, and I tried subsequently to obtain aid from abroad in holding frequent meetings; but, failing in this, we have mingled with our Methodist brethren in meetings weekly, and for several evenings in succession; and the results hitherto have been happy. Believers have been the recipients of a spirit of grace and supplication, and some ten or twelve or more precious souls have been hopefully born again. Special interest in the soul's salvation is not confined to this immediate vicinity, but is cropping out more or less, wherever the gospel is preached in this county.

#### **MICHIGAN.**

*From Rev. J. R. Bonney, Bronson, Branch Co.*

#### **The First Experiment.**

It will doubtless be remembered that, for a period of about four years, ending in 1862, a missionary was sustained at Bronson, with the expectation that a church would be built up there; but *after four years of faithful labor, the*

field was abandoned as almost hopeless. It was a "hard place," and had been known as such from its very first settlement. Although there were a few there at the time referred to, who were Congregationalists in theory, the writer does not know that there was a single individual who was practically such. Thus matters stood for several years.

#### **The Second Experiment.**

Meanwhile, the church at Matteson, four miles distant, had been organized, and was gradually increasing in numbers and influence; and Bronson had become a thriving little railroad town, and begun to present evidences on every hand of material prosperity. A large brick block had been erected, with a commodious hall in the third story, that would accommodate a worshipping assembly. The proprietor of the hall, though not a professing Christian, offered to rent it for religious worship on the Sabbath, at a price that was merely nominal. The opportunity was gladly embraced by those who were Congregationally inclined, and the hall was engaged.

Your missionary, who, at the time, had been laboring about five years and a half with the church at Matteson, was visited by one who had then made no public profession of Christ, with the urgent request that he would preach, at least a part of the time, at Bronson. A meeting was called to consider the matter, and, after much prayer and deliberation, it was unanimously concluded that the opening was providential and ought not to be slighted. Meetings were therefore at once commenced in the hall, at first on each alternate Sabbath, and soon upon every Sabbath afternoon.

#### **A "Sister Church."**

A desire was soon manifested on the part of a few, that a church of our order should be organized, and a council was accordingly called to meet on the 7th of June, to consider the matter. It was found, upon careful inquiry, that only five were willing to enter into the

organization, *and all these five were females.* Of course, one of the first questions that came before the council was, the propriety of organizing a church solely of ladies. All present, pastors and delegates, were happily of one mind here. The organization was therefore perfected, and history seems likely to prove the wisdom of the step taken. One of the main business men of this place has since united with us, and the original number has been doubled.

The members, though females with the single exception mentioned, display a commendable zeal, not only in being present on the Sabbath, but also in sustaining a weekly prayer meeting and a bi-weekly "social." It is through their exertions, too, that we are enabled to relinquish one-half of our former appropriation from the Home Missionary Society.

Although we still have difficulties to contend with, and do not expect all fair weather and smooth sailing, yet we labor with hope and faith that God is building up a church in Bronson that will be one of the permanent institutions of the place.

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*From Rev. J. W. Fitzmaurice, Bedford,  
Calhoun Co.*

**"The Morning Cometh."**

With a heart full of gratitude to God, I sit down to present you with my third quarterly report. I rejoice to be able to state that I write you in the midst of a precious revival of religion, having just closed a meeting extending from the "Week of Prayer" till February 12th. We united with our Methodist brethren in holding a union meeting, the result of which is the reclaiming of some eighty souls from the "way of death." Thirty of these have united with our church on profession, many among them being heads of families. The voice of prayer is to-day ascending from many a hearth-stone that never before heard its welcome sound; and the work has not yet ended. A wide-spread influence

for good is working, and many are yet undecided as to which fold to become identified with, that have every cause to call Jesus Lord, and while the instrumentalities have been set aside, owing to the feebleness of the flesh, still God's people are laboring, and eternity alone can reveal the result. Meanwhile, we wonderingly exclaim, "What hath God wrought!"

And here allow me to record, for the benefit of the despondent servant of God, the full endorsement of his promise, "Lo, I am with you alway." I came to this field eighteen months ago, as my first field of labor, and had to encounter many discouragements, in unlooked for devices of the enemy to destroy my influence for good. At first these devices seemed to be successful; so that I sunk into deep despondency. My portion of the vineyard had long been cultivated by able men, my predecessors, and I felt my thorough incompetency to cultivate it with success. How long I looked for fruit, "even as one watcheth for the morning," the Master knoweth. How often with prayers and tears I pleaded the fulfillment of the gospel promise, the "crowd of witnesses" can testify; and apparently all in vain. But "man's extremity is God's opportunity." The showers of grace have watered the dry ground, and a harvest of souls has been gathered. Infidels, spiritists, rationalists, have been brought to the cross, exclaiming, "None but Christ! None but Christ!"

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*From Rev. S. Phillips, Le Roy, Calhoun  
County.*

**What Can I Do?**

I was somewhat surprised to learn from you that there was a pressure upon the Treasury of the American Home Missionary Society; and when I read the communication from your rooms in the *Congregationalist and Recorder*, I asked, "Is it possible that while there are so many rich churches in the East, West, and North, this Society is cri-

pled in its operations, and those men who have left friends and home to labor in the Master's cause, must suffer for want of the means of subsistence while preaching the glad tidings to those who are perishing for lack of vision?" I asked, "What can I do in this emergency?" I took the paper which contained your plea for aid to our monthly meeting on Friday afternoon, and after a good warm prayer and conference meeting, I called the attention of the church to the embarrassed condition of your Society, and read to them the appeal. I told them that as God had blessed them with his presence, they now had an opportunity of making some return for his kindness. But such was the pressure upon them for the payment of debts, that they were at a loss what to do. Yet they felt the force of the call. At length one good brother got up and offered the following resolution:

- *Resolved*, That we as a church assume the last quarterly installment due from the American Home Missionary Society to our minister.

I remarked that one dollar in cash would do more to meet the claims of a missionary than all the resolutions in the world—that money was what was needed. Whereupon several individuals pledged the full amount due me on the 1st day of May.

If all pastors would bring this matter before their churches, and each church would contribute as much in proportion to its ability as this mission church has done, your Treasury would be full to overflowing, and the self-sacrificing Home Missionary would go on his way rejoicing.

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#### MISSOURI.

*From Rev. I. Carleton, Utica, Livingston County.*

#### Speedy Answer to Prayer.

The first fruits of the regenerating power of the Holy Spirit have been gathered in at Breckenridge. On the

last Sabbath in January we received twelve young persons on profession of their faith. On Sabbath evening of January 3d, the brethren and sisters were with one accord in one place, singing and praising God, and addressing the throne of grace, when lo, the jailor's cry arose from an unexpected source; and, before the brethren knew it, they were in the midst of a blessed outpouring of the Holy Ghost. Before the week of prayer had closed many tongues were loosed, and many souls found peace in Christ. The weight lifted from off my own heart, when I heard from one of the brethren what the Lord was doing for our dear young people, was very great, and I cannot thank the Lord enough. Praise be unto his name forever and ever, for what he has done in Breckenridge, and for the way in which he did it—appearing to his own children when they were in the place of prayer. This people, too, assembled from so many different States, and a short time since mutually strangers, are made known and dearly attached to each other. The new spiritual home is made doubly dear to them because consecrated by this shower of divine grace, bringing their own children into the household of God. Moreover, the Holy Spirit has taught the brethren to do much work and assume much responsibility, which they would not have done had I been able to leave home and be with them during that ever-to-be-remembered revival week. They are already collecting the materials to erect a church edifice. The Lord bless and keep them in the future as in the past!

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#### NEW YORK.

*From Rev. R. T. Cross, Rensselaer Falls, St. Lawrence Co.*

#### Resuscitated.

The church at Rensselaer Falls is on its feet again. Many hearts in this part of the State rejoice at this. For many years it has been almost lifeless. Preach-

ing has been very irregular; much of the time they have had none. In the past eight months thirty-nine persons have been received into the church, thirty of whom are married people. The other nine are active young people. The membership has increased from twenty-eight to thirty-seven. The number of active members has been more than trebled. At the communion, February 28th, seventeen persons were received on profession of their faith. The occasion of their uniting was a memorable one. Many shed tears and thanked God for thus strengthening that little branch of his church. It is quite probable that a number of others will join the church during the year.

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*From Rev. J. Gray, Lawrenceville, St. Lawrence Co.*

#### Revival.

The only event worthy of notice during the last three months, has been the increased prayerfulness of professing Christians in our community, beginning with the "week of prayer," and resulting, after four weeks of daily prayer from house to house, in an extensive revival. My impression is that fully one hundred persons have requested the prayers of God's people, and at least sixty profess to have found Christ. The work seems of a very deep character. The heaven has been long working. Some acknowledge that, for a year, the Spirit of God had been moving them, so that they had no rest. Though they had resisted and endeavored to smother their convictions, they had passed many sleepless nights. The manifestations of the work commenced among the young people, but now several heads of families are coming out on the Lord's side. Many cold professors are quickened to new life. Meetings

are largely attended, though the weather (storms of snow, which is eighteen inches to two feet deep) has been unpropitious. Every night some ask for the first time, "What must I do?" The Baptists and Methodists have united with our church in this work, and nothing untoward has occurred.

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*From Rev. T. Watson, Wilmington, Essex County.*

#### Trials and Joys.

We have held revival meetings at Wilmington, and eight persons have been hopefully converted. Twice this winter I have been prevented from going to Jay and Keene by the great depth of snow. I have never seen such drifts before. Long spaces in the road are filled with snow six feet deep. It is now so firmly packed that the teams move on the top. There is a drift across the road, close to my residence, which is ten feet deep. I have six regular preaching places—three in Wilmington, two in Keene, and one in Jay. My field is a large one, seventeen miles long. This last year I have labored under great difficulties and discouragements. Ever since our accident at North Elba, my wife has been sick and under medical treatment. Last summer my horse was lamed and unfitted for traveling, and I was obliged to get another. Last fall my cow got fast in a brook and died; and, having five children, not one of them old enough to earn anything, it has been exceedingly hard to get along. In fact, we found it utterly impossible to keep out of debt. But we love the Lord's work, and have no desire to relinquish it or to diminish our labors. We remember the precious promises, "Lo, I am with you alway, even unto the end." "Be thou faithful unto death and I will give thee a crown of life."

## MISCELLANEOUS.

**"Is it Right to be Rich?"**

This is the title of a recent tract by LEWIS TAPPAN, Esq., of Brooklyn, N. Y. We heartily commend it to the perusal of our readers, especially those who belong to either of the two following classes, viz: those who *are* rich, and those who *desire to be* rich. The author gives some of the results of his more than fifty years' experience and observation in mercantile life. Among them are the following illustrations of the

**MISTAKES OF GOOD MEN.**—A. is a manufacturer, a praying, godly man, whose praise has been in all the churches, on account of his liberality to every good cause. Accompanying a donation to the missionary cause, he wrote, "I did intend to do more the past year for the cause, but the investment I made in a factory wholly deprived me of the means. I have recently lost five times more in one year than I have ever given to a cause that has ever been dear to me; one that called forth my prayers and exertions, and which I always intended to aid more liberally. My means are now gone, that might have been saved." Perhaps this brother, in that instance, at least, invested in that factory more than he should have done in proportion to his contributions to benevolent objects.

B. was a deacon in an orthodox church. He gave annually more than any other person in the city where he resided, and gave it freely, when called upon. He lived in affluence, and at his death left a large part of his estate to his eldest son, who was a deacon in an unevangelical church. This son expended the money for the propagation of sentiments his father considered as erroneous and hurtful, and never contributed any portion of the property he inherited from his evangelical father for the support of evangelical views. At his decease, the property, largely *increased*, and amounting to upwards of

half a million of dollars, fell into the hands of an only son who, it is believed, never embraced either the sentiments of his grandfather or father, and who, so far as is known, never made any effort to divest himself of the great incumbrance.

C. was a member of an evangelical church. By prudence, economy and thrift, he acquired a large property, giving very sparingly to any charitable object. His children were brought up with the expectation of inheriting fifty thousand dollars each, at the decease of their father. This anticipation was a great injury to them, benumbed their activity in business and professional life, and prevented their usefulness. One of them, in mature life, said, "The knowledge that I had from a child, that I was heir to what I considered a large sum, made me indifferent to study and business, and well-nigh ruined me."

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**Pacific Theological Seminary.**

A recent number of the *Pacific* contained the following significant announcement, which cannot fail to interest and gratify the friends of Home Missions:

In another column will be found the circular of the Trustees of the Pacific Theological Seminary, announcing that it will be ready for the reception of students on the third of March next. The head-quarters of the institution will be for the present in the vestry of the First Congregational church, in this city. The Rev. J. A. Benton, long known to the people of California, will have charge of the Seminary. His labors will be supplemented by those of other professors, as soon as provision can be made for them, if not as soon as they shall be needed. A more important announcement than this has not been made in many months. It is significant. It marks an era in our pro-



gress. This institution enters on its work just twenty years subsequent to the arrival of the first steamship, with its great load of passengers, in the van of the gold immigration. The people who then found themselves 3,000 miles from civilization, are now trying to raise up ministers of the gospel for a great State, fast becoming the seat of empire. We invite the sympathies and the aid of Christian people for this institution. Let young men come up to it, followed by the prayers and benefactions of those who love the cause of Christ. Our coast will go unsupplied with such as labor in word and doctrine, until they are trained among us, for the peculiarities of the field.

### Church Aid.

The following extract from a recent communication from Rev. RICHARD HALL, the Agent of this Society for Minnesota, is an undesigned but sufficient reply to the statement frequently made, that the Society is properly termed a "Church Aid Society:"

Forty of the sixty-seven churches in this State were organized by Missionaries of this Society, whose commissions dated previous to the organization of the church, and many of whom had been laboring there, under commission, for a considerable time previous to the organization of the church. Nine others were organized by the Agent, or by missionaries who went outside of the particular field for which they were commissioned, to do this service. Six others were organized by ministers who first went upon the ground and labored for a short time without missionary aid, and who received missionary aid on application of their churches, soon after they were organized.

### How to Fill a Missionary Box.

Permit me to whisper a word in the ear of the kind ladies who remember the missionaries, and lighten their cares by sending them substantial tokens of their sympathy. Please don't buy cloth

and cut it up into garments, which, too often, cannot be used unless they are made over; but send the cloth, a few yards or a whole piece of cotton. Prints, delaines, and flannel could be speedily converted by happy fingers into just the garments needed. Put the box or barrel into a snug corner and let the ladies contribute from their own household stores, what they can spare of sheets, pillow slips, table linen, towels, napkins, quilts, blankets, etc. Thread, needles, buttons, trimmings, gloves, collars, handkerchiefs—any thing that you find necessary in your own families—would be most thankfully received and would lighten the cares and the hearts of the missionaries. It is not at all necessary to have every thing *new*. Half-worn articles often do good service for a long time. A package of dried fruit would be greatly enjoyed, where fruit is so scarce and high. And let the little ones put in a bag of nuts, or some of their treasures for the little children, that they too may early find that "it is more blessed to give than to receive." Be sure that grateful hearts will acknowledge your kindness, and be stronger to bear the hardships which must still fall to their lot.

A MISSIONARY'S WIFE.

### Miscellaneous Items.

NORTH PLATTE, NEB., is a station on the Union Pacific Railroad, 291 miles west of Omaha. It is already a considerable village, and is rapidly increasing. It is not known that there is a single male member of an Evangelical church in the place, and hitherto no regular religious service has been held there except a Sabbath school conducted by ladies. The garrison has no Chaplain. Yet the people express a strong desire to enjoy the means of grace, and Rev. E. W. Cook, of Ripon, Wis., has undertaken a mission to this field, under the auspices of this Society. He commenced his labors early in April.

**A VALUABLE GIFT.**—We have received from the widow of the late Rev. MILES P. SQUIER, D. D., thirty-five copies of his valuable work entitled "Reason and the Bible." These volumes are a legacy of the venerated author to the missionaries of this Society, and, with many other generous gifts, express his deep and life-long interest in the cause of Home Missions. Dr. Squier was one of the founders of this Institution, was appointed its first Agent in Western New York, and continued through life its steadfast friend and liberal benefactor. By his published works, he still serves the cause to which much of his life was devoted. Another volume from his pen on "The Being of God and Moral Government," has just been published, which is designed to be used as a text book in higher Institutions of learning.

**MICHIGAN CENTER, MICH.**—A church of thirty-three members, chiefly the fruits of a recent revival, gathered by Rev. J. B. Parmelee, was organized at Michigan Center, on Tuesday, March 9. Sermon by Rev. J. W. Hough, of Jackson. The new members are mostly in the prime of life, including several heads of families, and the young enterprise wears a promising look.

**A WIDOW'S TWO MITES.**—The first donation received into the Treasury, in the Society's present financial year, was twenty-five cents from a poor widow in Memphis, Mo. Her pastor says, "last night, after prayer meeting, an aged sister—and she a widow—handed me these *two mites*, saying, 'I didn't have any, Sunday, when you took the collection for the missionary; take this.' Here it is. This widow's husband—an Englishman, a physician, a devoted, death-daring patriot, was taken by a guerrilla gang from the hotel he was keeping, but a little more than one square from the place where I am now writing, and hung. His body was cast

into a field, where it was found, after many days' search, by his friends. And this is not all; this dear sister gave two or three of her sons to her country, two of whom died in this town from the results of their hard service. Are not these truly the widow's mites?"

**PLEASANT HILL, Mo.**—Rev. B. G. Page writes from Pleasant Hill, Mo.: "Free schools and a pure gospel are inaugurating mighty revolutions in the State. Instead of 600 log school-houses in the State, at the close of the war, there are now 5,000 convenient buildings. Pleasant Hill, a town of three years' growth, with 4,000 inhabitants, has eight churches with neat and commodious houses of worship. The Congregationalists have just procured one of Smith's American Organs. Greenwood, where, two years ago, a young physician and his wife were the only Congregationalists, has a church, less than eighteen months old, which numbers fifty-four members, thirty-eight having been added since last October, mainly as the fruits of a revival. Mr. Page ministers to both of these churches.

**KANSAS CITY, Mo.**—The church at Kansas City starts up with new life under Rev. J. G. Roberts. Heretofore they have had hard work to raise \$500 a year, depending on the Home Missionary Society for the balance of their pastor's support. When Mr. Roberts came they thought they might raise twelve hundred, but when the pews came to be rented, the sum ran up to some two thousand dollars. So they pledged their pastor a salary of eighteen hundred dollars and became self-supporting.

**MACON, Mo.**—Four years ago Macon was a village garrisoned by U. S. soldiers to protect it from bushwhackers. It had little business and showed little life. The meeting of a Methodist class was its only Sabbath religious service. Now it is a city of 4,000 inhabitants, buzzing with business, with a commo-

dious court-house, seven substantial church edifices, and a public schoolhouse that holds 700 children,—a marvelous change in such a little time. The Congregational church was organized in January, 1866, with twelve members. They have trebled in numbers and have erected a neat and commodious brick house, which was dedicated with rejoicings, Feb. 28. Rev. A. Bowers, late from Andover, was installed in the pastorate of the church.

**ASHKUM, ILL.**—As a result of the revival under the labors of Mr. E. R. Beach, of the Chicago Seminary, a church of thirty-five members was organized March 7th, at Ashkum, Ill.,—the preacher in charge being aided by Rev. J. E. Roy. Twelve husbands with their wives, and four other heads of families entered into fellowship. Nine were baptized in connection with the communion. This is the only church in the place with the exception of a small Methodist Episcopal class. They will

proceed at once to build the first house of worship in the town.

**FORT SCOTT, KAN.**—A Council organized a church at Fort Scott, Feb. 27th and 28th, Rev. A. P. Johnson preaching the sermon, and Rev. Harvey Jones, Home Missionary Agent, welcoming the new church to the sisterhood of three thousand Congregational churches, forty-five of which are in this young State. In the evening Rev. J. C. Plumb, of the last class at Andover Seminary, and brother of Rev. A. H. Plumb, of Chelsea, Mass., was ordained pastor of the church; Rev. J. G. Merrill, of Mound City, preaching the sermon, Rev. S. L. Adair, of Osawatimie, and others, assisting in the services. Fort Scott is at present some hundred miles from a railroad, and members of the council travelled on horseback, from fifty to one hundred and seventy-five miles, to be present. Railroad communication will, however, soon be opened. Already this is the largest town in Southern Kansas.

## APPOINTMENTS FOR MARCH, 1869.

### *Not in Commission last year.*

Rev. W. R. Butcher, to go to Oregon.  
 Rev. J. Copeland, Eureka, Kan.  
 Rev. H. S. Clarke, Genoa Bluffs and Williamsburg, Iowa.  
 Rev. S. V. McDuffee, Wayne and Crawfordville, Iowa.  
 Rev. John D. Sands, Belmond and vicinity, Iowa.  
 Rev. F. G. Carpenter, Malden Rock and vicinity, Wis.  
 Rev. Hugh Davies, Berlin, Auroraville, and vicinity, Wis.  
 Rev. Charles C. C. Painter, Grand Haven, Mich.  
 Rev. Charles Spettigue, Lexington and vicinity, Mich.  
 Rev. O. C. Thompson, Royal Oak, Mich.  
 Rev. H. P. De Forest, Chicago, Ill.  
 Rev. Daniel R. Miller, Chebanse, Ill.  
 Rev. R. C. Rowley, Blandinsville, Ill.  
 Rev. Daniel W. Marvin, Weymouth, Ohio.  
 Rev. Henry A. Rossiter, Lebanon and Fort Ancient, Ohio.  
 Rev. George Pierce, Jr., Paterson, N. J.

### *Re-commissioned.*

Rev. J. F. Guyton, to go to Oregon.  
 Rev. James A. Daly, Stockton, Cal.  
 Rev. Alfred P. Johnson, Paola, Kan.  
 Rev. Ozro A. Thomas, Albany, Rock Creek, and Pony Creek, Kan.  
 Rev. Edwin H. Alden, Waseca, Minn.  
 Rev. Palmer Little, Elgin, Minn.

Rev. Alfred Morse, Nevada, Rose Creek, and two out-stations, Minn.  
 Rev. J. C. Strong, Chain Lake Center, Waverly, and East Chain Lake, Minn.  
 Rev. Henry L. Chase, Dyersville, Iowa.  
 Rev. S. D. Helms, Richfield, Iowa.  
 Rev. Addison Lyman, Kellogg, Rock Creek, and vicinity, Iowa.  
 Rev. Thomas Merrill, Black Hawk, Iowa.  
 Rev. Merritt F. Platt, Pacific City, Iowa.  
 Rev. L. L. Radcliff, Wilton, Iowa.  
 Rev. Edwin E. Webber, Durant, Iowa.  
 Rev. William H. Barnard, Mineral Point, Wis.  
 Rev. Lyman D. Boynton, Prairie du Chien and Mt. Sterling, Wis.  
 Rev. J. P. Chamberlain, New London, Wis.  
 Rev. Daniel A. Campbell, Pine River and Auroraville, Wis.  
 Rev. Asher W. Curtis, Mazomanie and Black Earth, Wis.  
 Rev. A. Kidder, Mondovi and Augusta, Wis.  
 Rev. John Emmons, Orion, Mich.  
 Rev. James Gregg, Hubbardston, Mich.  
 Rev. William B. Atkinson, Athens, Waterloo and Kahoka, Mo.  
 Rev. Sylvester R. Dale, Wauponsie and Sand Ridge, Ill.  
 Rev. John C. Myers, Monee, Ill.  
 Rev. Aaron Brown, Salsberry and Bloomfield, Ind.  
 Rev. Curtis C. Baldwin, Sullivan, Ohio.  
 Rev. William H. Brinkerhoff, Pierpont, Ohio.  
 Rev. Felix Kyte, Lumberland and Barryville, N. Y.  
 Rev. Cyrenius Ransom, Westport, N. Y.

## RECEIPTS IN MARCH, 1869.

The following statement includes the amounts paid directly into the Treasury, together with those reported by Auxiliaries, as expended in their fields during the last missionary year.

The sums expended by Auxiliaries within their bounds are marked (\*).

## MAINE—

Maine Missionary Society, \*\$12,210 80

## NEW HAMPSHIRE—

New Hampshire Missionary Society, \*\$6,925 29  
Dover, Ladies, by C. M. Palmer, 4 00  
Lancaster, Cong. Ch. and Soc., by A. Burton, 25 35  
Pelham, Miss Abiah Cutter, 25 00

## VERMONT—

Vermont Dom. Missionary Society, \*\$10,313 94

## MASSACHUSETTS—

Mass. Home Missionary Society, \*\$16,690 49  
Mass. Home Miss. Soc., by Benjamin Perkins, Treas., 2,000 00  
Hampshire Co., a Friend, 500 00  
Lanesboro, Miss Clarissa Briggs, by G. P. Dickinson, 20 00  
Monson, A. W. Porter, 300 00  
Rehoboth, Cong. Ch., by J. C. Marvel, to const. Eleazer A. Brown a L. M., 30 00  
Sheffield, Legacy of Miss Harriet Hickok, by N. T. Leonard, Ex., 594 51  
South Amherst, Cong. Ch. and Soc., by R. B. Bridgman, 25 75  
South Deerfield, Cong. Ch. and Soc., by O. S. Arms, to const. Rev. E. L. Jagger a L. M., \$37.80; Sab. School Miss. Assoc., to const. Eli S. Ruddock and O. S. Arms L. Ms., \$62.20, 100 00  
Whately, On account of Legacy of Mrs. W. Merriam, by Lewis Merriam, Ex., 500 00  
Westhampton, Francis Edwards, to const. him a L. M., 30 00

## RHODE ISLAND—

Rhode Island Home Missionary Society, \*1,752 00  
Providence, S. P. Phillips, 2 00

## CONNECTICUT—

Conn. Home Missionary Society, \*12,192 03  
Received by F. T. Jarman—  
New Haven, North Ch., a friend, \$10; Mrs. Louisa B. Munn, \$2; Frankie S. Munn, \$2, 14 00  
Center Brook, Cong. Ch., by W. Denison, 15 00  
Fairfield, Mrs. Mary E. H. Curtiss, to const. Henry W. Curtiss a L. M., 30 00  
Greenwich, Mrs. B. Sniffon, 6 00  
Lakeville, two Friends, 10 00  
Milford, First Cong. Ch. and Soc., by E. B. Platt, Treas., 275 00  
Mt. Carmel, Cong. Ch., by E. B. Bowditch, Treas., 46 00  
New Hartford, Anonymous friend, 30 00  
New Haven, Ch. of Yale College, by Rev. O. E. Daggett, D. D., 337 00  
New London, Miss Rebecca Chaney, dec., by Rev. G. B. Willcox, 10 00  
Southport, F. Marquand, 70 00  
Talcottville, Cong. Ch., by Talcott Bros., to const. I. L. Brainard, Henry Avery, E. W. Moor, J. W. Treat, and Royal O. Talcott L. Ms., 152 12

Woodbury, L. of the First Cong. Ch., by J. H. Linsley, Treas., \$  
G. H. Atwood, M. D.,  
Yantic, Miss L. M. C. Hastings,

## NEW YORK—

Received by Rev. L. S. Hobart—  
Triangle, Cong. Ch.,  
Brooklyn, Plymouth Cong. Ch., by O. B. Coomer, Treas., 42  
Lewis Chichester, \$5; Gen. G. Loomis, \$5; Mrs. Lucy Thurber, \$10,  
East Bloomfield, Hon. Josiah Porter,  
East Pharsalia, Cong. Ch., by Rev. C. W. Burt,  
Franklin, First Cong. Ch., by W. Gillett, Treas.,  
Fredonia, Legacy of Haven Brigham, by W. H. Brigham, Ex., less Gov. tax, 4  
Geneva, Mrs. M. P. Squier,  
Harriaville, Cong. Ch., by Rev. A. L. Greene,  
Jay and Wilmington, Cong. Chs., by Rev. T. Watson,  
New Lebanon, Cong. Ch., by Rev. J. McVey,  
New York City, Harlem Cong. Ch., mon. con., by W. W. Ferrier, Treas., Mrs. Parker, \$50; W. C. Hunter, \$5,  
Norwich, First Cong. Ch. and Soc., by J. H. Ammond, to const. Miss M. Louise Brown a L. M.,  
Parma and Greece, Cong. Chs., by Rev. E. N. Ruddock,  
Potsdam Junction, First Cong. Ch., by Rev. G. Hardy,  
Rensselaer Falls, Cong. Ch., by Rev. R. T. Cross,  
Speedville and West Newark, Cong. Chs., by Rev. S. A. Califf,  
Success, Young People's Miss. Soc. of the Cong. Ch., by M. W. Downs, Treas.,

## NEW JERSEY—

Chester, First Cong. Ch., by J. H. Cramer, Treas.,  
Irvington, Rev. A. Underwood, to const. Mrs. Elizabeth S. Underwood a L. M.,  
Mendham, Thomas Morris,  
Montclair, on account of Legacy of Zenas Baldwin, by N. O. Baldwin, Ex., 2  
Newark, David A. Hayes,  
New Jersey, a Puritan,  
Trenton, Third Presb. Ch., by J. G. Brearley,

## PENNSYLVANIA—

Pittsburgh, Plymouth Cong. Ch., by S. H. Paine, Sec.,

## TENNESSEE—

Memphis, First Cong. Ch., by A. L. Rankin, Treas.,

## OHIO—

Bowling Green and Plain, Cong. Chs., by Rev. W. Irons,  
Canfield, First Cong. Ch., by Rev. T. S. Clark, D. D.,  
Columbus, First Cong. Ch., by M. P. Ford, Treas.,  
East Cleveland, Cong. Ch., H. Ford,

Elyria, J. S. Metcalf, Guliford, First Cong. Ch., by Rev. A. S. Shafer,	\$25 00 2 50	Ladies' Miss. Soc. of the First Cong. Ch., by Mrs. P. Chapin, Treas.,	\$27 50 3 00
Vermillionville, First Cong. Ch., by Rev. N. D. Porter, in full to const. Dea. Allen Pelton and Dea. F. W. Morgan L. Ma.,	34 00	Clinton, Rev. I. Brewer, East Troy, Cong. Ch., by Rev. C. Morgan,	9 50
Wellington, First Cong. Ch. and Soc., by J. Ogden,	54 25	Janesville, Cong. Ch., by J. Wright, Treas.,	22 76
INDIANA—		Whitewater, First Cong. Ch., by G. J. Marsh,	32 41
Received by Rev. N. A. Hyde— Terre Haute, Cong. Ch.,	8 16	Received by Rev. F. B. Doe— Brandon, Cong. Ch.,	\$9 00 8 00
ILLINOIS—		Springvale, Cong. Ch.,	8 00
Received by Rev. H. D. Platt— Collinsville, A. Sumner, Barry, Cong. Ch., by Rev. A. A. Whitmore,	10 00 15 25	West Eau Claire, Rev. G. Spaulding,	15 00
Buda, Cong. Ch., by Rev. A. E. Ar- nold,	8 50	Alto, Cong. Ch., by Rev. O. Brown,	4 20
Chenoa, First Cong. Ch., by Rev. H. G. Pendleton,	12 50	Bangor and Fish Creek, Cong. Cha., by Rev. H. Parry,	10 00
Chicago, Mark Skinner, Danby, Cong. Ch., bal. of coll., by Rev. S. F. Stratton,	50 00 3 34	Elkhorn, Ladies of the First Cong. Ch., by Rev. A. L. P. Loomis,	48 00
Elmore, Cong. Ch., bal. of coll., by Rev. B. F. Haskins,	2 00	Green Bay, First Presb. Ch., by M. D. Peak,	35 00
Geneseo, Cong. Ch., Ladies' mon. con., by Mary P. Ford,	8 56	Greenville, Cong. Ch., \$4.72; Horton- ville, Cong. Ch., \$6.28; Stephens- ville, Cong. Ch., \$9, by Rev. O. P. Clinton,	20 00
La Harpe, Cong. Ch., by Rev. S. R. Thrall,	20 00	Leeds, Cong. Ch., \$4.92; Windsor, Cong. Ch., \$25 08, by Rev. R. Has- sell, and which const. him a L. M.,	30 00
Mendon, Cong. Ch., by L. A. Weed, Port Byron, Cong. Ch., by Rev. A. Harper,	24 75 6 00	Marston and Tonah, Cong. Chs., by Rev. B. S. Baxter,	11 00
South Brenton, First Cong. Ch., by Rev. L. Wilcox,	15 75	Marion, German Evan. Cong. Ch., by Rev. P. J. Hof,	5 65
Udina, Cong. Ch., by Rev. C. S. Cady,	25 00	New Chester, First Cong. Ch., by Rev. J. W. Perkins,	5 00
Wabash Co., First Cong. Ch., by Rev. P. W. Wallace,	11 25	Oak Creek, First Cong. Ch., by Rev. B. King,	6 50
MISSOURI—		Peshtigo, First Cong. Ch., by Rev. L. Church,	12 45
Memphis, Cong. Ch., \$10; Union Grove, Cong. Ch., \$5; a Widow's mite, 25c., by Rev. A. M. Thome.	15 25	Plymouth, Cong. Ch., by Rev. S. H. Barteau, to const. Mrs. Mary L. S. Barteau a L. M.,	30 00
St. Louis, Pilgrim Cong. Ch., by J. R. Sayres, Treas.,	200 00	Royalton, Cong. Ch., by Rev. L. M. Eastman,	12 30
MICHIGAN—		Trempealeau, First Cong. Ch., by Rev. G. M. Landon,	50 00
Received by Rev. H. A. Read— Armada, Cong. Ch.,	\$16 00	IOWA—	
Chelsea, Cong. Ch.,	23 00	Received by Rev. J. Guernsey— Anamona, Cong. Ch.,	\$24 00
Greenville, Cong. Ch.,	100 00	Dubuque, Cong. Ch., to const. G. D. Wood, F. E. Moser, Mrs. V. Lang- worthy, and Mrs. G. A. Provost L. Ma.,	120 00
Webster, Cong. Ch.,	30 69	Orford, Cong. Ch.,	28 00
Received by Rev. Leroy Warren— Grand Rapids, Cong. Ch.,	80 82	Received by Rev. J. A. Reed— Agency City, Cong. Ch.,	\$3 50
Received by Rev. W. B. Williams— Augusta, Cong. Ch.,	\$22 75	Burlington, Cong. Ch., bal. of coll.,	75
Port Huron, Cong. Ch.,	11 20	Burr Oak, Cong. Ch., bal. of coll., by Rev. G. Bent,	2 50
Cedar Springs, Cong. Ch., by Rev. J. S. Kidder,	5 75	Davenport, Edwards Cong. Ch., by J. Goldsbury, Treas.,	21 40
Detroit, First Cong. Ch. and Soc., by F. Raymond, Treas.,	474 61	Dover, Cong. Ch., \$4.60; Fairview, Cong. Ch., \$4.20; Farmington, Cong. Ch., \$3.20; Warren, Cong. Ch., \$7; Mrs. C. Eells, \$1, by Rev. D. B. Eells,	20 00
Flat Rock, First Cong. Ch., by Rev. C. Machin,	25 00	Eldora, Cong. Ch., by Rev. C. F. Boynton,	20 00
Hart, Cong. Ch., \$5.86; Shelby, Cong. Ch., \$5, by Rev. W. W. Crane,	10 86	Garnaville, First Cong. Ch., bal. of coll., by Rev. G. M. Porter,	2 50
Newaygo, Cong. Ch., by Rev. M. S. Angell,	1 00	Locust Lane, German Evan. Cong. Ch., by Rev. C. F. Veltz,	7 65
Olivet, Cong. Ch., by Rev. H. O. Ladd, to const. Miss Henrietta P. Donnis a L. M.,	42 00	Mitchellville, Cong. Ch., \$3; Prairie City, Cong. Ch., \$10.25, by Rev. C. H. Eaton,	13 25
Utica, First Cong. Ch., bal. of coll., \$3; Rev. W. Platt \$5, by Rev. W. Platt,	10 00	Newton, Cong. Ch., by Rev. E. N. Bartlett,	100 00
Wheatland, Miss. Sab. School, by S. N. Rowley,	6 37	Rockford, Cong. Ch., by Rev. L. War- ren,	18 00
WISCONSIN—		Salem, Cong. Ch., by Rev. J. S. Bar- ria,	7 50
Received by Rev. D. Clary— Beloit, Second Cong. Ch. by L. Merrill,	\$35 72	Winthrop, First Cong. Ch., by Rev. L. W. Brintnall,	2 00

## MINNESOTA

Butternut Valley, H. Hughes, by Rev. P. Peregrine,		Litchfield, Mrs. W. Coe, by H. R. Coit, one gold watch, seal, chain, and key,	
Glenwood, Cong. Ch., bal. of coll. by	\$1 00	Lyme, Cong. Ch., by E. F. Burr,	\$43 00
Rev. A. C. Lathrop,	2 00	Milford, Second Cong. Ch., by N. Fenn, Treas.,	85 00
Marine, First Cong. Ch., by Rev. I. Sloan,	12 00	New Haven, First Cong. Ch., J. Rit- ted,	204 50
Minneapolis, Plymouth Cong. Ch., by W. Cheney,	25 25	North Stamford, Cong. Ch. and Soc., by Rev. J. Peabody, in full to const. G. Davenport and W. Daven- port L. M.,	50 00 7 43
St. Cloud, First Cong. Ch., by Rev. G. I. Wood,	17 00	Pequonnock, Cong. Ch.,	
Zumbrota, Cong. Ch., by Rev. J. B. Cogswell, to const. W. C. Derby a L. M.,	30 00	Southbury, Cong. Ch., by Rev. A. B. Smith, to const. C. Beecher and H. J. Johnson L. M.,	60 25

## KANSAS—

Received by Rev. Harvey Jones—		South Glastenbury, Cong. Ch., by H. D. Hale, Treas., to const. M. Hol- lister a L. M.,	\$2 08
Wabaunsee, Cong. Ch.,	18 00	South Killingly, Cong. Ch., by E. D. Kinney,	5 00
Burlington and Garnet, Cong. Chs., by Rev. J. M. McLain,	15 00	Stonington, Second Cong. Ch., from Capt. S. B. Stone, to const. Mrs. S. B. Stone a L. M., by Rev. K. W. Gilman,	31 00 17 38 3 00

## NEBRASKA—

Fontenelle, Cong. Ch., by Rev. J. P. Smith,	7 50	Suffield, Cong. Ch.,	
		Tariffville, Cong. Ch., mon. con.,	3 00
		Trumbull, Cong. Ch., by Rev. N. G. Merwin,	31 15 20 00

## CALIFORNIA—

Lincoln, Cong. Ch., by Rev. J. N. Hubbard,	15 00	Waterbury, First Cong. Ch., by T. B. Hoadley, Treas.,	261 38
San Mateo, Cong. Ch., by Rev. A. M. Goodough,	9 50	Woodstock, Cong. Ch., by J. T. Morse, Treas.,	26 00

## HOME MISSIONARY.

	38 60		\$1,082 08
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Expended during the year by  
the Auxiliaries named, \$60,084 64  
Received at this office in  
March, 1869, 12,574 20 \$70,458 84

*Receipts of the Massachusetts Home Missionary  
Society, in February. BENJAMIN PERKINS, Treas.*



# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark xvi. 15.*  
How shall they preach except they be SENT? . . *Rom. x. 15.*

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Vol. XLII.

JUNE, 1869.

No. 2.

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## MINNESOTA:

By GIRART HEWITT, Esq., ST. PAUL, MINN.

THE State of Minnesota is one of the youngest in the united sisterhood of States. It was admitted into the Union in May, 1858, being the thirty-second State admitted into the Union. It derives its name from two Indian words, "*Minne*" and "*Sotah*," "sky-tinted water," in reference to its numerous and beautiful streams and lakes which from their crystal purity reflect the clear, steel-blue skies. The State lies between 48° 30' and 49° north latitude, and 91° and 97° 5' west longitude. It is bounded on the north by the British possessions; on the south by the State of Iowa; east by Wisconsin and Lake Superior, and west by Dakota Territory. Its estimated area is 84,000 square miles, or about 54,000,000 acres, thus making it one of the largest States in the Union, being nearly equal to the combined areas of the large and populous States of Ohio and Pennsylvania, and embracing a larger extent of territory than the whole of New England, capable of eventually sustaining a population equal to that of England.

### GEOGRAPHICAL POSITION.

The geographical position of Minnesota is the most favored on the continent. Its location is central between the Atlantic and Pacific Oceans, Hudson's Bay on the north, and the Gulf of Mexico on the south. It is also midway between the arable limits of the continent, where the products of agriculture attain their most perfect development. Generally speaking, the valleys of the Mississippi, St. Lawrence and Red River may be said to rise in the form of a huge convex mass, which culminates in the sand dunes or drift hills in the northern part of Minnesota, where those three great rivers take their rise and flow north, south, and northeast. Minnesota is thus the actual summit of the continent, and the pinnacle of the watershed of North America. In reference to this fact, the Hon. Wm. H. Seward, in a speech delivered at St. Paul in 1860, says, "Here spring up almost side by side, so that they may kiss each other, the two great rivers of the continent," the Mississippi and the St. Lawrence, rising almost within a stone's throw of each other, and running in opposite directions,—the one half way to Europe, the other bearing our commerce to the Gulf of Mexico, gathering the products of the cotton plantations of the South and bringing them to the vast water powers of the Upper Mississippi.

## EARLY HISTORY.

The honor of discovering Minnesota is divided between Louis Hennepin, a Franciscan priest, and Du Luth, a French explorer. Hennepin was sent out in the spring of 1680 to explore the Upper Mississippi in company with two traders; he was captured by the Indians and carried to the present site of St. Paul. On his return in June, he met Du Luth and a party of explorers. He claims to have discovered the Falls of the Mississippi, and bestowed upon them the name of St. Anthony in honor of his patron saint.

In 1689, Perrot, accompanied by Le Sueur and others, took formal possession of the country embracing Minnesota, in the name of France, and established a fort on the west shore of Lake Pepin. Although discovered upwards of two hundred years ago, the settlement of Minnesota did not commence until about twenty years ago, with the exception of a few scattering pioneer hunters, traders and missionaries, who took up their abode in it at a much earlier date. During the lapse of two centuries the vast northwest, embracing the best lands and climate on the continent, remained a wilderness, while the Atlantic and Western States were being settled. Very vague and erroneous notions prevailed in regard to this region, which was popularly supposed to be too cold and inhospitable for agricultural pursuits.

In the year 1695, the second post in Minnesota was established by Le Sueur; and in October, 1700, he explored the Minnesota and Blue Earth rivers and established another post on the latter. From this period up to 1746, the history of Minnesota is nothing more than the history of the adventures of Le Sueur and the traders among the Indians, and the wars of the latter among themselves, and is full of wild and romantic incidents. At this time France and England were involved in a war which extended to their colonies in the New World, and the French enlisted many savages of the Upper Mississippi on their side.

On the 8th of September, 1760, the French delivered up their posts in Canada to the English. By a treaty made at Versailles in 1763, France ceded the territory comprised within the limits of Minnesota and Wisconsin to England. But for a long time the English got no foothold in their newly acquired territory, owing to the greater popularity of the French, many of whom had married Indian wives. But little was known of the country previous to 1766, when Jonathan Carver of Connecticut explored it, and afterwards went to England and wrote a book of his adventures. Even at this early day, though over a thousand miles intervened between the Falls of St. Anthony and any white settlement, the explorer was impressed with the beauty and fertility of the country, and spoke of the commercial facilities its future inhabitants would enjoy *via* the Mississippi and the northern chain of lakes. Carver's Cave at St. Paul, in which several bands of Indians held an annual grand council—making it the capital of the State a hundred years ago—was named after him.

After the peace between the United States and England in 1783, England ceded her claim to the territory south of the British Possessions to the United States. December 20, 1803, the province of Louisiana, embracing that portion of Minnesota west of the Mississippi, was ceded to the United States by France, who on the first of the same month had received it from Spain; the latter objected to the transfer, but withdrew her opposition in 1804. In 1805, Gen. Zebulon M. Pike explored this region of country, and his reports, and those of Long, Fremont, Pope, Marcy, Stansberry, and other military officers exerted a large influence in first attracting attention to Minnesota as a field for settlement. He

obtained a grant of land from the Sioux Indians on which Fort Snelling, five miles above St. Paul, was built in 1820.

The English traders still lingered in Minnesota after its cession to the United States, and incited by them against the Americans, the Indians became troublesome, and during the war of 1812 generally took sides with the English. After the peace of 1815 they acknowledged the authority of the United States, but the Ojibways and Dakotas (or Sioux) being hereditary enemies, continued to war among themselves. In 1812 a small settlement was formed in the Red River country, composed principally of Scotchmen, under the auspices of Lord Selkirk. They were greatly persecuted by the Hudson Bay Company, who claimed the sole right of hunting and trading for furs in the northwest. In 1821, "after years of bloodshed, heart-burnings, fruitless litigation, and vast expense, the strife was concluded by a compromise between the two companies." In 1822, the first mill in Minnesota was erected where Minneapolis now stands. In 1823, the first steamboat that ascended the Mississippi above Rock Island, arrived at Fort Snelling to the great astonishment of the natives.

In 1820, Missouri was admitted into the Union as a State, leaving the territory north of it, including Iowa and all of Minnesota west of the river, without any organized government. In 1834, it was attached to Michigan for judicial purposes. In 1836, Nicollet arrived in Minnesota and spent some time in exploring the sources of the Mississippi.

In 1837, the pine forests of the valley of the St. Croix and its tributaries was ceded to the United States by the Ojibways; and the same year the Dakotas ceded all their lands east of the Mississippi. These treaties were ratified, June 15, 1838.

One of the earliest settlers in St. Paul, the present capital of the State, was named Phalon. Other families from the Red River settlement settling there, Father Gaultier, a Catholic missionary, built a log chapel, "blessed the new *basilica*," and dedicated it to St. Paul, which thus came to be the name of the city, which previous to that time had been called "Pig's eye." In 1848 St. Paul was a small settlement, and contained only 840 inhabitants in 1849; its present population is 20,108.

#### TERRITORIAL ORGANIZATION.

On the 3d of March, 1849, the Territory of Minnesota was organized, its boundaries including the present Territory of Dakota, and St. Paul was designated as the capital. Alexander Ramsey was appointed governor, and arrived with his family the latter part of May. On the 1st of June he proclaimed the Territorial government organized. The Territory contained 4,680 inhabitants at this time.

After the organization of the Territory, immigration flowed in rapidly, and both St. Paul and country were settled very fast. On the 1st of August, 1849, the first delegate was elected to Congress, and on the 3d of September the first Legislative Assembly met and created nine counties. In 1850 small steamboats commenced to run on the Minnesota river.

In 1851 an important treaty was effected with the Dakotas, by which their title to the west side of the Mississippi and the valley of the Minnesota river was extinguished, and this vast tract open to settlement. At a very early day Minnesota took the subject of common schools in hand, and the first report of a Superintendent of Public Instruction was presented to the third Legislative Assembly, which met in January, 1852.

From this time forward immigration flowed into Minnesota at high tide, and the State filled up with unprecedented rapidity. Villages and towns sprang up as if by magic. Land speculation ran high, and during the period of the greatest inflation of prices, the financial crash of 1857 fell like a thunderbolt. Great distress and stagnation of business were the direct result, and for a year or two the rapid growth of the State was arrested. But the remoter consequences of the crash were permanently beneficial to the State. Towns had sprung up like mushrooms without sufficient tributary agricultural districts to support them. Rent and living were ruinously high. After the crash, the speculator's occupation was gone; the energies of the inhabitants were directed to manufactures and agriculture—the basis of all true state or national prosperity.

#### ADMITTED INTO THE UNION.

The State Constitution was framed by a convention elected for that purpose, which assembled at St. Paul in July, 1857, and it was voted upon and adopted in the ensuing October. The State was admitted into the Union in May, 1858, the State government organized, and Hon. H. M. Rice and Gen. James Shields elected to the United States Senate. In 1861, when the rebellion broke out, the State promptly responded to all the calls made on her for men and money, though at a greater detriment to her growth and prosperity, perhaps, than that of any other State. Being a new State, she had no surplus population, and her quotas were taken from her grain fields, workshops and pineries. With a population of about 175,000 at the beginning of the war, she furnished about 24,000 men to the Union armies. Few States have such a record.

#### THE INDIAN MASSACRE.

In August, 1862, one of the most fiendish and wide-spread massacres recorded in American history took place upon the western frontier of Minnesota, by the Dakota or Sioux Indians. A large military force, commanded by Gen. Sibley, was at once sent out, which soon laid waste the whole Indian country belonging to these tribes, killed "Little Crow," their leader, and utterly routed and subdued their braves. A large number were captured; some of them tried and sentenced to death—of these 38 were hung, and the others with their entire tribes, were, under the order of the General Government sent out of the country to a reservation beyond the Missouri river.

#### REMARKABLE PROGRESS OF THE STATE.

It will thus be seen that Minnesota has had extraordinary obstacles to overcome. The financial panic of 1857, the rebellion of 1861, and the Indian war of 1862, have undoubtedly greatly retarded her growth; yet, notwithstanding those drawbacks, she has grown more rapidly than any other State in the Union. Her increase from 1860 to 1865 was 45½ per cent., while that of Wisconsin was only 12; Illinois, 27; Iowa, 11; Michigan, 7½. All danger from Indians has long since vanished; perfect security reigns, and homes in the most remote parts of the State are as secure as those of New England. In 1865 the population of the State was 250,000, and at the close of 1868 it was 460,000.

## MISSIONARY INTELLIGENCE.

**CALIFORNIA.**

*From Rev. A. M. Goodnough, San Mateo,  
San Mateo Co.*

**Rejoicing in the Sanctuary.**

It is with a feeling of no ordinary satisfaction that I sit down, this morning, to make my closing report for the year which ends with the present quarter. Satisfaction, not with what I have wrought, as the servant of the Society, or as a laborer in the Master's vineyard, nor even in what the people have accomplished, working with the missionary of the Cross, in the establishment of a "great cause" and the spread of the greatest of blessings, but chiefly in that the Lord hath recognized our humble work, hath blessed our seed-sowing with harvest tokens, hath touched the hearts and opened the hands of this people, so that they have contributed freely of their substance for the building of a sanctuary for his worship. They are now able to say to one another, when the Sabbath morning comes, "let us go up to the house of the Lord." Without aid from the Congregational Union, we have built and furnished comfortably (all the seats being cushioned), one of the most tasteful, commodious and desirable country churches in California, and we have dedicated it unto the Lord, free from debt—for how could we give away that which was not ours? We have dedicated it to his services and praise forever, remembering, that "Honor and majesty are before him; strength and beauty are in his sanctuary."

There has been considerable religious interest during the quarter, and at our last communion season, five persons united with our little band, two by profession and three by letter.

**Self-sustaining.**

I take pleasure in adding that this church and society have requested me

to remain with them another year, and have agreed to make up my salary without aid from the Missionary Society. With this report, therefore, my present connection with your noble Society will cease; and I can only hope, while I tender many, many thanks for your generous and kindly dealing in the past, that if, in the Providence of God, I should again, at some future time, be commissioned and aided by you, our relations will then be as pleasant as they have been hitherto. I feel under life-long obligation, both to labor and pray always, so far as in me lies, that the enterprise in which you are engaged may be abundantly blessed of God, and freely sustained by the people.

—♦♦—  
*From Rev. G. R. Ellis, Hydesville, Humboldt Co.*

**Indian Hostilities.**

The hostile and murderous feeling of the few remaining Indians of this region, toward the white settlers, constitutes one of the chief hindrances to our prosperity in a material as well as spiritual point of view. Only week before last, one of our most worthy and respectable citizens living near our village, was shot dead by these savages, while plowing in his field, and his house was sacked and robbed of its most valuable contents. His sister and his sister's daughter, who is a teacher in our Sunday school, barely escaped with their lives, pursued by the bullets of the Indians, several of which passed through their clothing. Parties of citizens and soldiers have been scouring the forests for these wild marauders, but thus far, without success. The forests in this region are so dark and dense, and furnish such a secure retreat, that it will probably require a long and patient search to rid them of this desperate remnant of the "noble red men."

These Indian troubles during the past few years have greatly retarded the development of this region, and crippled its enterprises; but there is good reason to believe that these difficulties will soon be overcome. With all its disadvantages this valley is a beautiful, and in many respects, favored region; and, with its rich and abundant resources, must eventually prosper. For the immortal interests of its present and prospective population, therefore, it is well worth holding in the name of God and religion. I am well persuaded that the gospel seed, planted in the soil of this Western coast, by Christian faith and benevolence at the East, will bring forth most precious and gratifying fruits in the future history of this occidental empire.

#### NEBRASKA.

*From Rev. E. B. Hurlbut, Little Papillion, Douglas Co.*

Our little church has been blessed with an interesting revival. Almost every member of the church has taken an active part in the work of grace, and a number have been brought from "nature's darkness" into "the marvelous light" of the gospel. There has been a deep seriousness throughout the whole community, and there are many who are thinking more deeply upon the subject than ever before.

The weather has been very unfavorable, most of the time since our meetings commenced; but many have come three or four miles through the snow and storm. We hope that a deeper interest will continue through the coming year, and a new impetus be given to all our efforts for the cause of Christ.

#### KANSAS.

*From Rev. A. P. Johnson, Paola, Miami County.*

##### A Rough Winter.

The stormy weather of the past three months has interfered sadly with my

work. There has been hardly a Sunday when I could fulfill my appointment. The congregations were diminished, and the aged and weak have hardly been upon the streets for four months.

Failing to see my people at church, I have been visiting them, riding through seas of mud, or carrying such burdens of it about with me as wearied me, mind and body, more than I can tell. I hope never to see such a winter again. But never was work more needed.

##### Immigration.

The current of immigration down into this border tier of counties flowed, swift and deep, through Paola. A few families stayed, but the most of those whom I visited I may never see again.

The town enlarged; town-lots came up with a bound; a demand was created which sustained the most exorbitant prices for rent or provisions; and, as a consequence, the poorer immigrants could not stay here. But the weather and roads simply compelled many to do so, and as a consequence we have met with many cases of extreme suffering and destitution among families who, six months ago, in Iowa or Indiana, were surrounded with the comforts and the luxuries of life. I found, in an old hut on the edge of the town, a family of six in one room, with two straw beds, on each of which were two army blankets. The snow was deep, the wind high and piercingly cold. Small-pox was in the next cabin, and the father was roughly vaccinating the other children from the baby's arm. They would have suffered there, that night.

Most of these families I lost sight of at once; but they leave their dead with us. The saddest burials I have ever attended are those at which the lonely immigrant lays down his wife or child in a strange grave, with none but strangers around—home a thousand miles behind, and his destination still two hundred miles away.



*From Rev. I. Jacobus, Junction City, Davis County.*

#### **Church Edifice Built.**

At my last writing we were vigorously at work upon our church, and I can now say that it is completed. There was no cessation upon the work, from the laying of the foundation to the final blow. The cold weather rendered the progress somewhat slower, but two large stoves held the frost in check, and we finished plastering in mid-winter. The people here expressed great surprise that a church should be commenced and carried forward promptly to completion. Our case furnished an exception to the general rule of church building in this vicinity, which is to have it a weary drag for years. The secret of success with us is in sitting down and counting the cost, and building according to our means. The result is, that we have a small, but a very neat and attractive house. It is admired by all. The building as it now stands has cost us something above \$3,000, of which the Congregational Union has given \$500. We still lack many needful things, such as organ, bell, church furniture, &c.; but we are deeply grateful for what we already possess and shall trust for the future.

Our little church was dedicated on the evening of March 4th. We had most interesting services. Rev. Mr. Bodwell, of Topeka, gave us a grand sermon, and Rev. Mr. Parker, of Manhattan, offered a most feeling and appropriate dedicatory prayer. Only one feature usual on such occasions was wanting—there was no *begging*.

As I look back over the past three years I see great cause for thankfulness. Truly the hand of our God has been good upon us, and all the glory be to him! My prayer is, that he will accept our offering, let the rich dews of his grace descend upon us, and make that little church the birthplace of souls.

*From Rev. J. Copeland, Eureka, Greenwood Co.*

#### **The Traveling.**

My preaching and labors, during the quarter, were, by force of circumstances, confined mostly to this town and vicinity. In the first place, I had no horse, nor the means of getting one; and in this region where streams are so numerous, and without bridges, it is next to impossible to travel without a horse. I have now purchased a horse and this difficulty is obviated. In the second place, there has never been, I think, so rough a winter—such incessant storms, and swollen streams, making traveling unsafe and often impossible, as during this quarter.

#### **Moving.**

In November, I moved my family and goods to this place. An incident connected with moving will illustrate, somewhat, missionary life at the West. On Saturday night, at dusk, I had arrived, with two teams and my goods, at Eagle Creek, forty miles north of Eureka. Finding that the teamsters, contrary to my own wishes, were expecting to travel on the Sabbath, myself and son walked seven miles, that night, to the house of a friend, on the Verdigris river, where we spent the Sabbath. On Monday morning, the teams, of course, had passed on beyond our reach, and as there is but little travel on the road, we were obliged to perform the rest of the journey on foot. In the mean time, considerable rain had fallen, and the streams were swollen, so that, on Monday, we waded creeks waist deep, and at night our clothes being dripping wet, we dried ourselves with our clothes on, before the fire. We got home safely and no bad results followed; nor did I regret, for a moment, this little sacrifice for the sake of keeping the Sabbath. There is so much looseness in regard to traveling on the Sabbath, even among professors of reli-

gion, at the West, that I was glad to set an example in this respect.

### MINNESOTA.

*From Rev. R. S. Armstrong, Hamilton, Fillmore Co.*

#### Revival.

At High Forest we have experienced a very interesting work of grace. There was a series of union meetings held in the Baptist church, which resulted in about a hundred and forty hopeful conversions. The revival has only added nine to our membership, as yet. The increase would doubtless have been much larger, if we had had a house of our own. Our destitution is not only a *real* obstacle in the way of our prosperity, but it was made an occasion of discouragement to those whose prepossessions were favorable toward us.

#### A Triumphant Death.

The church at Hamilton has sustained a great loss in the death of one of its members. A young lady of more than ordinary talent and piety died of consumption in February last. Her death was truly blessed. She attained to the full assurance of hope. Some weeks before her death, her faith saw, and seized as its own, that heavenly inheritance, those unspeakable joys, that glory to be revealed. All this, to her, became a conscious, living, reality. The light and trifling youth, the unbeliever and the established Christian were impressed with the power of religion, as exemplified in her life. One impenitent young man, after a short visit with her, said, "If I could be such a Christian as Mary, I should like to be one." From that day he became an earnest seeker after religion. She died exclaiming, "Glory, hallelujah," with bright visions of heaven and eternal glory. "*Blessed are the dead which die in the Lord.*"

### IOWA.

*From Rev. J. W. Pect, Fontcnelle, Adair County.*

#### Looking up the Lost Sheep.

Last Sabbath closed the second quarter of my second year's labor in this field. On that day was formed the second church since I came, which, with the one I found here, makes three of our order, now in this county.

Soon after my arrival here, one fine autumnal morning I started on foot for the northeast township in the county, where I had learned, incidentally, that there were a few sheep of our fold which had strayed away from the State of Maine. After leaving this village, it was then fifteen miles in that direction to the nearest house; and to reach it I traveled over twenty miles, having lost my way. I was too much fatigued to go farther, and so accepted of proffered hospitality, which was the third part of a very poor bed. I inquired there as to my proper course, and respecting the families I was trying to find; but I could learn nothing, except that they had "hear'n tell" of "some Yankees over there." But there was no road to them, and the distance was "a right smart." But knowing my direction, I started across the trackless prairie, with the sun for a guide, and about midday came upon two cabins, one of which contained three families, and were the people for whom I was looking. They had been here some six months, and I can assure you they were glad to see me, when they learned my profession and errand. I spent the Sabbath with them; and as they were all good singers, we had a genuine New England service and a delightful time. Including myself and the children, there were present, at that *first service* in Lincoln township, eleven souls. And this was then the entire population of the township, except some half dozen Quaker families, along the northern border, joining Guthrie county, to which county they more properly belonged.

### Church Organized.

This was sixteen months ago. I made them, and others who came in there, a visit from time to time, as my multifarious labors would permit me. Last Sabbath Rev. J. A. Reed was there, and a church was formed of some fifteen members. They have a large and commodious school-house erected, near the spot where I preached that first sermon, and a congregation of from 100 to 200 persons. Rev. Mr. White, who is stationed on the railroad, will supply them, every other Sabbath, for the present.

### The Winter Campaign.

The past winter has been one of unusual severity in this region. There has been also a great amount of sickness in this immediate vicinity, and of course much suffering among immigrants, scantily clad and poorly housed. All winter I have found it more *necessary* as well as more *blessed* to give than to receive. I have also shared in the sickness, my youngest son having been confined to the house all winter, with a lingering typhoid fever. But my own health has been good, so that I have not failed in any appointments, though my Indian pony has often made the first track through the snow, for twenty miles.

The spring rains are now coming down. These broad prairies will soon be dressed in universal green, and the joyful farmer already "drives his team to the field," and we shall all soon forget the long, dreary winter that is over and gone. May the Spirit also be poured out from on high, that this moral waste may bloom as the garden of the Lord!

### Help!

It may be proper to repeat here, what I have already stated in my previous reports, that Adair county is peculiarly destitute (even in this destitute region) of the ordinary means of grace. Besides myself and a Methodist brother,

who preaches in this county only a portion of the time, there is no evangelical minister residing or laboring in the county of *sixteen townships*. There is no house of worship of any denomination within the limits of the county. The lay members of the two small churches, herein reported, are not men of property or influence; and yet they are nearly all the salt which the county contains. You can judge, then, of the difficulty of my work, when I tell you that, though the people are coming in like a flood, I find no one to help me. Why will not the Lord send me *one* stable, constant, intelligent Christian man to help me?



From Rev. R. Wilkinson, Toledo, Tama County.

### Family Visiting.

In my last report I mentioned that there were indications of a revival of religion here. Our hopes, then entertained, have been fully realized. Last August, your missionary, being stirred up to increased fidelity and zeal, invited the several pastors in town to undertake with him, to visit all the families within the limits of the corporation. They hesitated. It was a *new measure*. Everything seemed spiritually dead; one pastor, however, accepted my invitation and went with me, one day, and then gave it up on account of poor health. I soon found another to take his place, and we resumed the work, one day in a week, going from house to house, preaching the word. We exhorted, warned and entreated, as occasion required, and closed our visit, in each case, with prayer, whenever permitted to do so. We omitted no family. Our progress was slow but encouraging. God blessed and prospered us. Christians were quickened and encouraged, and sinners awakened.

With the "week of prayer," we began a union meeting which lasted four

weeks. The result is, all our churches have been revived and refreshed, backsliders have been reclaimed, and about one hundred souls have been hopefully converted to God. Among the means employed, none appear to have been more wise, nor more happy in their effects, than family visiting.

### WISCONSIN.

*From Rev. D. M. Bardwell, Markesan, Green Lake Co.*

#### In the Furnace.

I write to-day beside the sick bed of Mrs. Bardwell. She is prostrated by nervous exhaustion. In her previous feeble condition, the care and anxiety incidental to the sickness and death of our darling Lucy, and the weight of sorrow since, have proved too much for her. I sometimes fear that my Heavenly Father has yet further chastisement in store for me, and will leave me, so far as earth is concerned, utterly desolate. I hope and pray for such spiritual profit from the discipline he has already given us, that he will not find it necessary to afflict me further.

In mourning for our daughter, we have the very best comfort we could possibly have in such a case. Her sickness was of such a nature from the very beginning as to preclude much death-bed testimony; as she was kept constantly under the influence of morphine, and for the last few days was constantly delirious. And yet, during the last three days of her life, even her delirium assumed a happy form. She was frequently singing, during these two days, and always some description of praise to the Savior; and with such a smile of heavenly joy on her face as I had never seen her wear before. But, what is far better and more satisfying than these glimmerings of light in a cloud of delirium, she has left us the precious memory of her earnest Christian faith and spotless life. We mourn her loss,

but have not one doubt that she is now among the blessed ones with Christ. This is our joy; and our Heavenly Father sustains us with his grace in our sorrow.

*From Rev. D. A. Campbell, Pine River, Waushara Co.*

#### Retrenchment.

The condition of the Treasury, for several months, has been such that the Executive Committee were obliged either to dismiss a portion of the missionaries, or to reduce the scale of appropriations for their support. The latter course they have reluctantly chosen, although they were aware that, in many cases, it must occasion severe privation to missionary families. If any of the friends of the Society are under the impression that this process is an easy and pleasant method of relieving the Treasury, let them read the following communication:

Notwithstanding I am somewhat disappointed, yet I am grateful to you for your commission. I do not suppose my people will think that they can do for me more than they have promised. By cutting my own hay, chopping and hauling my wood, raising a piece of corn, etc., I have heretofore made up the deficiency. Last year we fell behind a little. The prospect this year is not so good as last. Well, it won't do to get more in debt; so, 1. The boy must not go away to school, but do such little jobs as he can. 2. I shall have to do a little more work with my own hands, which I love, only that it lessens my time for study and visitation; and, 3. How is it about retrenchment? I don't see any chance in this direction. Our eldest daughter handed me more than \$200, when she was but a little more than eighteen years old, which she had acquired by teaching. If I can refund that, she will get through college without further help from me. I ought to do that. Well, here we are, and here are precious souls to be saved; and now and then a few are found seeking the

path of life. We do not know how to leave them. If we should get a good box, and God should favor us in other things, it may be we shall get through. I will try not to be anxious about the things of this world; but give my heart and my life more fully to the work of my Master.

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*From Rev. A. W. Curtis, Black Earth, Dane County.*

#### **Our Captivity Turned.**

There has been much earnest praying for Black Earth, within these last few weeks. Our church had been reduced by removals to two male members; only one of these was a resident here. A little handful of sisters remained, but these were unaccustomed to work in the meetings. The Methodists were also few in number. They had struggled through a four weeks' protracted meeting, without apparent results, and closed in February. Black Earth seemed to be given up to the Universalists and free-thinkers. Intemperance was rapidly gaining ground. Only one young person remained in either church. But, in our day of small things, the Lord has looked upon us and blessed us. Through the winter the prayer meetings have steadily increased in interest, until, almost before we were aware, several persons who had come in to look on, were hopefully converted. Then we felt compelled to hold special meetings from house to house, but were soon crowded into the church. One night every place of business was closed. Meetings have been held afternoon and evening for three weeks, and the work still goes on. Forty-five have expressed a determination to follow Christ, many of them heads of families. Quite a number have given good evidence of conversion. Two entire families are beginning a new life. Our place is small, but it has been a stronghold of Satan. But we trust that a new day is dawning, and that the end is not yet.

#### **ILLINOIS.**

*From Rev. D. G. Page, Greenwood, Jackson County.*

#### **Sorrow Turned to Joy.**

I can speak of only five months' experience on missionary ground—months of mingled joy and sorrow. We had just turned from the cold grave that covered the lifeless form of our only child, when God was pleased to come by his Spirit and breathe into many that new life which is in Christ Jesus. The Church at Greenwood is less than eighteen months old, and last December contained only sixteen members. The house of worship was unfurnished, except with stoves and temporary seats.

Much seriousness had been manifested in the congregation and weekly prayer meetings. A few special meetings had been held previous to Christmas eve, when a festival had been appointed for the purpose of securing funds with which to render the church more inviting. A few of the young people met for preparation, but their thoughts were evidently upon a more important subject; and before they separated, they knelt in prayer consecrating themselves to God and pledging each other that they would labor earnestly for the cause of Christ. They then asked that instead of the festival they might hold a prayer meeting on Christmas eve. Such a request, coming from those most interested in festive occasions, gave joy to every Christian heart; but none of us then had faith to believe that we were on the eve of Christ's coming in a special manner to so many. Meetings had already been appointed for the week of prayer; but we could not wait for that time, and immediately commenced a series of meetings which were continued through much bad weather and with worse roads, nearly every evening for six weeks. Thirty have already united with the church by profession and eight by letter.

But figures convey a very poor



impression of the magnitude of this work. There is hardly a person in the community who does not manifest some evidence of the Spirit's presence. Every age and class has been reached. The boy of twelve years and his grandmother have stood up together to join in the church covenant. The gray-haired man and the little girl from the Sunday school; the strong moralist, for years a pillar in society, but relying upon his good deeds for salvation, has become a meek and humble follower of Christ, and is thus prepared to be a pillar in the church; the young man, who can say "I have been everything that is bad, I drank, I gambled, I swore, and never was in a prayer meeting until Christmas eve," adds, also, "I never knew what true joy was until now." Our Christmas festival has not been held; but we have had many a joyous meeting. We are still using the rude desk and hard benches; and, when they are exchanged for something more befitting the sanctuary of God, we shall not forget these many hallowed associations.

Our church is now fully organized into committees for systematic effort, giving each member a special responsibility in some department of Christian labor, for which she or he is supposed to have a particular adaptation. This is a valuable assistance to the pastor, but there is great need of another laborer in this portion of the vineyard.

#### Destitutions.

I frequently hear of Congregational families, in the little villages that are springing up all over the country. But, one might travel southwest, sixty miles over the most beautiful and fertile prairie the sun ever shone upon, and not find another Congregational church this side of Fort Scott, Kansas, or south 200 miles to Neosho. But we only ask that these important points along the railroad should be occupied immediately. Will not Eastern churches furnish the assistance necessary for

doing this; and will not some Eastern pastor feel called to scatter the good seed in this new soil?

#### Pleasant Hill

Is a rapidly growing town of great business importance on the Missouri Pacific R. R. It now contains between 3,000 and 4,000 inhabitants. Our little church is struggling against many difficulties, with the promise of great future usefulness. It is already sending an influence through its Sabbath school and other avenues, into many families which would not otherwise be reached. It has just completed the furnishing of its beautiful house of worship, by the purchase of one of Smith's excellent American organs. Three have united with the church by letter, and many others ought to do so. A great many who have been acceptable members of Eastern churches, for some trivial reason do not connect themselves with any church on their arrival in the West; and thus they injure themselves and the cause of Christ.

It is no unusual thing to find persons who left their names on the roll of Eastern churches, some half dozen years ago. Others have musty church-letters in their drawer. In time they become indifferent to their position, and nothing less than a special work of grace will return them to their proper place in the vineyard of labor. Have not the Home churches an influence to exert in this matter?

#### A Pleasing Exception

Has come to my notice: A lady from New York stopped a few weeks in town, while her new home, twelve miles distant on the prairie, was being prepared. She introduced herself to the pastor and members of the church, saying, "My pastor told me I must unite with the nearest church, of my denomination, *as soon as I arrived*;" and she found a home in the church before she found one for her family.

Her little son also told his story:—



"My Sunday school teacher told me I must join the Sunday school; but I answered that 'I did not expect there would be any near.' 'Then you must have one in your own family, every Sabbath; I am going to, and invite all the boys and girls near me, to come.'" He has gone forth, a little missionary, upon the newly turned sward of the prairie.

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From Rev. J. B. Smith, Turner, Du Page County.

#### Nursed into Life.

Two years ago the little church in Turner scarcely had an existence. Efforts were made to disband, the brethren all forsaking "the ark;" and, but for the perseverance of seven praying sisters, it would have become extinct. Neighboring ministers and brethren of sister churches considered it a hopeless case; but these noble Christian women, encouraged by the gift of two of the best lots in the village, for a church edifice, and by constant words of cheer from the ever hopeful Agent of your Society, refused to lower the gospel banner, but kept it unfurled until God answered their prayers for "reinforcements." Three or four brethren presented themselves as candidates for admittance to the church, and these sisters voted to receive them. [Are we not justified in passing a by-law in favor of granting the sisters the privilege of voting in church meetings?] Thus encouraged, a house of worship was commenced. And, as Noah received the jeers of the multitude while building the "ark," so this little band were denounced as foolish, for attempting to build with but four male members. Stimulated by a pledge of \$400 from the Congregational Union, they persevered, and speedily completed and furnished a commodious and attractive church edifice worth \$5,000. One year ago it was dedicated free from debt.

On entering their sanctuary, the

labors of a student from Chicago Seminary were secured for six months, and the membership of the church increased to twenty-three. The present pastor was installed in January last; and the self-sacrificing labors and earnest prayers of this little band have been rewarded by a gracious outpouring of the Holy Spirit, which has resulted in the hopeful conversion of some fifty souls. Thirty-four persons, from the grandmother of sixty years, to the grandchild of ten years, most of them, however, adults, and, in several instances, heads of families, have already confessed Christ by uniting with the church; while several more will do so at our next communion season.

The work has been quiet but thorough, reaching all classes. Among those now humbly "sitting at the feet of Jesus," are leading railroad men. This being the junction of five railroads, and only thirty miles from Chicago, our village is largely composed of railroad employes—a class of persons usually considered hard to reach; but we find they make good Christians. Our Sabbath school has doubled, and our congregation largely increased and, last but not least, the members of the church have been greatly blessed, and are taking higher ground in the Christian life.

Thus we see what can be accomplished, under the divine blessing, even amid many discouragements. We are also reminded of the importance of watching over and caring for our feeble churches, hoping they may be "nursed into life."

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From Rev. M. M. Colburn, Waukegan, Lake County.

#### "Green Sward Ploughing."

Praise be to God that I can begin my report with a statement of good news. For some time the members of our little church have seemed to be unusually awake to the wants of our place, and to have had unusual fervency in prayer.

There have also been signs of feeling among the unconverted for some time. We invited Rev. J. D. Potter to hold a series of meetings with us, and invited the other churches in town to co-operate with us. The Baptists and Methodists did so with the utmost cordiality. A stranger would have supposed that all belonged to one church, so entire was the harmony and fraternization throughout the meetings. Mr. P. remained a week. We continued the meetings for a week after his departure, with great interest, and have now returned to our own fields. The result has been that an immense amount of "green sward ploughing" has been done. This community, so completely sodded over, and hardened down in indifference, if not in hostility to the truth, has been raked and stirred as never before. Errorists were startled from their security, and influences are at work, of which we expect to see the results for a long time to come.

About sixty, perhaps more, seem to have been converted, of whom a considerable number belong to our congregation. Our communion occurs in May, and we expect to receive a large accession at that time.

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#### NEW YORK.

*From C. Hoover, Riverhead, Suffolk Co.*

##### Church Edifice Rebuilt.

Our enlarged and beautified sanctuary was dedicated, April 1st. It is now occupied regularly by a congregation much increased. Our pews are letting finely, and we shall have few left, if any, when all who wish seats are supplied, though we have doubled the number of our pews, less one. The salary will be easily raised, and considerable over. It is really a beautiful church, the interior especially. It is all cushioned and carpeted, and the painting work is chaste and becoming. The whole cost a trifle less than \$5,000.

#### Self-Sustaining.

It is due to your aid that this improvement has been accomplished. When I came here, the suggestion that this little church could raise \$5,000, for its life even, would have been laughed at. But the work is done, and the church placed on a self-supporting basis, and enabled to do a good work in time to come. We are greatly encouraged to go forward.

We intend now to attempt a system of benevolent contributions on the New Testament plan, of laying by weekly as God prospers us. Of course the American Home Missionary Society will stand at the head of the list of objects.

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#### CONNECTICUT.

*From Rev. E. D. Kinney, South Killingly, Windham Co.*

##### Review of Forty-two Years.

In making my usual report, I feel called upon to erect a new EBENEZER, by the roadside of life's journey, and write upon it, "Hitherto hath the Lord helped me." Forty-two and a half years ago, I received my first commission from your then youthful Society. During many of the years which have passed over my head since that first commission was sent to me, signed by ABSALOM PETERS and CHARLES HALL, I have labored in the Lord's vineyard under your authority. I have been pastor of a single church twenty-six years, twenty-one of them in Darien, Ct., where are still my home and my family. During the rest of these happy but laborious years, I have been employed as stated supply, or stated preacher, or acting pastor, in a number of different churches.

Like many other ministers, I have always found preaching a delightful employment. God has blessed me with a pair of good lungs and a tough throat, so that I have seldom felt the worse for speaking. Having had much expe-

rience in revivals, I have had frequent calls from pastors and destitute churches, to render assistance in special efforts. I have labored, more or less, in eighty-four revivals, in most of which I have done nearly all the preaching. Since I began preaching, Aug. 20, 1826, up to this date (Feb. 22, 1869), I have preached, according to my journal, 8,324 times. For the real results of my labors I must wait for the great revealing day. Not far from 3,000 have been *apparently* converted in the revivals in which I have been permitted to participate. I often adopt the language of the Psalmist, and say, "Bless the Lord, O my soul!"

Where are those who bore the commission of your Society during the first

year of its existence? Do you find the name of any other on your list of present missionaries? I see that my dear missionary brother, Jeremiah Porter, is getting to be a veteran in your service, having been sent out in 1831. But, as I read over the list of your appointments and reappointments, from month to month, I seldom see a name with which I am acquainted. It seems that I am outliving my generation. And yet, though verging on seventy, I am writing this without glasses, and my natural force seems as little abated as it was forty years ago. But, perhaps you think, and that correctly, from what I have written above, that I am in my dotage. I shall not undertake to dispute it.

## MISCELLANEOUS.

### The Treasury.

The last financial year of this Society closed on the 31st of March. The number of missionaries sustained during the year, was greater by sixty-four, and the receipts into the Treasury were greater by \$26,800, than in the preceding year. But the expenditures were greater by \$23,000 than in *any* former year, and exceeded the income by more than \$30,000. The Committee, therefore, in order to pay the missionaries for their services, were obliged to use the balance which remained in the Treasury at the beginning of the year. This is now nearly exhausted, and, unless speedy relief is received, it will be impossible to save missionary families from great disappointment and suffering.

Moreover, the Committee have in contemplation a further enlargement of the Society's work in the remoter West, especially on the route of the Pacific Railway. The demand for this enlargement is urgent. The waiting, destitute, perishing thousands on the

frontier demand it; the churches at the East demand it; God demands it. But an exhausted Treasury forbids it. WHAT SHALL WE DO? We entreat every friend of the Society, every pastor, every contributing church, and especially every *non-contributing* church, to consider this question, *and help us to a right decision.*

### The Wisconsin Pineries.

BY K. A. BURNELL.

Chicago received 160,000,000 feet of pine lumber in August last, and 1,000,000,000 feet during the season of navigation, making it the largest lumber market in the world. Of this the St. Croix river floated last year 160,000,000, and this year it is expected that the amount will be 200,000,000. About 100,000,000 were received at St. Anthony and Minneapolis last year, and from such statistics as I can gather, the Black Chippewa and Wisconsin will make the amount floating out of the Mississippi this year 500,000,000.

What about the men who cut this 1,500,000,000 one hundred and fifty miles from civilization? When Rev. E. Wright of Stillwater, at the recent Minnesota Christian Convention said, "I am drawn to the camps of this valley, and want you to go," I was glad to say that I was ready. This day closes a four hundred mile trip, in which we have had meetings in thirty camps, and supplied over sixty with religious reading. They average about twenty-two men in a crew, one third Province men, one third Swedes and Norwegians, and the remainder representing almost every other nationality. The proprietors are generally Americans, and we were cordially welcomed everywhere. Week days we could only reach the men evenings. On the two Sabbaths, we had three services each day, uniting two or three camps. In one case, on a week evening, most of one crew walked a full mile in a deep snow, after the hard day's work—always made harder and wetter by a new snow—to attend the evening service. We have found the men well fed, with good variety, and food well cooked. On the Wisconsin tributaries we found no potatoes, but found excellent ones on the Minnesota side. We never ate better biscuit. Pork is the staple in meat, although venison and beef are frequently found. Whatever else fails, baked beans never do, and they are cooked in the best manner. The cooks are men, and in large camps have assistants. The evenings are generally passed in grinding their axes, mending harness or sleds, smoking and telling stories. Every camp has a few Americans, and yet we were surprised to see how they, in common with others, would sit and suffer the time to pass, attempting nothing. We said to them, "This is the time for you to become Christians, removed as you are from the temptations of crowded life. Yet we know that the devil is as wide awake here as anywhere, saying, 'You

can't be a Christian in the lumber camp.'"

Some come up as early as September to build the camps and prepare for the winter's work, which commences with the first fall of snow and that sometimes occurs early in November. We have been in one camp where summer logging will be kept up after the season of hay cutting is over, and so the camp fire will not go out. We found but one camp where the hauling was three miles, which is considered very long indeed. Our observations accorded with the statement of those who have made the exploration and entry of pine lands a business for many years, viz: there is very little valuable pine timber five miles from a stream that cannot be made to float out the logs. Nearly all the tributaries of the principal streams have dams, with wide gates, through which the logs are "sluiced." From one of these dams on the Snake River (which is the most important tributary of the St. Croix) forty-five million were sluiced in three days; the opening, or gate, through which they passed, was twenty-two feet wide. The building of the dams, and the cutting of the hundreds of tons of hay, that are used, employ a good number of men during most of the summer. The common hands average \$30 per month, cooks and drivers of teams \$40 to \$50. Driving out the logs in the spring (lasting about two months), the wages are raised to \$3 and \$4 per day. The most unpleasant feature of the work itself was the almost universal complaint of wet feet. Three and four pairs of stockings are worn under Indian, or oil-tanned moccasins—the latter are called boot-packs—and none of them do anything that approaches to keeping the feet dry.

There are over 2,500 men in these St. Croix pineries, and, so far as we can learn, this is the first effort of the kind that has been made in their behalf. The cheerfulness and warmth with which

we were received, the close attention paid to our addresses, the hearty handshakings when we parted with them, as well as the welcome from the proprietors, all expressed clearly to us that the mission was not in vain. Special effort of this kind will meet with general approbation, I doubt not, and may God move upon other ministers to go forth as Rev. Mr. Wright has done.—  
*The Advance.*

### Speech of the Contribution Box.

Mr. Blind, why do you never see me when I come? Your face is turned toward the orchestra, or you are hunting for something in the hymn book, or your head is down, as though you had, just then, an extra touch of devotion. If it had been by accident, you would have sought me after service. But you hurried out right after the benediction. How much of the benediction did you carry home? You're rightly named, Blind, for "none are so blind as those who won't see." [Mr. Blind here put his head down out of sight.]

Oclosefist, you put in this *torn* bill. You knew it would be at a discount at the bank. Don't tell me it was accidental. You have done the same thing before, and it isn't for want of a whole one, either. You had better go home and read what Rev. Dr. Malachi says in one of his discourses, about the man who brought that which was "torn" as an offering to the Lord.

Have you lost your pocket-book, Bro. Prudence? [Prudence claps his hand suddenly on his pocket.] Don't be alarmed. You left it at home, and brought only a little wallet, for fear, as you said, that your feelings would get the better of your judgment. You needn't be so prudent. Your benevolent feelings are the last thing to get beyond your control.

Drop that veil over your face, Mrs. Display. You'll need it to hide your blushes while I tell the congregation

that you have not given me so much this year as you have paid out for those ear-rings and that point-lace handkerchief, and here, to-day, you have been thinking about buying a \$500 diamond ring. And you profess to love the Savior, and the heathen who are perishing for want of his gospel!

What now shall be said to *you*, the richest man in the whole society, a member of the church, a teacher in the Sunday school, a regular attendant at the prayer meeting? I see I don't need to name you. [Dr. Penurious is hitching nervously in his pew in the broad aisle.] You speak and pray well. You have much to say of sound doctrine and liberality and consecration to Christ. But whenever you are asked to give, you always say, "I have too many calls, too many calls." Yes, but they get no *answers*. If you answered any of them liberally, I could excuse you. To-day you have given me one dollar, when fifty dollars would have been nearer your share. You have a "call" to study that book which says, "covetousness is idolatry." And soon you'll have another "call" which you must answer, to leave those money-bags and go and settle accounts with Him who owns them all.

Now I have something for you all to hear. When, at the end of last year, you footed up the contributions of the church, and said it was quite a fair sum, I ached to tell you that your pastor and a ministerial secretary in the church, from their slender incomes, had given full one-third of the whole. It would have been still more, but for Bro. Whole-souled and Bro. Generous, who are always liberal. And Mrs. Humble, too, dear good woman, let me not forget her; the five-dollar bill she put in was fragrant with prayer and love and self-denial, and shed a sweet perfume through the whole. "She hath done what she could." There was a quarter, too, that dropped most lovingly from the little fingers that had made themselves

weary in earning it. Ah! dear Mary, we shall want you for a missionary by and by.—*The Advance*.

### "The Right sort of Minister."

A pastor, successful and honored, who has spent the thirty-six years of his ministry in this State, and who had for a time the superintendence of the mission churches, writes: "Two things were very deeply impressed upon my mind, by the observations I made in my intercourse among the ministers and missionaries of that day. One was the fact that the minister who was the least particular about his field of labor, and the most willing to go anywhere where he was wanted, generally fell into the most eligible places. Another thing that I found unquestionably true, was, that the man who troubled himself the least about his support, and, refraining from speculation and secular employments, gave himself wholly to his appropriate work in the ministry, was the most comfortably supported! And I believe both of those principles hold true in 1869, as well as in 1839." As the mass of your readers have been contributors to the cause of which he speaks, I presume that this further testimony from him will be gratifying to them. "I am more and more impressed with the conviction that the Home Missionary Society has saved our country. Other agencies have been auxiliary. But this has been emphatically *the* agency by which God has averted barbarism from the Northwest, and baffled the plans of traitors for the ruin of our nation."—*The Congregationalist*.

### A Veteran Fallen.

The following sketch of the life of Rev. THOMAS LIPPINCOTT, one of the earliest ministers of Southern Illinois, who has recently passed away, is abridged from an article in the *Alton Telegraph*.

Mr. Lippincott was born at Salem, N. J., February 6, 1791. He was therefore seventy-eight years of age on the 6th of February last. In the fall of 1817, he started with his wife and daughter, an infant of some four months, for the West. On the 1st of December they embarked with another family at Pittsburg on a Monongahela flatboat, which they had chartered to convey them down the Ohio river. On the 30th of the same month they landed at Shawneetown, after a voyage of thirty days. Here they remained mud-bound for several weeks. At length, a hard freeze coming on, he started with his family and goods in a dearborn wagon to cross the State by the way of Kaskaskia. Wearily and painfully they crept forward, occupying all the time (save a rest of two days) from the 6th to the 17th of February, 1818, in traveling from Shawneetown to the Mississippi river opposite St. Louis.

\* \* \* \* \*

Mr. L. was an Elder in the Presbyterian church at Edwardsville, and frequently conducted public worship in the absence of any regularly licensed minister. In this way he seems to have had his mind gradually turned toward the ministry, and to have pursued theological studies as his circumstances permitted.

In 1828 he was licensed to preach by the Presbytery of Missouri. In October 1829, he was ordained by the Presbytery of Illinois, which had in the meantime been set off from that of Missouri.

Since that period Mr. Lippincott has devoted himself almost exclusively to the work of the ministry. He has labored at a considerable number of places in the southern half of this State. The principal of these are Collinsville, Edwardsville, Carrollton, Bethel, in Bond county, Belleville, Marine, Troy, Brighton, Upper Alton, Chandlerville and Du Quoin. He also acted for a time as agent of the Sabbath School Union. His labors in the ministry have been



abundant, acceptable and successful. He was ever prompt in his attendance upon ecclesiastical meetings. At these convocations almost always, for the last fifteen years, has he been called upon to officiate when the Communion table was spread. No man in the synod of Illinois was more universally respected and loved.

He was one of six ministers, who, with seven churches, constituted the Presbytery of Alton, when it was organized at Alton, April 4, 1837. He was its first Moderator. With that Presbytery he continued until his death, except from 1853 to 1858, when he was connected with the Presbytery of Illinois.

Mr. Lippincott, with John M. Ellis and Samuel D. Lockwood, were the original founders of Illinois College; and he has from the beginning been one of the trustees of that institution.

He wrote largely for the press, from the period of his early manhood through all his life. Before his entrance upon the ministry, he was a political writer of marked ability, wielding a sharp pen, and ever upon the side of human rights.

For fifty-one years, Mr. Lippincott has acted an important part in the political and religious history of this State. He has seen it become a State, and increase from a few thousand people to millions. From the smallest, he has seen it become in population and wealth the fourth in the Union. From a State with no Presbyterian or Congregational churches, he has seen it contain more than six hundred of the former and two hundred of the latter. From a state of ignorance and semi-barbarism, he has seen in it, in its schools and higher institutions of learning, the rival of Massachusetts.

### Ku-Klux in California.

A letter received from Rev. Otis Gibson, superintendent of the Methodist mission to the Chinese of our Pacific Coast, says:

*In carrying out my plan of mission*

work among the Chinese on this coast, among other places, I organized a Chinese Sunday school at San Jose. The first session commenced with 62 Chinese scholars, and before the first month closed the number had reached 140. Neither the stones thrown at the Chinamen, nor the ridicule pointed at the teachers, seemed to retard the work. But, since this is a free country, has not the 'Ku-Klux Klan' a right to burn down the churches in which the schools are held? The Methodist church at San Jose, in which the school was held, was one of the most beautiful and elegant church edifices on this coast. An anonymous letter to the Rev. Mr. Dunn, the pastor, received the morning after the burning, informs him that the next time he sees his church it will be in ashes. His life is also threatened if he continues to teach the Chinese. You will perceive that we have, by the grace of God, started the devil from his lair; and by the same means we propose to push him hard. I have organized, or have been instrumental in organizing, 14 Sunday schools for Chinese, in which about 400 Chinamen are weekly taught our language by Christian men and women. Some of these schools also have an evening session during the week.

### Growth of the Northwest.

The rapidity with which the commercial and productive resources of the great northwest are increasing is almost inconceivable. In 1818, the commerce of the great lakes was less than \$1,000,000; in 1841, it was \$65,000,000; in 1850, it was \$608,000,000; and it now exceeds \$1,000,000,000. In 1818, there was but one steamer and 40 sailing vessels. In 1833, there were 665 vessels; in 1860, they had increased to 1,600; in 1868, they numbered 2,687. In 1850, the wheat crop of Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, and Minnesota was 40,860,396 bushels, and the corn crop 185,693,865; in 1860, the

wheat crop was 88,666,017 bushels, and the corn crop 319,397,474. Chicago claims to be the greatest live stock market in the world, having received during 1868, 2,304,099 head, of which 324,524 were cattle, 1,706,782 hogs, 270,875 sheep, the rest being horses and mules, and shipped over 1,300,000. There were unloaded there 54,466 car loads of live freight, and 38,407 loads were shipped from them. The total value of sales was estimated at \$65,000,000.

### A Cause of Ministerial Inefficiency.

In order that a Minister of Christ should prosecute his work with efficiency and success, he must be relieved, not only from secular labor, but also from *distracting cares and anxieties*. It is the theory of the church that Ministers should receive a salary in order that they "may be free from *worldly cares and avocations*." But the salaries received by a large class of faithful laborers, fall very far short of accomplishing this end. If they relieve them in a degree from "worldly avocations," they only increase their anxieties and cares. In order that they may be relieved from care they must receive an adequate support. And they must be relieved from "worldly care" before they can be efficient in their work. They must be placed in such circumstances that they will not be continually harassed with questions regarding their temporal necessities. The man who is constantly in trouble from the fear that his "ends may not meet," who is compelled to contract debts which he fears his salary will not enable him to pay; who anticipates the approach of winter with the consciousness that he has no adequate means of providing against its inclemency; who sees that he must either dishonor his profession by living beyond his means, or leave those whom God has made dependent upon him to absolute privation, is in no condition to *magnify his office as a minister of Christ*.

It is no marvel that such men are "dull preachers," that they are "behind the age," that "the church does not prosper" under their administration. The reason of all this is obvious, *and the responsibility and the remedy are with the church*.

To a man in this situation an adequate supply of books and periodical literature is of course out of the question. If he is not compelled to sell his old books, he cannot think of purchasing new, or of attempting to keep up with current literature. In consequence his pulpit ministrations must lack that freshness and vigor, and that affluence of illustration which they might otherwise present. In order that he may be in a high degree useful, he must not only be free to pursue his work without anxiety in regard to his temporal necessities, but he must also have those literary helps which are essential to a thorough preparation for the pulpit. He must be able to obey the Apostolic injunction, "give attendance to reading." But in order to do this *he must have something to read*. The Apostle assumes that his salary will enable him to purchase the necessary books. Otherwise his injunction will have no significance. The Scriptures inculcate the duty of lending but they make no provision for borrowing. It is presumed that Ministers will have their own books. But in order that they should own books or "give attendance to reading," it is necessary that they should receive a competent support.

This anxiety and care, moreover, are as prejudicial to his usefulness in his Pastoral labors, as in his preparation for the pulpit. His temporal condition is not adapted to promote that frame of mind which is essential to success in his work, and there is great danger that his pecuniary relations may prove a serious obstacle to his usefulness. There is ground for apprehension that his embarrassments may close the hearts of his people against him, and seriously diminish his own interest in his Pastoral work.

The influence of his destitution is bad upon his people, and bad upon himself. It must greatly diminish the efficiency which he would otherwise exhibit. The church, then, that having the ability, withholds from its Pastor an adequate pecuniary support, consents to a sacrifice of its own interests. It assumes the responsibility of the inefficiency of his labors.—*Rev. C. F. Beach.*

Can it be Possible?

Our Missionary brother Rev. J. K. Greene, who is spending the winter at Faribault, in a recent letter to us, appends the following comparison. This statement is all the more amazing from the fact that the Congregational churches of Minnesota are, so far as we know, not at all behind those of other Western States, or those of other communions. It is a stinging rebuke to us all:

Allow me to add an interesting comparison between the Congregational churches of Minnesota and the Evangelical churches of Asia Minor.

Number of Congregational churches in Minnesota, September, 1868.....	63
Number of Evangelical churches in Turkey, September, 1868.....	63
Number of members in Congregational churches in Minnesota, September, 1868.....	2,665
Number of members in Evangelical churches in Turkey, September, 1868.....	2,766
Number of Pastors of Congregational churches in Minnesota, September, 1868.....	5
Number of Pastors of Evangelical churches in Turkey, September, 1868.....	86
Number of self-supporting Congregational churches in Minnesota, September, 1868.....	8
Number of self-supporting Evangelical churches in Turkey, September, 1868.....	21
Total of contributions of Congregational churches in Minnesota for general benevolence and support of pastors, acting pastors, and others, one year.....	\$23,304
The same in gold (deducting 33 1/3 per cent.).....	15,536
Total of contributions of churches in Turkey, 1867 (in gold).....	13,055

This comparison speaks well for Turkey, I think, especially in view of the fact (1.) That the Congregational churches of Minnesota are the fruit of

a Puritan Christian civilization of two hundred and fifty years, while the results in Turkey are the fruit of but thirty-seven years' missionary labor; and (2.) That there is a very great difference between the value of the property of the members of the Congregational societies in Minnesota and those of the native Protestants in Turkey.

By a careful estimate it is ascertained that the average value of property, per family, in the Congregational societies of Minnesota is \$3,568. On the other hand, the average value of the property of Protestant families in Turkey is not more than \$400. Again, the average income of the first-named families, reduced to gold, is \$550; that of the Turkish Protestant families, \$250.—*The Advance.*

Miscellaneous Items.

OGDEN, IOWA.—A church of eighteen members was organized at Ogden, Boone county, on Sunday, April 4, Rev. O. C. Dickerson of Boonsboro, and S. B. Goodenow of Jefferson assisting in the services. Some ten or twelve more are expected soon to unite with the organization. A gift of half an acre of land well located is offered for the erection of a church edifice. The church will probably be associated with that at Jefferson, under the charge of Mr. Goodenow.

CENTRALIA, KAN.—A church was organized at Centralia, January 30th. A council was called for the purpose, but on account of the condition of the roads, but two churches were represented—Seneca and Musquota. The council perfected the organization. The church has ten members, the society seventeen, including the ten church members. The people are moving to build a church.

PENFIELD, MICH.—A church of ten members was organized on the 16th inst., in Penfield, Rev. H. O. Ladd, of Olivet, moderator, Chas. Austin, Esq, of Bedford, scribe. Sermon by Rev. J. W. Fitzmaurice, of Bedford.

NORTH ADAMS, MICH.—The church of North Adams, Rev. J. L. Crane, pastor, assisted for three weeks by Rev. H. A. Read, of Marshall, held a series of meetings resulting in sixty or more

hopeful conversions. Afterwards uniting with the Baptists for three weeks longer, several more gave evidence of conversion.

APPOINTMENTS FOR APRIL, 1869.

Not in Commission last year.		Rev. Elmer C Taylor, Civil Bend, Iowa.
Rev. Henry A. Gould, Hammond and Kinnickinnick, Wis.		Rev. Montgomery M. Wakeman, Farmersburg and vicinity, Iowa.
Rev. Hanford Fowle, Fulton, Wis.		Rev. B. S. Baxter, Tomah and vicinity, Wis.
Rev. Adam Pinkerton, Pleasant Hill and Bird's Creek, Wis.		Rev. Dan C. Curtiss, Fort Howard, Wis.
Rev. J. P. Roe, Depere, Wis.		Rev. Jacob M. Ashley, Grand Ledge, Wacona and Delta, Mich.
Rev. James Armstrong, Wayland, Mich.		Rev. Edwin T. Branch, Maple Rapids, Essex and Pine River, Mich.
Rev. Samuel Ramsey, Napoleon, Ohio.		Rev. Corbin Kidder, East Gilead and Bethel, Mich.
Rev. Philander Camp, Black Earth and New Hudson, N. Y.		Rev. Hazel Lucas, Mt. Morris, Gonsese and Pine River, Mich.
Rev. George A. Rockwood, Rensselaer Falls, N. Y.		Rev. Edward N. Raymond, Middleville, Mich.
Re-commissioned.		Rev. Alanson St. Clair, Whitehall, Mich.
Rev. Thomas Condon, Dalles City, Oregon.		Rev. Edwin W. Shaw, Ithaca, Mich.
Rev. Edward Brown, Medford, Minn.		Rev. Edmund R. Stiles, Lowell, Mich.
Rev. Philip Peregrine, Hebron and Butternut Valley, Minn.		Rev. Charles S. Callihan, Prospect Grove and Wyanconda, Mo.
Rev. Charles Shedd, Claremont and Elington, Minn.		Rev. Benjamin F. Perkins, Kingston, Mo.
Rev. John D. Bell, Monticello, Iowa.		Rev. Thomas Pugh, Dawn, Mo.
Rev. Loren W. Brintnall, Winthrop, Iowa.		Rev. Moses M. Longley, Greenville, Ill.
Rev. Allen Clark, to go to Iowa.		Rev. James D. Wyckoff, Roseville, Ill.
Rev. Moses K. Cross, Waverly, Iowa.		Rev. Marshall W. Diggs, Piquah, Ohio.
Rev. Hermann Ficke, Dubuque, Iowa.		Rev. Joseph W. Healey, New Orleans, La.
		Rev. John Gibbs, Bellport, N. Y.
		Rev. Charles Strong, Angola, N. Y.

RECEIPTS IN APRIL, 1869.

MAINE—		Cummington, William H. Guilford, by Rev. J. H. Felch,	\$10 00
Lewiston, A. Keddington,	\$5 00	Monterey, Mrs. Luna Bidwell, by Mrs. L. Y. Clarke,	2 00
NEW HAMPSHIRE—		Northampton, on account of legacy of Miss Sarah Dwight, by H. Kirkland, Esq., Ex.,	1,000 00
Received by Rev. Benj. P. Stone, D. D., Treas. N. H. M. Soc., Deerfield Cong. Ch. and Soc.,	\$20 00	Shefle'd, First Cong. Ch. and Soc., Mon. Con., by James Bradford,	7 00
West Lebanon, Cong. Ch. and Soc., to const. Rev. J. H. Edwards a L. M.,	35 00	Spencer, Legacy of George W. Morse, by Dennis Ward, Ex.,	10,553 16
Fitzwilliam, Cong. Ch., by John Whittemore,	27 87	RHODE ISLAND—	
New Ipswich, Cong. Ch. and Soc., by W. D. Locke,	14 81	Providence, S. S. Wardwell,	5 00
New London, Mrs. Ellza S. Trussell, Westmoreland, Cong. Ch. and Soc., by George Kingsbury,	5 00	CONNECTICUT—	
	19 00	Ansonia, S. C. Blair,	5 00
VERMONT—		Columbia, Cong. Ch. and Soc., by F. D. Avery,	4 90
Bridport, Legacy of Mrs. Polly Grovener, less Gov. tax, by N. S. Bennett, Esq.,	47 00	Danbury, First Cong. Ch., by E. A. Benedict, Treas.,	78 00
Chester, a Friend,	5 00	Groton, Cong. Ch. and Soc., by W. P. Harris,	34 00
Ferrisburgh, Miss Ellza Bragg,	2 00	Gulford, Third Cong. Ch., coll. in part, by Rev. G. M. Boynton,	50 00
Peacham, D. S. Chamberlain, to const. Josiah Shedd a L. M.,	30 00	Hartford, on account of Legacy of Alfred Smith, by H. A. Perkins, Ex.,	8,000 00
Westminster, F. E. Hayward, \$10; Jacob Chapin, \$10; Miss A. V. Abbee, \$1, by F. E. Hayward,	21 00	Jewett City, on ac. of Legacy of Mrs. Abby Weeden, by H. T. Crosby,	187 75
West Rutland Sab. School of the First Cong. Ch., by Samuel Boardman in full to const. Joel J. May, Heyron J. Gorham, Mrs. D. H. Holt and Mrs. William H. Woodward, L. M's.,	116 50	Lakeville, Mrs. A. C. Merwin, by J. L. Merwin,	5 00
MASSACHUSETTS—		Lebanon, Mrs. E. C. McCall,	5 00
Mass. Home Missionary Soc., by Benjamin Perkins, Treas.,	3,000 00	New Canaan, Legacy of Minott Ayres, by William St. John, Admr., less Gov. tax,	470 00
		New London, L. C. Learned,	10,00
		North Canaan Cong. Ch. and Soc., by T. Elton, Treas., to const. Rev. T. P. Powell a L. M.,	88 7
		Norwalk, Mrs. M. Darling,	3 00

Norwich, Broadway Cong. Ch., by S. R. Bishop, Treas.,	\$320 34
Second Cong. Ch. and Soc., by E. Learned, of which \$500 from John F. Slater, \$50 from Gen. and Mrs. W. Williams, to const. Rev. C. F. Muzzy & L. M.,	614 64
Oxford, Cong. Ch., by E. B. Bowditch, Treas.,	13 56
Roxbury, Cong. Ch. and Soc., by A. W. Fenn, Treas., to const. Charles Sandford & L. M.,	35 00
Saybrook, Ladies' Soc., by Mrs. M. Shipinani,	5 00
Sharon, Mrs. Ann M. E. Cowles, Somers, Ladies' Benev. Soc., by Mrs. C. R. Pease, Sec'y.,	4 50
Stafford Springs, Cong. Ch., by S. Newton,	30 00
Stamford, George Fox,	5 00
Stratford, Gen. G. Loomis, by O. R. K. Terryville, Cong. Ch., an. coll., \$189 25; Man. Con. \$7 73, by M. Blakesley, Treas.,	177 00
Watertown, John DeForest,	100 00

## NEW YORK—

Received by Rev. L. S. Hobart, Pompey Hill, Rev. R. B. Eggleston,	45 00
Triangle, Cong. Ch.,	10 00
Candor, Cong. Ch. and Soc., by J. B. Hart,	17 00
East Ashford, Cong. Ch., by Rev. J. Johnston,	10 00
Geneva, on act of Legney of Henry Dwight, by Ed. Dwight, Ex.,	2,100 00
Macomb, First Cong. Ch., by Rev. J. O. Spencer,	5 00
Mexico, Mr. and Mrs. Geo. Wheeler, Moores, A. Hemenway,	1 00
New York City, Broadway Tabernacle Ch., an. coll. in part, by W. W. Fessenden, Treas.,	5 00
Harlem Cong. Ch., by W. W. Ferriss, Treas., to const. Rev. S. Bourne, Jr. & L. M.,	791 64
Mrs. J. A. F. Noyes, \$100, Mrs. H. E. B. 10; a Friend, \$20,	45 00
Norwich, First Cong. Ch. and Soc., by John Hammond in full to const. Mrs. Mary L. Stobbins, Mrs. Lucy Miller, Mrs. Harriet L. Thurston and Miss Julia P. Thompson & L. M.,	132 73
Oneonta Valley, Will and Sabine, Orient, Bab. Sch. of the Cong. Ch., by E. P. Tuthill, Sec., to const. William G. Widow and Miss Rhoda S. Young & L. M.,	5 00
Schoetady, A. Brown, by Rev. J. T. Backus, D. D.,	60 00
	30 00

## NEW JERSEY

Bergen, C. L.,	1 00
Madison, a Friend,	5 00
Vineland, S. Phenix,	25 00

## LOUISIANA—

New Orleans, First Cong. Ch., by John S. Walton, Treas.,	30 05
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## TENNESSEE—

Memphis, First Cong. Ch., bal. of col., by A. L. Rankin, Treas.,	10 00
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## MICHIGAN—

Received by Rev. I. Kelsey, Bertha Heights, Cong. Ch.,	
by Rev. S. Bryant,	\$10 00
Hoomfield, Cong. Ch., by Rev. D. L. Hickok,	10 54
Greenfield, Cong. Ch., by Rev. T. C. Thomas,	10 30
Kelly's Island, Cong. Ch., by J. Dean, Treas.,	5 50
Lawrence, by Rev. L. L. Pay,	60 35

Madison, Cong. Ch., by R. B. Wilcox,	\$28 80
Mantua, Cong. Ch., by A. Rice,	7 00
North Madison, Cong. Ch., by Rev. J. C. Barnett,	15 00
Unionville, Cong. Ch.,	20 50
Wakeman Cong. Ch., by Rev. J. S. Edwards,	20 00
Wayne, Cong. Ch., by Rev. E. Thompson,	23 00
West Farmington, Cong. Ch., by Rev. J. B. Davison,	7 50
Gustavus, Elam Linsley,	5 00
Lexington, Cong. Ch., \$30 75; Paint Valley, Cong. Ch., \$18 35; Washington Cong. Ch., coll. in part, \$2,90, by Rev. G. V. Fry,	50 00
Mansfield, Cong. Ch., by S. B. Leiter, Treas.,	171 67
Montgomery, Cong. Ch., by N. Y. Fay,	9 00
Hollersville, Cong. Ch., by N. Y. Fay,	4 00

## ILLINOIS—

Received by Rev. H. D. Platt, Beardstown, Cong. Ch., to const. George H. Natta, K. P. Chase, and John Q. Merriam & L. M.,	\$90 00
Bunker Hill, Cong. Ch.,	10 00
Upper Allen, Cong. Ch.,	5 00
Aurora, First Cong. Ch., to const. J. B. Hull & L. M.,	60 31
Avon, Cong. Ch., by Rev. L. J. Jansen,	10 00
Bowen, Cong. Ch., \$12 00; West Point, Cong. Ch., \$2 00, Wythe, Cong. Ch., \$8 20, by Rev. A. H. Mitchell,	23 10
Canton, Miss Mary McCutchan,	5 00
Chillico, Bethany Cong. Ch., by Rev. J. Harrison,	15 00
First Cong. Ch., coll. in part, by Rev. J. E. Rigg,	\$25 00
De Kalb, Cong. Ch., \$3 45, Malta, Cong. Ch., \$3 30, by Rev. S. P. Patnam,	7 15
Greenville, First Cong. Ch., by Rev. M. M. Longley,	6 00
Lodi, Merriam Cong. Ch., by Rev. C. L. Watson,	18 10
New Rutland, Lovell Harris,	5 00
Mainfield, Cong. Ch., by J. Hagar,	15 00
Princeton, Cong. Ch., bal. of coll., by Rev. F. Bascoun,	10 00
Providence, Cong. Ch., by Rev. D. Todd,	26 10
Quincy, C. E. C., \$1, R., \$6c, by Rev. E. C. Conrad,	1 55
Rockford, First Cong. Ch., by Rev. H. M. Goodwin, to const. Miss Anna P. Sill & L. M.,	30 00
Seward, First Cong. Ch., by Rev. J. G. Sabin,	19 30
Sycamore, Cong. Ch., by E. Rose, Treas.,	13 50
Toulon, Cong. Ch., by Rev. L. R. McCord,	21 00

## MISSOURI—

Devier, Cong. Ch., by Rev. A. D. Laughlin,	5 00
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## MICHIGAN—

Received by Rev. W. B. Williams—	
Battle Creek, Legacy of Josiah Millard Lewis Gov. tax,	\$94 00
Jackson, First Cong. Ch., of wh. from J. Swift \$10; E. P. \$30, to const. Frank McLain & L. M.,	230 00
Alamo, First Cong. Ch., by Rev. B. F. Monroe,	5 00
Aron, First Cong. Ch., and Soc., by Rev. C. P. Quick,	5 00
Clinton, Cong. Ch., by Rev. W. W. Wetmore, to const. Nathan S. Green & L. M.,	20 00
Ray, Cong. Ch., by Rev. J. England,	5 00

St. Joseph, Cong. Ch., by Rev. J. B. Fairbanks,	\$14 00
South Haven, Cong. Ch., by Rev. D. Wirt,	22 21
<b>WISCONSIN—</b>	
Received by Rev. F. B. Doe—	
Booster Dam, First Presb. Ch.,	\$61 40
Rio, Cong. Ch.,	6 13
Durford, Central Cong. Ch., by Rev. H. H. Fairbank,	57 75
Waupun, on acct of Legacy of M. L. Coe, by Edwin Hilmyer, adm'r.,	10 70
	172 90
<b>IOWA—</b>	
Received by Rev. J. Guernsey—	
M-Gregor, Cong. Ch.,	\$7 30
Bonnabro, First Cong. Ch., by Rev. O. C. Dickerson,	7 40
Bowen's Prairie, Cong. Ch., by Rev. H. S. Thompson,	23 88
Chapin and Hampton, Cong. Ch., bal. of colt., by Rev. W. F. Avery,	1 25
Colesburg, and York, Cong. Chs., by Rev. L. P. Matthews,	20 00
Iowa Falls, Cong. Ch., by Rev. W. W. Torrey,	6 74
Manchester, Cong. Ch., by Rev. A. A. Baker,	13 00
Marion, Cong. Ch., by Rev. J. A. Ross,	78 75
Monroe, Cong. Ch., by Rev. S. N. Grout,	2 65
Newton Township, Cong. Ch., by Rev. J. B. Langsapp,	2 00
Polk City, First Cong. Ch., by Rev. G. W. Palmer,	25 00
Tipton, Cong. Ch., by Rev. G. S. Biscoe,	16 65
Washington, A Friend, by Rev. P. Canfield, to const. Rev. P. Canfield & L. D. Francis C. Dunbury and Mrs. William Henn L. Ma.,	200 00
<b>MINNESOTA—</b>	
East Prairieville and Richland, First Cong. Chs., by Rev. L. C. Gilbert,	9 81
Fairbault, First Cong. Ch., and Soc., by H. Riedell, Treas.,	14 50
Mantorville, Cong. Ch., by Rev. N. W. Grover,	6 50
<b>KANSAS—</b>	
Burlingame, Cong. Ch., by Rev. L. J. Sawyer,	6 00
Highland, First Cong. Ch., by H. P. Robinson,	23 50
Lawrence, Cong. Ch., by Rev. R. Cordley,	182 85
<b>NEBRASKA—</b>	
Elmore, Cong. Ch., by Rev. J. Price,	10 00
Little Papillon, Cong. Ch., by Rev. E. B. Hurlbut,	21 50
<b>CALIFORNIA—</b>	
Hydesville, Cong. Ch., by Rev. G. R. Ellis,	20 00
Lockeford, Cong. Ch., by Rev. J. J. Powell,	11 00
Oakland, Second Cong. Ch., Mon. Con., by Rev. E. Corwin,	10 00
Pescadero, First Cong. Ch., by Rev. M. Harker,	6 00
San Francisco, Mrs. Sarah S. Wilson,	4 50
Stockton, First, Cong. Ch., by Rev. J. A. Daly,	85 00
<b>HOME MISSIONARY—</b>	
	28 30
	\$31, 678 60

## Donations of Clothing, etc.

New Britain, Conn., Ladies of the South Cong. Ch., and Soc., by Mrs. Charles Peck, Sec., a barrel,	\$108 00
New London, Conn., Ladies' Sew. Soc. of the First Cong. Ch., by Mrs. H. M. McEwen, a box and two barrels,	310 00
Providence, R. I., Beneficent Cong. Ch., Ladies' Mass. Soc., by Miss H. E. Perry, a box and cash,	439 00
Saybrook, Conn., Ladies' Soc., by Mrs. M. Shipman, a box,	23 00
Somers, Conn., Ladies' Benev. Soc., by Mrs. C. B. Pease, a barrel,	30 00
Whitinsville, Mass., Ladies of the Cong. Ch., and Soc., by Mrs. E. Whilden, a box,	1300 00

## Receipts of the Massachusetts Home Missionary Society, in March, BENJAMIN FRANKLIN, Treas.

Adams, North, Gardier White, Soc.,	\$1 00
Ashburnham, North, Cong. Ch., and Soc.,	3 53
Bedford, a Lady,	3 10
Boston Highlands, Vine St. Ch., Mon. Con.,	10 00
Braintree, Rev. Dr. Storrs' Ch., quarterly coll.,	27 00
Brighton, Kraigl. Ch. and Soc.,	147 51
Cambridge, Shepard Ch. and Soc. of which, mon. con. \$30.15,	200 91
Chatham, Cong. Ch. and Soc.,	6 50
Chelsea, North Cong. Ch.,	14 00
Dorchester, Village Ch. and Soc.,	54 00
Ladies' H. M. Soc.,	43 00
Farmouth, East, Cong. Ch., and Soc.,	11 08
Fitchburg, donation of Mrs. Amasa Norcross, deceased,	50 00
Haverhill, West, Cong. Ch. and Soc.,	10 00
Hingham, balance of legacy of Miss F. Wilder, deceased,	144 74
Cong. Ch. and Soc.,	14 00
Holland, Cong. Ch. and Soc., to const. Mrs. Harriet Allen & L. M.,	20 00
Ipswich, Linsbrook, Ladies' H. M. Soc.,	7 25
Lanesboro, Mrs. C. Hand,	5 40
Leicester, First Cong. Ch. and Soc., to const. Misses Abbie J. Trask, Ruth A. Kent, C. E. Holman, L. D. Cogswell, L. M. Woodcock, L. L. Smith, and H. R. Scott L. Ma.,	250 00
Lynn, Tower Hill Ch. and Soc.,	10 80
Mattapoisett, Cong. Ch. and Soc.,	14 00
Milford, donation of the late Charlotte A. Thayer,	15 00
Milbury, "W. H." by W. C. Capron,	5 00
Natick, South, John Elliott Ch. and Soc., to const. M. V. Bartlett and H. R. Randall L. Ma.,	63 25
Newburyport, Whitefield Cong. Ch.,	21 29
Newton, West, balance of contribution,	3 00
New Salem, Cong. Ch. and Soc.,	5 00
Orleans, Cong. Ch. and Soc.,	20 00
Oxford, Cong. Ch. and Soc., \$28 90 ; mon. con. \$68 87,	157 77
Peabody, South Cong. Ch. and Soc.,	205 45
Phillipston, Cong. Ch. and Soc., to const. Henry Wright, F. A. Merriam and Miss E. Bowker L. Ma.,	112 45
Rochester Centre, Ladies' H. M. Soc., in full to const. Mrs. John Rider & L. M.,	20 50
Salisbury and Amesbury, Union Ch. and Soc.,	7 05
Rocky Hill Ch.,	4 00
Southbridge, Cong. Ch. and Soc.,	126 40
South Hadley, Moses Montague,	10 00
Warren, Cong. Ch. and Soc.,	20 00
Worcester, So. Conference, W. C. Capron, Treas.,	40 25
A. L. Smith,	9 00
Weymouth, South, Union Ch.,	18 00
Cong. Ch. and Soc.,	20 45

\$2,304 80



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*  
How shall they preach except they be SENT?...*Rom. x. 15.*

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Vol. XLII.

JULY, 1869.

No. 3.

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## FORTY-THIRD ANNIVERSARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

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PUBLIC services were held on Sabbath evening, May 9th, 1869, in the Broadway Tabernacle Church.

Prayer was offered, and a statement of the work of the Society, during the year, was given, by Rev. DAVID B. COE, D.D., one of the Secretaries.

A Sermon was preached by Rev. RICHARD S. STORRS, D.D., of Brooklyn, N. Y., from John xii. 32, 33—"And I, if I be lifted up from the earth, will draw all men unto me. (This he said, signifying what death he should die)."

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On Wednesday, May 12th, the Society met at their Rooms, in the Bible House, at 4 o'clock, P. M.

SAMUEL HOLMES, Esq., one of the Vice-Presidents, occupied the chair.

Prayer was offered by Rev. RAY PALMER, D.D., of New York.

The Treasurer's Report was read by Rev. A. HUNTINGTON CLAPP, D.D., one of the Secretaries.

An Abstract of the Annual Report of the Executive Committee was presented by the Secretaries.

On motion,

*Resolved*—That the Reports now presented be adopted and published under direction of the Executive Committee.

On the Report of a Committee of Nomination, the following officers were elected for the ensuing year ; and after prayer by Rev. HENRY B. HOOKER, D.D., of Boston, Mass., the Society adjourned.

## PRESIDENT.

Rev. THEODORE D. WOOLSEY, D. D., LL. D., of New Haven, Ct.

## VICE-PRESIDENTS.

Rev. GEORGE E. ADAMS, D. D., Brunswick, Me.  
 Rev. LEONARD BACON, D. D., New Haven, Ct.  
 Rev. ALBERT BARNES, Philadelphia, Pa.  
 Rev. NATHAN S. S. BEMAN, D. D., LL. D., Carbondale, Ill.  
 Hon. MARSHALL S. BIDWELL, LL. D., New York.  
 Rev. NATHANIEL BOUTON, D. D., Concord, N. H.  
 Hon. WILLIAM A. BUCKINGHAM, LL. D., Norwich, Ct.,  
 Hon. JACOB BUTLER, Muscatine, Iowa.  
 Rev. JOHN P. CLEVELAND, D. D., Billerica, Mass.  
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 Hon. EDWARD DICKINSON, LL. D., Amherst, Mass.  
 Hon. CHARLES G. HAMMOND, Chicago, Ill.  
 SAMUEL HOLMES, Esq., Mont Clair, N. J.  
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 Rev. HARVEY D. KITCHEL, D. D., President of Middlebury College, Vt.  
 Rev. NATHAN LORD, D. D., Hanover, N. H.  
 Rev. SIMEON NORTH, D. D., LL. D., Clinton, N. Y.  
 Rev. EDWARDS A. PARK, D. D., Theological Seminary, Andover, Mass.  
 Rev. ABSALOM PETERS, D. D., New York.  
 Rev. GEORGE E. PIERCE, D. D., Hudson, O.  
 Rev. ENOCH POND, D. D., Theological Seminary, Bangor, Me.  
 DOUGLAS PUTNAM, Esq., Harmer, O.  
 Rev. SAMUEL S. SCHMUCKER, D. D., Gettysburg, Pa.  
 Rev. THOMAS H. SKINNER, D. D., LL. D., New York.  
 Rev. ASA D. SMITH, D. D., LL. D., President of Dartmouth College, N. H.  
 Rev. WILLIAM A. STEARNS, D. D., LL. D., President of Amherst Coll., Mass.  
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.  
 Rev. RICHARD S. STORRS, D. D., Braintree, Mass.  
 Rev. SETH SWEETSER, D. D., Worcester, Mass.  
 JOHN TAPPAN, Esq., Boston, Mass.  
 Hon. HENRY W. TAYLOR, Canandaigua, N. Y.  
 Rev. JOSEPH P. THOMPSON, D. D., LL. D., New York.  
 Rev. MARK TUCKER, D. D., Wethersfield, Ct.  
 Rev. CHARLES WALKER, D. D., Pittsford, Vt.  
 Gen. WILLIAM WILLIAMS, Norwich, Ct.  
 J. PAYSON WILLISTON, Esq., Northampton, Mass.  
 Rev. WILLIAM WISNER, D. D., Ithaca, N. Y.  
 Hon. BRADFORD R. WOOD, Albany, N. Y.

## DIRECTORS.

Rev. WILLIAM ADAMS, D. D., New York.  
 Rev. ISRAEL W. ANDREWS, D. D., President of Marietta College, O.  
 Rev. ZEDEKIAH S. BARSTOW, D. D., Keene, N. H.  
 Rev. FLAVEL BASCOM, Princeton, Ill.  
 Rev. ALVAN BOND, D. D., Norwich, Ct.  
 Rev. EDWARD BEECHER, D. D., Galesburg, Ill.  
 Rev. CONSTANTINE BLODGETT, D. D., Pawtucket, R. I.  
 Rev. HORATIO N. BRINSMADE, D. D., Newark, N. J.  
 Rev. SAMUEL G. BUCKINGHAM, D. D., Springfield, Mass.  
 Rev. WILLIAM CARTER, Pittsfield, Ill.  
 Rev. AARON L. CHAPIN, D. D., President of Beloit College, Wis.  
 Rev. GEORGE B. CHEEVER, D. D., New York.  
 Rev. OLIVER E. DAGGETT, D. D., Yale College, New Haven, Ct.  
 Rev. WILLIAM T. EUSTIS, Jr., Springfield, Mass.  
 Rev. JAMES H. FAIRCHILD, President of Oberlin College, O.

EDWARD W. GILMAN, Stonington, Ct.  
 ALBERT HALE, Springfield, Ill.  
 EDWIN HALL, D. D., Theol. Sem., Auburn, N. Y.  
 GORDON HALL, D. D., Northampton, Mass.  
 EL HAMILTON, Esq. Rochester, N. Y.  
 EDWARD HAWES, Philadelphia, Pa.  
 HENRY L. HITCHCOCK, D. D., President of Western Reserve College, O.  
 JOHN C. HOLBROOK, D. D., Homer, N. Y.  
 HENRY B. HOOKER, D. D., Boston, Mass.  
 MARCUS S. HUTTON, D. D., New York.  
 ARATUS KENT, Galena, Ill.  
 IAM J. KING, Esq., Providence, R. I.  
 BENJAMIN LARABEE, D. D., LL. D., Andover, Mass.  
 JACOB M. MANNING, D. D., Boston, Mass.  
 GE MERRIAM, Esq., Springfield, Mass.  
 JOHN J. MITER, Beaver Dam, Wis.  
 RAY PALMER, D. D., New York.  
 JOEL PARKER, D. D., Newark, N. J.  
 WILLIAM W. PATTON, D. D., Chicago, Ill.  
 AMIN PERKINS, Esq., Boston, Mass.  
 RT H. PORTER, Esq., Niagara Falls, N. Y.  
 TRUMAN M. POST, D. D., St. Louis, Mo.  
 EL H. POTTER, Esq., Terre Haute, Ind.  
 WILLIAM SALTER, D. D., Burlington, Iowa.  
 HENRY SMITH, D. D., Lane Sem., Cincinnati, O.  
 BENJAMIN P. STONE, D. D., Concord, N. H.  
 HENRY M. STORRS, D. D., Brooklyn, N. Y.  
 RICHARD S. STORRS, Jr., D. D., Brooklyn, N. Y.  
 JULIAN M. STURTEVANT, D. D., President of Illinois College.  
 ASA TURNER, Denmark, Iowa.  
 ROBERT G. VERMILYE, D. D., Theo. Inst., Hartford, Ct.  
 LES I. WALKER, Esq., Detroit, Mich.  
 SAMUEL H. WILLEY, San Francisco, Cal.  
 SAMUEL WOLCOTT, D. D., Cleveland, O.  
 ARD J. WOOLSEY, Esq., New York.

TREASURER.

Mr. CHRISTOPHER R. ROBERT.

AUDITOR.

Mr. GEORGE S. COE.

SECRETARIES FOR CORRESPONDENCE.

REV. MILTON BADGER, D.D.  
 REV. DAVID B. COE, D.D.  
 REV. A. HUNTINGTON CLAPP, D.D.

RECORDING SECRETARY.

AUSTIN ABBOTT, Esq.

MEETING OF THE BOARD.

The Board of Directors met on Wednesday, May 12th, at the Society's  
 ns, Bible House, Astor Place, and appointed the members who, in connec  
 with the officers designated by the Constitution, compose the

## EXECUTIVE COMMITTEE.

Mr. WILLIAM G. LAMBERT, *Chairman.*

Rev. WILLIAM PATTON, D. D.

Mr. SIMEON B. CHITTENDEN.

Rev. RICHARD S. STORES, Jr., D. D.

Rev. WILLIAM I. BEDINGTON, D. D.,

Mr WILLIAM H. SMITH.

Mr. CALVIN C. WOOLWORTH.

Mr. CHARLES ABERNETHY.

Mr. JOHN B. HUTCHINSON.

{ Mr. CHRISTOPHER R. ROBERT, *Treasurer.*Members  
Ex-Officio.

{ Rev. MILTON BADGER, D. D.,

{ Rev. DAVID B. COE, D. D.,

{ Rev. A. HUNTINGTON CLAPP, D. D.,

} *Secretaries for  
Correspondence.*{ AUSTIN ABBOTT, Esq., *Corresponding Secretary.*


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## FORTY-THIRD REPORT.

As we enter upon the review of our labors for another year, our eyes rest upon the vacancies which death has made in the circle of our counselors and associates. Since the last anniversary, two Vice-Presidents of the Society, Rev. GEORGE DUFFIELD, D. D., and Hon. WILLIAM JESSUP, LL. D., and one of its Directors, Rev. WILLIAM ALLEN, D. D., have been removed from their earthly toils to their heavenly rest.

Dr. Duffield was elected a Vice-President of the Society in 1845. As pastor, for nearly thirty years, of one of the most important churches in the Northwest, he had peculiar opportunities to serve the cause of Home Missions; and he was ever among its ablest advocates and supporters. To his wise counsels and efficient aid, many of the churches of Michigan are indebted for their existence and early nurture. No man, perhaps, has done more than he to shape the religious and educational institutions of that State; and he will be held in grateful remembrance by thousands who never saw his face nor heard his voice.

Judge Jessup was elected a Director of the Society in 1841, and a Vice-President in 1850. He frequently presided at its Anniversaries, advocated its claims on its platform, contributed liberally to its funds, and, in the many public stations which he occupied, omitted no opportunity to advocate its interests. On the judicial bench, at the bar, in the halls of Congress—everywhere—he maintained that the gospel was the chief safeguard of the Republic, and pleaded eloquently for its early dissemination throughout the West. We mourn that we shall see his face no more.

Dr. Allen was one of the fathers of the American Home Missionary Society. He was one of the thirteen persons who met in Boston, January 11th, 1826, and recommended the formation of a National Domestic Missionary Society, and *drafted the Constitution* which was adopted by the Institution at its formation, *in the following May.* In its second year he was elected one of its Directors, and *remained such till his death.* His early interest in its objects and operations

continued unabated, not only during his protracted public life, but was manifested, by substantial tokens, only a short period previous to his death.

Four of the Missionaries of the Society have also died within the year: Rev. *John H. Manning*, in New Hampshire; Rev. *Caleb Morgan*, in California; Rev. *John A. Perry*, in Maine; and Rev. *Stephen D. Trembly*, in Minnesota.

### SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society, the last year, whose names are found in the preceding General Table, together with those engaged in superintending the work, and whose names are mentioned in connection with the respective Auxiliaries and Agencies, is 972.

Of these, 726 were in commission at the date of the last Report, and 246 have been since appointed.

They have been distributed in 28 different States and Territories, as follows:—In Maine, 88; New Hampshire, 48; Vermont, 79; Massachusetts, 70; Rhode Island, 6; Connecticut, 36; New York, 57; New Jersey, 5; Pennsylvania, 11; Virginia, 3; Mississippi, 1; Louisiana, 2; Texas, 1; Tennessee, 1; Ohio, 40; Indiana, 7; Illinois, 86; Missouri, 32; Michigan, 85; Wisconsin, 68; Iowa, 125; Minnesota, 41; Kansas, 33; Nebraska, 11; Colorado, 8; Dakota, 2; California, 26; Oregon, 5.

This distribution gives to the New England States, 327; Middle States, 73; Southern States, 8; Western States and Territories, including 30 on the Pacific coast, 564.

Of the whole number in commission, 594 have been *pastors* or *stated supplies* of single congregations; 263 have ministered to two or three congregations each; and 115 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed is 734 years.

The number of *congregations* and *missionary districts* which have been fully supplied, or where the gospel has been preached at stated intervals, is 1,956.

*Four missionaries* have been in commission as pastors or stated supplies of congregations of *colored* people; *one* has ministered to a congregation of *Indians*; and 35 have preached in foreign languages—21 to *Welsh* congregations; 12 to *German* congregations, and 2 to congregations of *Swedes*.

The number of *Sabbath school* and *Bible class scholars* is not far from 75,300.

The *contributions to benevolent objects* reported by 567 missionaries, amounts to \$38,040,93.

*Eighty-seven* missionaries make mention of *revivals* of religion during the year, in some of which there have been 40, 50, 60, and in one case 75, hopeful conversions. The number of conversions reported by 411 missionaries is 2,959.

The *additions to the churches*, as nearly as can be ascertained, have been 6,470—namely, 3,564 on profession of their faith, and 2,906 by letters from other churches.

*Seventy-four churches* have been *organized*, in connection with the labors of the missionaries, during the year, and *sixty* have assumed the entire support of their own gospel ordinances. *Fifty-eight houses of worship* have been *completed*; *one hundred and thirteen repaired or improved*; and the building of *thirty-two* others *commenced*. *Eighty-eight young men* in connection with the missionary churches are reported as in different stages of preparation for the gospel ministry.

### THE TREASURY.

**RESOURCES.**—The balance in the Treasury, April 1, 1868, was \$38,467.2'

The *receipts* for the succeeding twelve months have been \$244,390.96 — making the resources of the year \$282,858.23.

LIABILITIES.—There was due to missionaries at the close of the last year, \$14,847.71. There have since become due \$276,490.33 — making the total of liabilities \$290,844.04.

PAYMENTS.—Of this sum, \$274,932.55, have been *paid*, leaving \$15,911.49, still due to the missionaries for labor performed. In addition to these past dues, appropriations already made and daily becoming due, amount to \$143,578.97, making the total of pledges, \$159,490.26, toward canceling which there is a *balance* in Treasury of \$8,832.91.

The receipts exceed those of the previous year by \$26,813.71; and are greater than those of any former year in the history of the Society by \$23,199.11. The expenditures exceed those of any previous year by \$20,263.90. The number of missionaries sustained is greater than that of the previous year by 64, which is a larger advance than has been reported at any former anniversary, in the last twenty-seven years. The aggregate of ministerial service performed is greater by 32 years than in the year preceding; the number of congregations supplied is greater by 246; the number of additions to the churches, by 256; the number of children taught in Sabbath schools, by 9,000; the number of churches organized, by 30, and the number of congregations that have reached the condition of self-support, by 38. There has been also a corresponding advance in the amount raised by missionary churches for purposes of benevolence; in the number of church edifices built, of parsonages provided, of revivals enjoyed and of candidates preparing for the work of the gospel ministry.

This comparison affords evidence of the continued interest of the friends of Society in the work intrusted to its care, and demands our grateful acknowledgments to him who giveth the increase. But, while there has been a considerable advance both in the income and disbursements of the Treasury, it will be noticed that the latter have exceeded the former by more than \$30,000. This result could not have been avoided without serious hindrance to the work of the Society and embarrassment to the faithful laborers in the missionary field. The Committee have exercised the most careful scrutiny and the most rigid economy in their appropriations. But they lifted up their eyes and beheld the fields white unto harvest, and the husbandmen ready to thrust in the sickle; and they would have deemed it a criminal distrust of him whose servants they are, and of the churches whose bounty they distribute, if they had not ventured forward in the path which Providence had made plain before them. They have not hesitated, therefore, to send forth every well-qualified laborer whose services they could command. And not only has the number of missionaries greatly increased, but a larger proportion of them, than in any former year, have been employed in the newer portions of the country, where the cost of their support is much greater than in the East or the nearer West. The progress, therefore, which it is our privilege to report, could not have been made, and the prompt payment of the sums due to missionaries for their services would have been impossible, had not Providence placed at the disposal of the Committee a balance, derived chiefly from recent large bequests, which remained in the Treasury at the beginning of the year. This balance has been reduced, during the year, from \$38,467.27 to \$8,832.91, and will be exhausted within a few weeks, unless the contributions of the churches shall be much increased. The Committee contemplate this prospect with anxiety and alarm. They have made arrangements for a further enlargement of the work of the Society. In response to repeated and urgent appeals



from the Pacific coast, they have lately appointed two missionaries to labor in Oregon, who desire to enter that field early in the summer. They have also entered upon the work of occupying the most important of the villages that are springing up on the line of the Pacific Railway and its branches, and hope soon to complete a cordon of spiritual fortresses, along this future highway of the nations, across the entire continent. They have formed other plans for enlarged operations in various portions of the missionary field. The wonderful material development of that section of our country which is the principal theater of Home Missionary action, demands their prompt and vigorous effort to supply its religious wants. They earnestly hope — *they confidently believe*, that they will not be compelled to pause in this work; but that He whose are the silver and the gold will open the hearts of His people, to furnish the means by which this enterprise shall be carried forward, during the coming year, with increased efficiency and on a more extended scale.

#### GENERAL COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations, and missionary districts, years of labor performed, additions to the churches and pupils in Sabbath schools, for each year since the organization of the Society. It also exhibits, in the tenth column the *average* expenditure, each year, for a *year of missionary labor*, obtained by dividing the sum total of the expenditures for the year by the number of years of labor performed.

Society's Year	Receipts.	Expenditures.	No. of Missionaries.	Total number, the preceding year	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Pupil's Names.	Average expenditure for a year of missionary labor.	Average for a Missionary year.
1-1835-37	\$18,140 70	\$13,664 17	169	65	106	110	not rep.	not rep.	127	85
2-1837-39	20,034 78	17,840 22	201	89	244	133	1,000	306	134	89
3-1839-41	20,897 31	20,814 06	304	169	401	186	1,678	425	144	88
4-1841-43	33,929 44	42,429 60	392	169	569	274	1,059	572	153	109
5-1843-45	48,124 73	47,347 00	473	164	677	204	2,532	700	190	102
6-1845-47	49,422 12	52,808 39	569	158	745	281	6,126	783	146	104
7-1847-49	68,627 17	66,277 96	606	209	801	417	4,254	1,148	163	108
8-1849-51	78,911 44	80,015 70	679	200	879	463	2,736	Pupils,	172	118
9-1851-53	88,903 22	83,394 28	719	204	1,050	490	3,300	52,000	170	126
10-1853-55	101,505 15	92,188 04	755	249	1,000	545	3,750	66,000	169	122
11-1855-57	86,701 69	99,529 72	770	252	1,026	554	3,752	80,000	180	123
12-1857-59	86,522 45	85,056 26	684	123	840	438	3,376	67,000	184	124
13-1859-61	82,564 63	82,653 64	665	201	704	473	3,920	58,500	175	124
14-1861-63	78,345 20	78,333 89	689	104	842	486	4,730	60,000	162	115
15-1863-65	65,413 34	84,564 06	690	178	802	601	4,618	64,100	169	122
16-1865-67	92,403 64	94,300 14	791	248	967	594	6,514	64,300	189	119
17-1867-69	99,812 24	94,215 11	848	226	1,047	657	8,233	68,400	149	116
18-1869-71	101,904 99	104,276 47	807	237	1,245	665	7,693	69,300	157	115
19-1871-73	121,046 28	114,380 12	843	260	1,285	730	4,929	60,000	160	126
20-1873-75	125,124 70	126,193 15	971	223	1,463	760	6,311	79,700	168	130
21-1875-77	119,617 94	119,170 40	972	189	1,470	713	4,400	73,000	167	123
22-1877-79	140,197 10	139,233 34	1,006	263	1,447	778	6,070	77,000	166	124
23-1879-81	146,925 01	146,771 67	1,019	193	1,510	808	6,530	83,500	178	141
24-1881-83	167,100 79	146,458 09	1,032	206	1,578	812	6,682	76,000	179	141
25-1883-85	160,940 25	163,817 90	1,085	211	1,820	853	6,578	70,000	160	144
26-1885-87	190,002 25	182,831 14	1,065	204	1,948	862	6,820	60,500	169	133
27-1887-89	171,744 24	174,439 24	1,087	213	2,100	878	6,079	72,600	159	160
28-1889-91	191,209 67	184,026 70	1,047	167	2,140	870	6,025	65,400	212	176
29-1891-93	180,176 69	177,717 34	1,032	190	2,124	816	6,684	64,800	218	171
30-1893-95	193,548 37	186,011 62	966	187	1,968	776	6,602	60,000	241	186
31-1895-97	178,000 09	180,550 44	974	261	1,986	780	6,550	62,600	231	186
32-1897-99	175,971 57	180,735 70	1,012	242	2,064	795	6,764	66,600	240	189
33-1899-01	188,133 29	187,034 41	1,054	250	2,128	810	6,791	67,800	231	179
34-1899-01	185,210 17	182,737 69	1,107	200	2,178	808	6,287	72,300	222	174
35-1901-03	183,701 80	183,762 70	1,062	212	2,025	855	6,660	70,000	220	175
36-1903-05	180,852 61	184,306 33	863	153	1,668	612	4,007	60,500	253	183
37-1905-07	194,634 29	191,543 39	794	153	1,665	562	3,308	54,000	243	184
38-1907-09	193,537 69	186,726 64	760	178	1,518	603	3,302	55,200	248	189
39-1909-11	186,807 50	186,966 39	802	109	1,675	655	2,510	58,000	258	237
40-1911-13	221,191 56	208,911 18	818	186	1,694	648	3,324	61,200	223	238
41-1913-15	212,647 03	227,063 97	846	208	1,645	655	3,369	64,000	248	239
42-1915-17	217,677 23	254,008 55	808	250	1,710	702	3,216	60,800	264	282
43-1917-19	244,390 06	274,932 55	972	246	1,856	734	3,470	75,200	374	288

- Remarks.*—1. The total of receipts for thirty years, is \$5,455,318.64.  
 2. The total of years of labor is 26,440.  
 3. The whole number of additions to the churches is 203,165.  
 4. The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the expenses in conducting the Institution.

**DISTRIBUTION OF MISSIONARIES, No. 1.**

The following Table gives the number of missionaries, each year of the Society's operations, in the geographical divisions of *Eastern, Middle, Southern, and Western States*: and also in *Canada*.

SOCIETY'S YEAR.	New Eng- land States.	Middle States.	South- ern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	18	123	3	398
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	3	670
9—1834-35	299	216	18	187	9	719
10—1835-36	319	219	11	191	15	755



## PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

### MAINE MISSIONARY SOCIETY.

REV. GEORGE E. ADAMS, D. D., President; JOSHUA MAXWELL, Esq., Treasurer; Rev. STEPHEN THURSTON, D. D., Searsport, Secretary.

The *receipts* of this Society for the year ending March 1, were \$11,655.75. There were also received from Maine into the Treasury of the American Home Missionary Society, during its financial year, \$222,35—making a total for the cause of \$11-888.10; which is less than the amount of its preceding year by \$284.90. The *expenditure* within the State was \$12,210.89.

The *number of missionaries* in commission has been *eighty-five*, performing something over fifty years of service, in one hundred and twelve congregations. Thirty-two labored in the same field through the whole year, eleven for six months and upwards. Three churches have assumed self-support, and four that had undertaken to go alone, have returned to the Society for aid; twelve or more houses of worship have been thoroughly repaired, some of them “so made over as to be substantially new.” Two missionaries have been installed, one ordained, and one has died.

The Trustees speak of *the want of men*, as the great embarrassment to their work. For lack of more permanent supplies, they employ many theological students, who are often obliged to return to their studies just as the best fruits of their labor begin to appear. Thus many a promised harvest has failed to be gathered, though great good has come in many places from this temporary service. “The calls for men,” say the Trustees, “are urgent, and much more numerous than can be supplied. Young men of piety and culture turn away from the ministry. Hardly one-fifth of such in our colleges are willing to give themselves to preaching the unsearchable riches of Christ. Unless the church awakes to more fervent prayer to the Lord of the harvest, our moral wastes will be multiplied and the waves of desolation roll over our heritage.” Want of permanence in the pastorate is spoken of as another very serious hindrance to the work in Maine. Of the ministers enrolled in 1866, ten had died before March, 1869, and about fifty had left the State. “When shall former stability return to the churches and ministry,” asks the Secretary, “and greater permanency characterize the pastoral relation?”

“Notwithstanding these adverse influences, our cause still makes progress in Maine. Since 1828, the membership of our churches has increased 161 per cent.; since 1850, about 18 per cent.; a growth, slow as it is, yet more rapid than that of other leading denominations in the State. We need not, therefore, adopt their peculiar methods. Relying on the promise of God, we will urge a free and faithful presentation of his truth, and send up fervent prayers for his Spirit, toiling on, hoping on, till the Master calls us to our account and our reward.”

### NEW HAMPSHIRE MISSIONARY SOCIETY.

REV. ASA D. SMITH, D. D., LL. D., President; Rev. WILLIAM CLARK, Secretary; Rev. BENJAMIN P. STONE, D. D., Treasurer. Office in Concord.

The *receipts* of this Society, for the year ending March 1, were \$7,995.08; of which \$908.99, were for the Parent Society, and were remitted to its Treasury. To that Treasury the trustees also appropriated \$1,500. There were also received into *the Treasury of the American Home Missionary Society*, during its financial year,

in payment of legacies, \$14,786.60; from congregations and individuals, \$621.01; in all, \$15,407.61; making the total for the cause, \$24,852.69, and exceeding the amount for the previous year by \$11,035.84. The *expenditures* within the State were \$6,925.29; and the amount put at the disposal of the National Institution, \$17,766.60.

The *number of missionaries* in commission within the year has been *forty-eight*, twenty-three of whom have labored the entire year, eight others for six months and upwards, in forty-one churches and two congregations where no churches are organized. Average attendance in thirty-four congregations, 2,719; hopeful conversions, 38; additions to churches, 56; scholars in thirty-four Sabbath schools, 2,228. One church has been organized, one missionary has died. The Female Cent Institution, "the right arm of Home Missions in New Hampshire," is still doing its beneficent work. Meanwhile the lack of ministers, deaths and emigration are perpetuating that weakening process which, in sixty years, had blotted out from twenty-five to thirty churches once receiving aid. Many more must become extinct, unless the Lord shall raise up helpers.

Referring to the work of the National Society, the Trustees say in their Report:—"Since the work began, God probably never rolled greater responsibility on any part of his church than he now devolves, in all her divisions, on the American church to plant and establish the institutions of the gospel from the Atlantic to the Pacific, from the Lakes to the Rio Grande. Will the churches of which the New Hampshire Missionary Society is the organ, do their part in this momentous work?"

#### VERMONT DOMESTIC MISSIONARY SOCIETY.

J. W. HICKOK, Esq., President; C. W. STORRS, Esq., Treasurer; Rev. C. S. SMITH, Secretary. Office in Montpelier.

The *receipts* of this Society for the year ending March 1, were \$9,755.15; of which \$500 were forwarded to the Parent Society. There was also received in the Treasury of the American Home Missionary Society, during the financial year, \$1,625.70 from legacies, and \$1,071.50 from congregations and individuals—in all \$2,697.20 making the total for the cause, \$12,452.35 which is \$244.79 less than in the preceding year. The *expenditures* within the State were \$10,318.94; and the amount put at the disposal of the National Society for distribution, \$3,197.20.

*Seventy-nine missionaries* have been in commission—twenty-seven of them laboring through the year, fourteen for six months and upwards—performing *forty-four* years of service in forty-three churches, and seventeen fields where there are no churches. Two churches have been organized, two houses of worship built, one purchased and three repaired; two parsonages have been bought. Conversions reported, 181; additions to missionary churches, 239; seven young men in them preparing for the ministry.

The further weakening of the feeble churches of Vermont by emigration still goes on. In view of it the Directors say in their Report: "Some of our missionary churches will not become self-sustaining for a long time, if ever. It is not for the interest of the cause at large that they should. They are made weak that others may be strong. The diminishing of them is the riches of the West. By freely giving of their sons and daughters to lay the foundations of Christ's Kingdom in newer regions, they are doing a greater good than could come of keeping all their members at home. The little church in Brownington, parting with twelve of her members, carrying much of her pecuniary and moral strength

to a young community in Missouri, has conferred a blessing that will more than compensate for her loss. The "right seed" she has sown in that virgin soil will multiply itself till the fruit thereof shall shake like Lebanon. And the mother church, nursed by missionary aid, will gather strength to send forth another colony to bless some other destitute region.

Meanwhile, we have to contend, not only with loss of members, but with the demoralizing effects of Romanism, Spiritualism, and "Liberal Christianity." Where once we met only a passive, we now contend with an active hostility to evangelical truth. The call for earnestness and efficiency in our Home Missionary work was never greater. We need brave and tried soldiers to fight the battles of the Lord—those who trust not in Saul's armor, but in the name of the Lord of hosts!"

#### MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. WILLIAM A. STEARNS, D. D., LL. D., President; BENJAMIN PERKINS, Esq., Treasurer; Rev. HENRY B. HOOKER, D. D., Secretary. Office in Boston.

The *receipts* of this Society, for the year ending March 1, were \$45,874.04, of which from legacies, \$5,303.42. The *expenditures* within the State were \$16,690.49, and the amount forwarded to the American Home Missionary Society during its financial year, was \$29,000. There were also received into the Treasury of the Parent Society, in payment of legacies, \$7,247.38; from the Hampshire Missionary Society, \$1,834; from congregations and individuals, \$5,807.32;—\$14,888.70; making the total to the cause \$60,762.74; which exceeds the amount of the preceding year, by \$3,352.78. The amount put at the disposal of the National Institution was \$48,888.70.

The *number of missionaries* in commission has been *seventy*, of whom forty-six served the entire year, and eleven others for six months and upward. Their ministry has been enjoyed by more than sixty feeble churches, with 2,739 members, and Sabbath schools numbering about 5,000 scholars. Two hundred and eleven hopeful conversions are reported. Two churches have become self-supporting within the year.

In their Report the Trustees summarily review the operations of the Society for ten years, during which fifty-two aided churches were added to the thirty-two receiving aid at the commencement of the decade; seventeen missionary churches were organized; fourteen assumed self-support; fifteen hundred and eighty-three conversions were reported; there were sent in donations through the Secretary, directly to the missionaries, about \$3,000 in money, with packages of clothing, etc., amounting to \$13,106; and the Society's annual disbursements went up from \$6,260 to \$14,294.

The Report closes as follows: "The good work the Pilgrim fathers began, the work of the widest possible diffusion of the gospel, has come down upon their posterity with the augmented sense of obligation which has grown out of the vast expansion of the country in population, the consequent moral wants of so great a people, and that rich favor of God upon all such labors, which has been a delightful and powerful stimulus to continue them. This ancient commonwealth, itself a striking specimen of what the gospel can do for the intellectual and moral elevation of a people, and of what has been accomplished by Home Missions, will not fail in years to come of a hearty interest in this great cause. Our relations to the American Home Missionary Society, as one of its strongest auxiliaries, interests us deeply in the great work carried on by that *noble Institution*. Auspiciously does a new year of labor for the moral and



spiritual welfare of our whole land open upon us. All the powerful motives which have moved us hitherto in our great work, address us now with augmented force. The vastness of the field, past success, under God, the moral grandeur of the enterprise, as it relates to the millions of this land, and through our evangelization to the unenlightened nations of the earth—these motives press with a power which no patriot or Christian can gainsay, and none ought to resist.”

#### RHODE ISLAND HOME MISSIONARY SOCIETY.

Hon. WILLIAM W. HOPPIN, President; EDWIN KNIGHT, Esq., Providence, Treasurer;  
Rev. JAMES G. Vose, Providence, Secretary.

The *receipts* of this Society, for the year ending March 1, were \$1,570.76. There were also received into the Treasury of the American Home Missionary Society, during its financial year, in payment of legacies, \$369.15; from congregations and individuals \$360.80; in all, \$729.45; making the total for the cause, \$2,300.21; which is \$1,501.54 less than in the preceding year. The *expenditures* within the State were \$1,752.

The *number of missionaries* in commission has been six, four of them through the year. The missionary churches are all doing well, and one or two of them promise to come ere long to self-support. Several of the abler churches of the State are without pastors, and the missionary feels the want of their counsel and aid.

The Directors well say in their Report: “We cannot afford to forsake the feeble churches in our country towns and villages. These churches have had a history that deserves our respect. They have conferred blessings on other churches which have conduced largely to their prosperity and strength. Many of them have given more members to other places than they retain themselves. It is said that, in some instances, there are to be found more of their converts on the roll of some single church in the city, than now remain on that of the present church. Certainly, the light should not be suffered to go out on these neglected altars. The future history of these little communities we cannot fully determine, any more than we can forecast the lives of individuals. Some of those churches that seem feeblest, may assume new strength and vigor, and from the smallest Sabbath schools, may come some children and youth whose piety shall bless the church, and render their names honored throughout the whole country. If feeble churches are not sustained, all our churches will become feeble. If new enterprises are not encouraged, the old will grow languid and infirm. Let us engage in the work with new boldness, determining, by the grace of God, to raise the standard of piety and Christian effort throughout our State.”

#### CONNECTICUT HOME MISSIONARY SOCIETY.

Rev. WILLIAM H. MOORE, Secretary; EDWARD W. PARSONS, Esq., Treasurer.  
Office at Hartford.

The *receipts* of this Society for the year ending March 1, were \$17,105.29. The *expenditures* within the State were \$12,192.03. The amount forwarded to the American Home Missionary Society, during its financial year, was \$4,900. There were also received from the State into the Treasury of the Parent Society, in payment of legacies, \$5,646.84; from congregations and individuals, \$8,816.64—in all, \$14,462.98; making the total for the cause, \$31,568.27; which is less than the amount of the preceding year by \$4,377.83. The amount put at the disposal of the National Institution was \$19,362.98.

The *number of missionaries* in commission has been *thirty-six*, nineteen throughout the year, seven for six months and upward, the aggregate of service being nearly thirty years.

Of the thirty churches aided, eighteen have funds amounting to \$28,845; fourteen have parsonages; eleven had pastors, fourteen stated preachers, and five various supplies. Membership of these churches, 611 males and 1,807 females; in all 1,918—an average of 64 to each church. Four churches report revivals; additions, 164; removals, 101; average attendance on Sabbath schools, 3,000; families in congregations, 1,519; charities, \$3,338.61. One church has become self-supporting; one house of worship has been built, and one repaired; four pastors have been installed.

Rev. Charles H. Bullard has served a few days less than the entire year as an “additional State missionary,” his work being “to increase the activity of the churches in cultivating the home field, and to enlarge as much as possible the contributions of the churches to the Home Missionary work.” He says, “As far as we are successful in increasing the efficiency of the churches at home, we may expect an increased interest and liberality in helping to establish and support churches abroad, both in our own and foreign countries. But for *this* country, after making myself acquainted with its wants and the opportunities it affords for labor for Christ, I shall make special appeals.”

In summing up the Report, the Directors say: “It will be seen that the past year has been one of prosperity in our finances, of thrift in our missionary field, of progress and promise in respect to parish evangelization, and of liberal co-operation with the American Home Missionary Society in its noble work of planting and nourishing the institutions of the gospel in the destitute portions of our land.”

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The total of receipts from New England is \$143,824.35, which is more than the amount of the preceding year by \$8,424.01. Of this, \$60,084.64 were expended within its bounds, and \$83,739.72 forwarded to the National Institution for its general work.

#### NEW YORK.

Rev. L. SMITH HOBART, Syracuse, Agent.

The *number of laborers* employed in this State, during the whole or a part of the year, is *fifty-seven*. The number of congregations to which these missionaries have ministered is seventy-one. One church has been organized, four have become self-supporting, one has erected a house of worship and parsonage, and five others have made important improvements in their church edifices. Revivals have been enjoyed in seven missionary churches. The *amount contributed* in this State to the Treasury of the Society, is \$54,460.09.

In regard to the churches that are reported as having become self-sustaining, the Agent says, “it is uncertain whether they will find it necessary to seek again for missionary aid. Their condition is different from that of most feeble churches at the West. The latter, having reached the point of self-support, ordinarily continue to grow, and have no further occasion to depend upon foreign aid; but here the drain upon the churches by emigration is such that they may, more than once, attain the ability to sustain their ministers, and as often become reduced to a condition of dependence. In regard, therefore, to a considerable number of our smaller churches, it is impossible to tell when they can or will be self-sustaining.”

The Agent has rendered an important service to the churches by bringing them into closer fellowship with each other, and securing a more uniform and orderly action in their internal affairs. One Association of ministers and churches has been organized, and another reorganized, within the year. "It is my desire and aim," says the Agent, "to help the churches to rise into the highest rank of religious life and efficiency—to become intelligent in the faith which we profess, skillful and ready in the right working of our polity, prompt and liberal in sustaining the causes of Christian benevolence, zealous, and self-denying in promoting the salvation of men, humble and reverent in the worship of God. While there are many things to dishearten in this work, there are more to encourage—much in the providence of God, more in his word, and still more in the blessed work of his Spirit."

### OHIO.

Rev. LYSANDER KELSEY, Columbus, Agent.

The *number of missionaries* sustained in Ohio during the year, is *forty*. They have ministered statedly to fifty-one churches and missionary districts. Five of these churches have enjoyed seasons of special religious interest, and have been greatly strengthened by additions to their membership. One house of worship has been erected, two churches have been organized, and three have reached the condition of self-support. The *amount paid* into the Treasury of the Society from this State, is \$3,714.84.

For several years the Congregational churches of Ohio have been making strenuous exertions to raise a sufficient amount for Home Missions to defray the expense of the Society's operations in that State, that the contributions of the Eastern churches might flow to the regions beyond them. But the multiplication of fields demanding missionary culture, and the peculiar hindrances to the growth of both the missionary and the self-sustaining churches, have thus far defeated the effort. "If," says the Agent, "we prosecute our Home Missionary work earnestly, and enter the new field opening to us, we can no more be self-sustaining than can Illinois or Iowa. The wealth of our State is not in the Congregational churches. Of the 185 Congregational churches of Ohio, 118 are unable to support a minister, so as to avail themselves of his entire time and services. Therefore, only sixty-seven, or about one third of the entire number, are self-sustaining, and but very few of them would be called strong churches, either in numbers or pecuniary ability. Hence it is difficult for us to reach and hold the point of self-support, even with our present churches, and much more so if we enlarge our enterprise as we desire and as we ought. From many of our churches, also, there is a large emigration to the farther West, while emigration from the East does not stop in Ohio, but goes around and beyond us." In view of these facts it would be unreasonable to expect that missionary churches would advance rapidly toward self-support. Most of them, however, are slowly gaining ground, while the good seed is sown and precious sheaves are gathered, by missionary hands, upon many a neglected spot which otherwise would remain utterly desolate. In the results of these labors, during the last year, we find abundant encouragement to prosecute them with renewed diligence in the future.

### INDIANA.

Rev. NATHANIEL A. HYDE, Indianapolis, Agent.

*Seven missionaries* have held commissions from the Society, in Indiana, since the last Report. They have supplied twelve churches, and have ministered regu-

larly at eight outposts, at some of which churches will soon be gathered. Two churches have been organized within the year, with good prospects of a healthful growth. The *contributions* to the Treasury of the Society, from Indiana, amount to \$563.44.

We are not permitted to report as much progress in the missionary work in this State, as in most other portions of the West. The field is peculiar. Only a small portion of the people are of Puritan origin. In many cases they have lived so long without the means of grace that they have ceased to value or to desire them. Of course they will make little effort to secure or sustain them. It is extremely difficult, also, to procure laborers for such fields. Many ministers of the gospel who are ready to encounter the usual obstacles incident to missionary labor, are slow to enter fields where their presence is not desired and their efforts will not be appreciated by those for whose benefit they are bestowed. "But," says the Agent, "notwithstanding the difficulties encountered in the work, there are encouragements to the friends of the cause of missions in this field. The scattered churches are coming into closer fellowship and more efficient coöperation. Their benevolence is increasing—their contributions the present year, being four times as large as they were the year previous. Besides the new organizations formed, enterprises have been initiated in the capital of the State, and in two county seats, which promise to be permanent and to grow into influential churches. With earnest and consecrated men, in this field. I believe there is yet a great work to be done by those who represent the faith and polity of the Pilgrims. Providence is indicating that, upon this basis, scattered believers of different names can be happily united for the maintenance of the means of grace in destitute communities, and giving the gospel to the perishing."

#### ILLINOIS.

Rev. JOSEPH E. ROY, Chicago, Agent for Northern Illinois. Rev. HENRY D. PLATT, Brighton, Agent for Southern Illinois.

*Eighty-six missionaries* have been under commission in Illinois since the last Report. They have served ninety-two churches, and have preached statedly at about twenty out-stations, at most of which churches will ere long be gathered. The *contributions* of the churches in the State to the Treasury of the Society have been \$4,993.86.

Since the last Report, the boundary between the two Agencies in Illinois has been changed. The field intrusted to the supervision of Rev. Mr. Roy, though covering but little more than half of the State, embraces all the Congregational churches, except those connected with the Southern Association. Within the limits of the Northern Agency, *sixty-seven missionaries* have been employed, and have ministered statedly to eighty-two churches and at eleven stations where churches have not yet been formed. Their labors have been crowned with gratifying success. Fifteen churches have, within the year, assumed the support of their ministers, thirteen have been visited with the special influences of the Holy Spirit, twelve have completed and dedicated houses of worship, two missionaries have been installed as pastors, and eleven churches have been gathered, which give promise of a rapid growth and great usefulness in the important fields they occupy. The Agent states that the churches are awakening to the duty and importance of more vigorous exertions, not only to sustain their own ordinances, but to extend the influences of the gospel into the neglected neighborhoods around them. The construction of railroads, in sections of the State hitherto secluded, is bringing the "back settlements" into notice and importance, and

multiplying fields that demand prompt and efficient culture. We are grateful to God for the signal successes which we are now permitted to record, and we expect to witness, hereafter, greater things than these.

Within the bounds of the Southern Agency, *nine missionaries* have been employed, who have ministered to fifteen congregations. Two have been installed pastors, two churches have been gathered, one has become self-sustaining, two houses of worship have been erected, and two others have been repaired. At several points there has been a decided increase of religious interest, and several of the churches have received important accessions to their membership.

The Agent for this section of the State entered upon his labors one year ago. A large part of the year has been spent in exploring the field, especially in visiting those destitute places which seemed to afford the most encouragement to missionary effort, and in preparing the way for the introduction of laborers. It is needless to say that he finds abundant room for the operations of this Society. Of the fifty-two counties comprising his field, not less than forty contain no church of the Puritan faith and order. Most of the people have been trained in those States where this ecclesiastical system does not exist, and regard it with suspicion and prejudice, if not with hatred. All efforts, looking toward the planting of such churches, must therefore, encounter the bitterest opposition, even from those holding evangelical sentiments. These obstacles, added to those which are common to all missionary fields, render it peculiarly difficult to obtain laborers for this region, or to retain those already there. "This field," says the Agent, "wants ministers who are willing to divide hardships and self-denial with their people—to live on a missionary salary, and labor with a missionary spirit, to gather missionary churches. But, of all the ministers who have offered themselves, but one or two have signified a willingness to accept a field without a church. Many would be willing to labor 'amid the darkness of Egypt,' if you would give them a church of cultivated people, in a good sized railroad town, with a salary of \$1,200. Think of Paul or Barnabas, going on a missionary tour on such conditions!" Yet there are signs of improvement in this portion of the State. The opening of new lines of railroad, and the extraordinary inducements to fruit-culture, which this region affords, are attracting Northern immigration, and we trust that the spiritual husbandmen will be found ready to cast in there the good seed of the kingdom, and that they will be permitted to gather much fruit unto everlasting life.

#### MISSOURI.

REV. EDWIN B. TURNER, Hannibal, Agent.

The *number of laborers* employed in Missouri during the last year, is *thirty-two*. They have ministered regularly to forty-five congregations; five churches have been organized, nine have enjoyed revivals of religion, one has become self-supporting, and seven houses of worship have been erected or materially improved. Several congregations have reduced or extinguished the debts by which they have hitherto been burdened. The *contributions* to the Treasury of the Society, from Missouri, amount to \$808.90.

During the last season, the Agent made an extensive tour of exploration in the Southern portion of the State. This is a region of great fertility and beauty, and is attracting a large emigration from other States. Very little has yet been done to supply its spiritual wants. Only two Congregational churches exist in that part of the State, and the few infant churches of other denominations that

have been planted there depend for nurture upon the infrequent visits of itinerant preachers. The Executive Committee design to extend their labors into this region, as the means at their disposal will permit.

“The material advancement of Missonri,” says the Agent, “as exhibited in the history of the last four years, shows the great importance of pushing on our missionary work. The transformation going on is apparent everywhere. Our population which, in 1865, was less than 1,000,000, is now estimated at 1,500,000. The taxable property, which was then a little over \$300,000,000, is now valued at \$500,000,000. Then there were but 826 miles of railroad in the State; now there are 1,394 miles completed, and 569 miles in process of construction. Then the public school system was hardly known, out of St. Louis; now the school law is in successful operation in nearly every county. Such rapid progress has seldom been witnessed, even in our rapidly growing country. To keep pace with this material improvement, our missionary force is wholly inadequate. The American Home Missionary Society, which has already accomplished a great work in the State might mould these rising communities in the interest of Christ’s kingdom if it could furnish and sustain the required reinforcements. The church, order which it propagates is more and more favorably received. Ecclesiastical, like civil liberty, is daily growing stronger in the popular heart. The obstacles which have stood in our way, through the prejudices and hatred of the pro-slavery portion of the community, are passing away, especially in the rural districts and rising railroad towns. Oh, that the churches of our order could rise to the full conception of the grandeur of the enterprise in which the American Home Missionary Society is engaged, and would furnish the means for its prosecution! Could they behold these wastes that lie all around me, in this great and important State, destined to have a leading influence in all this Western empire, they would cheerfully furnish the needed help.”

#### MICHIGAN.

Rev. WOLCOTT B. WILLIAMS, Agent for Southern and Eastern Michigan; Rev. LEROY WARREN, Agent for Northwestern Michigan.

*Eighty-five missionaries* have labored in Michigan during the year covered by this Report, and have supplied statedly one hundred and thirty congregations. Ten houses of worship have been completed and dedicated, eight churches have been organized, four have become self-supporting, and \$2,948.03 have been collected from all sources for the cause of Home Missions.

The work of the Society in Michigan having grown to such dimensions as to require, for its supervision, an additional Agent, Rev. HERBERT A. READ, who has been the efficient Agent for the whole State, during the last fourteen years, has resigned his office, and the Executive Committee have appointed in his place Rev. WOLCOTT B. WILLIAMS, of Charlotte, and Rev. LEROY WARREN, of Elk Rapids. Mr. Warren’s field embraces that portion of Western Michigan included within the bounds of the Grand River, Muskegon Valley and Grand Traverse Associations, with the regions north and as far east as the principal meridian, and Mr. Williams extends his labors over the remainder of the State. These Agents entered upon their official labors in December last.

Within the period of Mr. Read’s agency, eighty-five Congregational churches have been organized in the State, nearly all of them on missionary fields; about the same number of houses of worship have been erected, and thirty-five churches have become independent of missionary aid. One of the churches that has



reached the condition of self-support within the last year, furnishes a good illustration of the fruitfulness of Home Missions. It was organized in October, 1867, through the encouragement afforded by this Society, and at the end of its first year, having more than doubled its membership, and erected a house of worship at a cost of \$6,000, it has become self-sustaining, paying its pastor a salary of \$1,500 a year. The following statement, bearing upon the same point, is made by the Agent for the North Western part of the State. "The history of the Grand Traverse Conference affords a fine illustration of what the American Home Missionary Society is doing throughout the West. Seven years ago there were in all this region but two churches, having together less than seventy-five members; the larger of these was an Indian church gathered by a missionary of the American Missionary Association. Now the Conference comprises thirteen churches, all supplied with stated preaching, and all but two of them have been gathered and maintained by the missionaries of the American Home Missionary Society. Laborers were commissioned and sent into this region under the wise superintendence of the former Agent, not to preach to churches already gathered, but to gather churches to which they might minister. The Society has spent here, in the last six years, about \$12,000; and the future history of this region and of the State will, I am confident, illustrate the wise forethought that dictated this policy; yet, even here, reinforcements are needed. Many new points of importance ought to be occupied at once. Villages containing from 500 to 800 inhabitants, soon to become prosperous towns, have no regular preaching, and many wealthy farming communities are growing into wildness and hardness through lack of Christian culture. To occupy these points and reclaim these wastes, we must have more missionaries and more means to provide for their support."

#### WISCONSIN.

REV. DEXTER CLARBY, Beloit, Agent for Southern Wisconsin. REV. FRANKLIN B. DOE, Fond du Lac, Agent for Northern Wisconsin.

This Society has aided in the support of *sixty-eight missionaries*, in Wisconsin, during the year now under review. They have ministered regularly to eighty-eight churches, and at thirty-seven out stations, and have visited, occasionally, many other points where regular preaching services could not be maintained. Eight churches have been organized, nine have become self-supporting, six houses of worship have been completed, and several others have been enlarged or otherwise improved, and nearly thirty congregations have been favored with the special influences of the Holy Spirit. The Treasurer has acknowledged the *receipt*, within the year, of \$2,344.89, from the churches of this State.

The *number of missionaries* under commission from the Society in Southern Wisconsin, within the year, is *twenty-eight*. They have preached to thirty-eight churches and to eighteen congregations where, as yet, no church organizations exist. Two houses of worship have been completed in this field; four others have been enlarged, and three were in process of erection at the close of the year. Including those last named, eighty of the ninety-two churches in this part of the State are now supplied with houses of worship. Five churches have become self-supporting, and four have been organized, three of which are in villages that have lately sprung up on the railroads, and give promise of rapid growth and early independence. Twenty-three congregations have enjoyed, or are now enjoying revivals of religion, and measures that have been inaugurated to promote Christian activity and liberality, and to carry the gospel to districts hitherto neglected, have been

attended with encouraging success. The arrangements of the Committee to give new efficiency to their operations in the State, have received the cordial approval of the churches there; and, notwithstanding the peculiar difficulties which this field presents, we purpose not to withhold our hand till every community is supplied with gospel ministrations.

Rev. FRANKLIN B. DOE, whose appointment as Agent for the Northern District of Wisconsin was announced in the last Report, entered upon his labors on the 1st of July. He has hitherto given his attention, principally, to the northeastern portion of the State, which had been before comparatively neglected; but he has made occasional tours to other parts of his field, ascertaining its wants, and preparing the way for its more effective culture. *Forty missionaries* have been sustained within the bounds of this Agency, having fifty-five churches and nineteen out-stations under their care. Four churches have been organized, five have become self-sustaining, four houses of worship have been completed, and several others commenced. The number of converts gathered into the missionary churches is less than in some former years, but at the close of the year several of them were enjoying special religious interest.

“The central portion of the State,” writes the Agent, “has a poor soil, and is pioneer missionary ground. The churches will be slow in reaching self-support. The north-western section, though new and rough, exhibits evident promise. The lumber interest furnishes capital, and ensures rapid growth. This region has a healthful climate, running streams, and a fair soil. It being chiefly a lumber country, a good share of the people will be of New England origin. It should be early occupied for Christ and his Church. Indeed, the whole State is full of promise; and missionary investments will yield large returns to coming generations. With a commanding geographical position between the ‘Father of Waters’ and the lakes; with numerous rivers, as channels of commerce; with a great variety and richness of soil; with forests and mines whose wealth it will require centuries to exhaust; with varied manufacturing interests; with an industrious and hardy population; with schools, and colleges, and churches—surely the lines have fallen to us in pleasant places; yea, we have a goodly heritage. We have but little ancestral history, but we are making it every day. The record of our glory lies in the future, not in the past. We have all the elements of future greatness. Such a State has strong claims upon the bounty of the generous mother of us all—the American Home Missionary Society.”

#### IOWA.

Rev. JESSE GUERNSEY, Agent for Northern Iowa. Rev. JULIUS A. REED, Davenport, Agent for Southern Iowa.

Since the last Report, *one hundred and twenty-five missionaries* have been in the service of the Society in Iowa. This is a larger number by fifteen than was sustained in the preceding year. These laborers have had the care of two hundred and fifty-seven congregations, and have performed much itinerant service in regions where permanent congregations have not been gathered. Nine churches have been organized, ten have been brought to a condition of self-support, and twenty-three have enjoyed seasons of religious revival. Fourteen houses of worship have been completed and dedicated, eight have been repaired, and twelve were in process of erection at the end of the year. The *contributions to the Society's Treasury* within the year amount to \$3,219.38.

*Twenty-six missionaries* have been employed within the bounds of the Northern Agency, two of whom have been installed pastors of the churches they serve, six churches have been organized, and four have become self-supporting. Eight congregations have erected, and several others have repaired the edifices in which they worship. These and all the other missionary congregations in this part of the State, with a single exception, are unencumbered with debt. They have raised for the support of their ministers about \$3,400 more than in the previous year, and have sought \$1,700 less from the Treasury of the Society. Seventeen churches have been visited with the reviving influences of the Holy Spirit, two of which have been so much strengthened by accessions from the world that they will have no further occasion for missionary aid. No less than 170 congregations have enjoyed the stated ministrations of these seventy-six laborers. Twenty-five of them only have confined their labors to single congregations, while the remainder have preached regularly at from two to ten different points. Several have extended their labors over large districts on which churches do not exist, and many others have devoted a portion of their time to such fields.

"In my field," says the Agent, "there are sixteen counties, including two that lie partly in the Southern Agency, in which we have neither minister nor church; and in which so far as I know, there is no church edifice of any sort. Two or three of these counties are already traversed by railroads, and several others will be, in course of the next two or three years. They are all rapidly filling up with settlements, and *now* is the time to plant there the institutions of the gospel. The people, with scarcely an exception, are poor. They can do but little toward the support of a minister. For two or three years, they will themselves live 'by the hardest.' They need the gospel, however, none the less on that account. Every one of these sixteen counties ought to have a missionary at the earliest possible moment. He would find little clusters of people, here and there, who would hail his coming to them with gladness, who would share with him their scanty store, and who would make him doubly welcome to their humblest among the homes of the humble. He would find the numbers and limits of his scattered parish growing by the accession of new immigrants every month. Fresh cabins of earth, or boards, or logs, would spring up to surprise his vision at every new visit to the different parts of his field. Ere long the iron horse would be seen rushing by him over the prairies, on his westward way; and along his track, villages, aye, and cities would spring up with measureless enterprise and vigor; churches would be gathered, and all the machinery of the best Christian activity and life be put in operation. Fellow laborers, one by one, would gather around him, and the land would be possessed for the Lord. For men to whom such a field as this, with its measureless capacities and sure rewards to culture, would be desirable and attractive, there is room and to spare. If you can find them, and afford them the means of support, send them and send them quickly."

In Southern Iowa the Society has had in commission, since the last Report, *thirty-nine missionaries*, four of them preaching to German, and four to Welsh churches. They have preached statedly to forty-eight churches and twenty-four congregations where no churches have yet been formed. Fifteen have supplied single congregations, fifteen have ministered to two congregations each, and the others have extended their labors over larger fields. Three churches have been organized, and five have assumed the support of their ministers.

Four houses of worship have been completed, four have been enlarged or repaired, and five were in process of erection at the end of the year. The amount pledged by the missionary churches, to maintain the ordinances of the gospel is greater by \$1,737, than in the preceding year. Revivals have been reported in four missionary churches, on this field, and in several others there was special religious interest at the close of the year.

In reference to the progress and promise of Iowa, as a missionary field, Mr. Reed speaks as follows: "When I entered upon this Agency, in 1845, we had in Iowa twenty-five churches with six hundred members and twenty-three ministers. Nine churches had houses of worship completed, or nearly so. We had, last May, one hundred and eighty-three churches, with eight thousand seven hundred and seventy-five members, and one hundred and thirty-nine ministers. In 1845, the western limit of the white settlements was a north and south line passing through Red Rock, Marion county, some distance east of the center of the State. West of this line, Indians were the only inhabitants, and elk and buffalo roamed at their pleasure; while east of that line whole counties were nearly as wild and unknown as the upper Missouri is to-day. Ottumwa, Oskaloosa and Newton were mere clusters of log cabins. No town in the Territory could boast of four thousand inhabitants; and Davenport had less than one thousand. The population of the Territory was less than one hundred thousand. Railroads had reached the Lakes, and abortive attempts had been made to build one across Michigan. Their arrival at the Mississippi seemed to be in the distant future. But now one railroad has reached the Missouri; a second will reach it in a few weeks, a third and a fourth in a few months, a fifth in two or three years, and, possibly, within five years a sixth and a seventh, all, in connexion with the Union Pacific Railroad, competing for the trade of China and Japan. We have already 1,500 miles of railroad in operation, and it is certain that, in ten years, all parts of Iowa will have easy access to markets, and our largest prairies will all be sought for cultivation. Our population, which has increased in thirty-six years from nothing to 1,100,000, will, probably, by the close of this century, amount to 3,000,000. The saving this State for Christ is a great and noble work. May the Lord of the harvest send forth laborers into his harvest!"

### MINNESOTA.

REV. RICHARD HALL, St. Paul, Agent.

The *number of missionaries* in commission since the last Report is *forty-one*. They have statedly supplied fifty-eight congregations and sixteen out-stations. Ten laborers have entered the State within the year, and one has died. Two new fields have been occupied, five churches have been organized, one has become self-sustaining, four houses of worship have been completed and two others are nearly ready for occupancy; two remote, unsupplied churches have become extinct, and one, after nine years' aid from this Society, has been induced by the offer of large pecuniary aid to change its polity. The *contributions* from this State to the Treasury of the American Home Missionary Society, during its financial year, were \$661.86.

Of the sixty-seven churches in sympathy with this Society, thirty-four have houses of worship, thirty-three worship in school-houses or hired rooms, two only are in debt, five have settled pastors, fifty-two have supplies hired by the year, and ten are without preaching. Besides these, several other points should be occupied by faithful, self-denying men. Three or four churches report power-

ful revivals, and not less than ten others have enjoyed unusual religious interest, with some conversions. Forty of these churches were organized by missionaries of this Society, many of whom had been laboring with the people for a considerable time before the organization; nine others were organized by the Agent or by missionaries who went, for this service, outside of the fields for which they were commissioned; and six others by ministers who first labored without aid, and were commissioned at the request of the churches they gathered.

The year has added 50,000 to the population, which now reaches not far from 450,000. Of railroad, 559 miles are now in operation—128 miles more than last year. About 1,500 miles more are projected within the State, and are in process of construction. The Agent writes, "Unless the Society is able to plant missionaries promptly at the important points along the lines of these roads, a golden opportunity is lost. But the present difficulty will doubtless be, as heretofore, to find men willing to labor and wait, in points of slow but substantial growth, that, from the first, need the gospel as a moulding power. Yet there are indications that there is to be even greater difficulty in finding money for an adequate prosecution of the vast work opening before the Society in Minnesota. Our work just now seems greatly to need such manifest help from above as has been given in some foreign fields, so as to develop more fully the resources of the missionary fields themselves—resources both of men and money."

#### KANSAS.

Rev. HARVEY JONES, Wabaunsee, Agent.

The number of missionaries in the service of the Society in Kansas, during the year now reported, is *thirty-three*, ministering stately to fifty-nine congregations. Eleven churches have been organized, one house of worship built, one pastor installed, and two churches report revivals of religion. Contributions from the State, \$366.71.

In his annual report, the Agent speaks of the unfavorable weather of the winter, making the roads impassable, thus preventing the holding of extra meetings; of the drought and locusts, which disappointed the hopes and cut off the resources of many counties, so that few revivals are reported, no churches have come to self-support, and there has been but little increase in the amount of benevolent contributions. Yet he takes courage from the fact that more churches have been organized in the State than in any previous year; the increase in membership has been greater than usual; nearly all the churches are supplied with preaching, and during the preparation of this report, tidings reached him of the converting presence of the Spirit in four of the missionary churches. Lest any should infer from the fact of the general supply of the pulpits of existing churches, that the State has little need of additional laborers, he specifies four classes of fields that urgently claim attention: (1) Those growing out of the increase of population and the necessary dividing of older fields. As the new counties fill up, it is impossible for one man to occupy one, or parts of two or three, as heretofore. Concentration becomes the condition not only of continued growth, but of life. (2) New railroad settlements. "We have now, besides the road completed across the State, and many proposed, six railroads in process of construction, some of them pushing rapidly forward. If we wait till error and vice secure a controlling influence in these energetic and interesting communities, so rapidly forming, at what a cost must we gain the foothold which we could now so easily make for ourselves! (3) The 'Indian

reservations.' Ten or twelve of these, twenty or thirty miles square—one of them much larger—embracing some of the choicest lands in the State, have nearly all been purchased and opened to settlement by the Government, or railroad companies; settlers are thronging in; so that a county is sometimes filled up in a few months, important towns located and built in a single season. Here we must act promptly, or lose the opportunity. (4) 'The valleys amid the uplands of the western and southern portions of the State.' The uplands are mostly adapted only for grazing; but along the streams are beautiful and fertile valleys, twenty to forty miles long and from one to five miles wide, affording both timber and water. 'In these valleys are no large towns, no important centers, few meeting-houses; yet energetic and thriving settlers are coming into them. Here are fields for a sort of itinerant labor that an apostle might covet. As yet we have been able to find but two or three brethren willing to engage in this kind of work.'

"While we do rejoice greatly," he adds, "in what the American Home Missionary Society has been enabled to do for this State—and no other benevolent Society has done or is doing so much—yet our hearts have been made heavy by the probable necessity of having to stop in our aggressive work and merely hold the small part of the great and growing field we already occupy. May the great Head of the Church incline and enable his people to furnish you abundantly the means to carry on the work so well begun!"

#### NEBRASKA AND WESTERN IOWA.

REV. REUBEN GAYLORD, Omaha, Agent.

*Eleven missionaries* have labored under commissions from this Society in Nebraska, during the year, of whom four have come into the State within that time. They have ministered to eighteen congregations. Two churches have been organized, four places have enjoyed seasons of special religious interest, three houses of worship have been built, and one repaired, two churches have assumed the entire support of their missionaries, and others have lessened the amount of their dependence on the Society's Treasury. The *contributions* from Nebraska have been \$176.55.

"The removal of the capital to Lincoln, south of the Platte," says the Agent, "has turned a heavy tide of population into that part of the State, where new fields will soon be opened to missionary labor. The southern tier of counties should now be possessed for Christ; it is their forming period, the seed time, not only there, but indeed to a great extent through the whole State. The Union Pacific Railroad some time since passed its thousandth mile-post, and this year is to witness the uniting of the Atlantic and Pacific oceans by bands of iron. Nebraska, lying as it does between the older States and the mountain Territories, must not be left to barbarism. May the state of your Treasury be such as to enable you to increase the missionary force in this State!"

In that part of Western Iowa which is under Mr. Gaylord's care, *ten laborers* have been employed during the year, ministering to fifteen congregations. One minister has been installed; the efficiency of two churches has been greatly increased by revivals; two houses of worship have been built and dedicated; one church has become self-supporting, and another hopes not to apply again for aid. The year has been one of general prosperity with these churches.

Mr. Gaylord writes, "Two lines of railway, one from Davenport, the other



from Burlington, have come to my field from the Mississippi, and will soon reach the Missouri. These will build up new towns, and call for more men. New life is coming into all departments of business. The future is bright with hope. The American Home Missionary Society never entered upon a more important year than that now opening. To save this great West is a noble work. Instead of relaxing, the churches will have to seek a new spirit of consecration and liberality, if they meet their opportunities and come up to the demands of this critical time."

#### COLORADO AND DAKOTA.

Colorado has not recovered from the business reverses which combined with the depredations of the Indians to hinder the enlargement of the Society's work in this Territory, the last year. But the same little band is still maintaining its ground—Mr. Phipps at Empire and Georgetown, Mr. Thompson at Boulder, Mr. McLeod at Denver, where the church is struggling nobly to push its house of worship to an early completion. This church, by consenting that its pastor may unite with his ministerial service the editing of a Territorial newspaper, has, for several months, relieved the Society from its share of his support. These, with the self-supporting church in Central, constitute the "Colorado Conference of Congregational Churches," and their pastors are the "Rocky Mountain Association," both formed in March, 1868. They are holding the ground, and looking hopefully forward from this day of small things to the time when the Divine glory shall illumine that new and rapidly opening region. The completion of the Pacific Railway and the resumption of activity at the mines will doubtless cause a great influx of young, thriving and enterprising people; and the Committee hope for the means of providing them, as they come, with the pure gospel and its beneficent institutions.

In Dakota, the courageous little church, gathered by Rev. E. W. Cook, the last summer, has been steadily growing and giving signs of healthful, spiritual life. Rev. JOSEPH WARD, of the last class from Andover Seminary, was appointed in September, was ordained in Yankton, in March, has welcomed a considerable addition to the membership of the church, and in cheerful hope is laboring at the foundations of many generations. Mr. Cook, meanwhile, is duplicating at North Platte, on the Pacific Railroad, the pioneer service in the Society's behalf which he performed in Yankton.

#### CALIFORNIA.

Rev. JAMES H. WARREN, San Francisco, Agent.

In California, there have been under commission, since the last Report, *thirty six missionaries*, one more than in the last year, and eight more than in any year before the last. They have supplied twenty-nine churches and twelve stations where churches are yet to be gathered. One church has become self-supporting, and three others do not expect to ask further aid. Eleven churches—one of them self-supporting, are unsupplied. Six churches have been organized, and one has ceased to exist. Three houses of worship have been completed, six are in process of building, and subscriptions are on foot for four others. Two missionaries have been installed, one ordained, and one has died.

The *contributions* from California to the Society's Treasury, have been \$2,536.40. The missionary churches have raised for charitable objects \$555, for current expenses, \$9,000, and for church building, \$18,700—in all, \$28,255. Five churches have been increased by powerful revivals; three others have

quickened; but for the rest it has been largely a year of growth in temporalities, with little sign of unusual spiritual refreshing.

In reviewing the four and a half years of his agency, Mr. Warren says: 'Twenty-eight churches have been organized, of which nine are self-supporting, thirteen are very promising, while of two the future is doubtful. The membership of these new churches is 565, or more. Thirteen church edifices have been built, six are nearly completed, with three parsonages; this at a cost of \$80,000. Three missionaries have been licensed to preach, four ordained, eight installed, two have died. Thirteen revivals have been enjoyed. I am not without hope that another five years' work will foot up better than even this, provided the liberality of our churches shall enable the Society to work as freely and liberally, in the time to come, as in the past.'

After a survey of the work accomplished by the Society, and a striking portrayal of the wants and promise of the portions of California yet to be possessed—which statements will be published in the *Home Missionary*—the Agent adds: "When we see what is yet to be done for Christ, and under the pressure have taken a great step forward in beginning a Theological Seminary, at a cost of \$25,000, gathered from so few poor churches, we feel more than ever our need of the help of the American Home Missionary Society. And will it not seem strange to those that shall come after, if, just at this time, one of the noblest agencies of the church of Christ were paralyzed by unwilling, stinted gifts of his people, and so passed by, unimproved, the ripest crisis of the age? God forbid!"

#### OREGON.

The Executive Committee have continued their efforts to reinforce the little advance guard of four, reported a year ago in Oregon—and not entirely without success. Rev. ELBRIDGE GERRY, from Andover Seminary, in the class of 1866, was appointed in August, and is ministering to the church in Oregon City—the oldest church, and one of the most important in the State. The Committee also appointed, in March last, two young men of the senior class in Chicago Theological Seminary—Messrs. WILLIAM B. BUTCHER and JOHN F. GUYTON—who propose to sail for Oregon, as soon as may be, after completing their theological studies. With this addition to their ministerial band, the eight churches of Oregon will no doubt keep up their courage, and continue to maintain their unequal battle against infidelity and irreligion in every form, until others shall be moved to join them from the East, or be raised up on their own territory. The completion of the Pacific Railroad will take much from what has seemed the almost impassable distance of that farthest State, and very likely infuse into its population an element more in sympathy with our churches; and ere long the Theological Seminary of California should be furnishing her northern neighbor with men well fitted to her peculiar needs.

Dr. Atkinson's interesting article on the Pacific Slope, published in the *Home Missionary* for March, 1869, forcibly presents the pressing motives for immediate and strenuous efforts in behalf of Oregon and the newer northwestern Territories. Justly does he say, "in view of all the broad plans and enterprises of business men, it would seem that our churches should be aroused to go forward with equal step, in establishing the church, the school, and all the institutions of the gospel, for the glory of the Lord, the salvation of men, and for conserving the welfare of our country. It is necessary to begin with the beginning of settlements. If we give direction to the head-streams of social thought and custom we shall have an easy control of their swelling currents." The Committee beg

the abler churches and Christians of the East not to withhold the pecuniary means; and they call upon the trained, strong, fit young men, not to withhold themselves in a time so critical and urgent.

### THE SOUTH.

The church in New Orleans, though served since its organization by able and faithful men, has suffered for lack of *perseverance* in its ministry. It is hoped that this defect is now remedied — Rev. JOSEPH W. HEALEY, of Chicago, Illinois, having been commissioned by the Society in September last, with the expectation that he will make his home with that people. The organization still feels the want of pecuniary strength, and leans heavily on the Society; but in Christian courage, zeal, and activity it shows signs of marked advance. The church and pastor, not resting in the enjoyment of their religious home and its privileges, are doing no little missionary work among the colored and white poor of the city, thus making themselves felt as a power for good. With the revival of business, they hope to go rapidly on to self-support and to see sister churches of like faith multiply around them.

The church in Memphis, Tennessee, still continues to depend on the Society for a large part of its pastor's support; but, as in the case of the church in New Orleans, the outlay has seemed wise, securing as it does a spiritual home to a valuable portion of the community who could find little fellowship or aid from other organizations, and also the maintainance of principles of faith and polity which it is believed will one day commend themselves to the acceptance and love of the most intelligent and influential portion of the future population of Southern cities.

The two missionaries in Virginia who were commissioned in 1866, still hold on their way, and welcomed a co-worker, commissioned by this Society in August last to labor in Occoquan and the vicinity. He reports some progress, especially among the northern settlers in that portion of the State. A Congregational church was organized in this field in September last.

Amid coolness and opposition that sometimes remind him of the Rebellion, Rev. S. C. FREEMSTER still holds aloft the banner of a pure, free, life-giving gospel among the people of Lowndes County, Mississippi. He seems determined to abide with his little flock until the good Shepherd shall lead them by stiller waters.

The people of Brownsville and vicinity, Texas, are fortunate in having for their pastor that veteran, but ever-young and stalwart missionary, Rev. JEREMIAH PORTER, the pioneer preacher in Chicago, and many another 'outpost' of this Society within the last thirty-eight years. Having secured the confidence of the Christian people of Brownsville, while serving as chaplain in the Union army, and become deeply interested in their spiritual welfare, Mr. Porter, after his return and settlement as a missionary in Prairie du Chien, Wis., labored earnestly to secure them a pastor and teachers for a Protestant school. Failing in this, and having given his only daughter to the foreign missionary work in China, he received a commission from the Society, and, with his wife and teachers, left for Brownsville early in the last winter. The church is greatly cheered by their coming, and look upon their future as full of promise. There is no other Protestant preacher within one hundred and fifty miles.

### CONCLUSION.

Such is a rapid survey of the Society's work in its forty-third year. The review calls upon all who love the cause to unite with the Committee in devout gratitude

to Him who has given the money and the men for so decided an advance. The preceding pages, as compared with the Report of the previous year, show a decided increase in the number of missionaries, of fields occupied, of churches organized; in the receipts, the outlay, and indeed in all the most important items of the work. The missionary bands in nearly every State have been reënforced, a new Territory has been taken possession of for Christ, and our Southern missionary outpost has been pushed to the extreme limit of the national domain; so that now it can be said, with literal truth, that the Society's fields stretch from the Walloostook and Lake Superior, to the Rio Grande, and from the Atlantic to the Pacific.

But the rejoicings of the Committee over the great work accomplished is tempered with anxiety concerning the greater work that remains to be done. Emigration is throwing upon missionary aid increasing numbers of parishes in New England and the East. To refuse them help would be to pull down with the right hand, while building with the left. Many missionaries in the older West are compelled to scatter their labor over too many and too widely-severed fields for the best results — some of them to the hazard of health and life.

Meanwhile, new Territories further on are pressing their claims with an urgency that cannot be unheeded. On the day of concluding this Report, we are expecting telegraphic announcement of the completion of the great Railway that makes Maine the neighbor of California. Along this line, and from the Missouri to the Western Ocean, are springing up scores of rude settlements, soon to grow into centers of trade and supply for hundreds of farming and mining communities, peopling from all parts of this land and every nation of Europe. In these railroad centers now, and in those interior districts ere long, should be stationed devoted missionaries, to meet with a pure, free gospel the native voluntary exiles from prized religious privileges or irksome religious restraints; the refugees from European despotism, the devotees or haters of papal superstition, the educated rationalists, the degraded Mormons, nominal adherents of all faiths and of no faith—the strange conglomerate that is found on earth only in a Western frontier settlement. And this road is but the first of the interoceanic railways. Others will be successively completed, bringing Montana, Idaho, Washington, Wyoming, New Mexico and Arizona strangely near to the older members of the familiar household of States, into which in a not distant future they will seek and gain admittance. They will need, in no stinted measure, the preparatory Christian influences that have made so welcome the incoming of the younger members of the united sisterhood.

This Society would gladly bear its full share in a work so vital to the country's present and future welfare. Churches of our scriptural faith and polity, served by evangelic, self-denying pastors, it desires to plant in all these new Territories not yet upon its lists, as well as in the South, as fast as Providence shall open the way; and this while meeting with an adequate supply the normal growth in the older Western States. For a work so vast, there must obviously be a great enlargement of heart on the part of the friends of the Society, to pray for the outpouring of the Holy Spirit, and to give with a liberality corresponding to the imperative, growing demand. Striving to keep pace with the calls of God's Spirit and providence, the Society has exhausted its Treasury, and commences the year with almost no resources to meet its daily maturing pledges. Believing that the Master calls the Society to a grander work than ever before confronted it, and taking his unprecedented favors throughout the year *just closed* as a pledge of greater good in store, the Committee gird themselves

for new and greater efforts, reminding the faithful friends and patrons who have never withheld either prayer or material aid in times of need, of that word of the Lord; "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not OPEN YOU THE WINDOWS OF HEAVEN, AND POUR YOU OUT A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT."

In behalf of the Executive Committee,

MILTON BADGER,

DAVID B. COE,

A. HUNTINGTON CLAPP,

*Secretaries for Correspondence.*

## MISSIONARY INTELLIGENCE.

### CALIFORNIA.

*From Rev. E. Corwin, Oakland, Alameda County.*

#### Good to be a Missionary.

I wonder if you can appreciate the mixed feelings with which I received your commission. I confess that it was a little humbling to my pride after having, in all the early years of my California life, been self-sustaining, to come at last upon the list of your beneficiaries. Priding myself upon the fact that I was almost, if not quite, the only one of the early Presbyterian and Congregational ministers on this coast who never received any thing from your Society, I reluctantly come to this at last. After ten years of a prosperous pastorate over a large, self-sustaining, foreign church, in Honolulu, it does seem like beginning back at the foot of the class. But, on the other hand, I esteem it an honor to have my name enrolled among the number of those who have held a commission from your honored Society. It is well for us to begin down on the bed-rock, once in a while, and learn something of the trials and hardships, as well as the peculiar pleasures of those who build from the foundation. No man's ministerial education is finished who knows nothing of pioneer work. It were well for all the pastors of the larger churches, to know by experience some-

thing of the joys and sorrows of missionary work.

#### Prospects of the Field.

In the natural course of things, this can hardly remain a destitute missionary field for any great length of time. If, with patience, prayer and economy we can bridge over the first two years, we hope that the hard forming period will have passed, and that our institutions will be nearly if not quite self-sustaining. But, if it should take three or four years, I think the prospect of a liberal return to your treasury, for all your outlay, quite as good as if expended at any other point in the State. As the western terminus of the great trans-Continental Railway, Oakland Point must, in four or five years, be densely populated. What shall be the character of the population must depend partly upon influences which we cannot control, and partly upon the influence which this church shall exert. Though the first year of my pastorate here must be as the day of small things, yet I cannot persuade myself that I was too soon upon the ground. It will give me a decided advantage in the community, as well as in the church, to begin with them in their infancy and grow up with them.

Instead of waiting till things had hardened in the wrong shape, we are,

with God's blessing, already helping to shape society aright. But neither you nor I should be surprised if we should meet with obstacles not thus far encountered by us. It would be marvelous indeed if this alone, of all the churches in California, should see no dark days. Not by wishing that it were so, do we transform a Godless Sabbath-breaking community into devout worshipers; and, situated as we are, we must expect our share of that class who are not easily reached by any church influences. As it is a place of resort and recreation for the pleasure-seekers of a great city, on the Sabbath, it will be hard to hold the people here from joining with them in the desecration of the holy day.

#### First Fruits.

God has graciously granted the tokens of his loving favor during the six months of my ministry here. Souls, I trust, have been converted by God's Spirit, blessing faithful pastoral work; withered branches have been revived; the number of church members has been doubled—four having been received by letter and five by profession. Others anticipate the joy of such a profession on the first Sabbath in May.



*From Rev. J. W. Brier, Murphy's, Calaveras County.*

#### A Good Beginning.

I commenced operations in our present missionary field, December 16th, 1868. We have, therefore, been four months at work. During this period I have preached one hundred and fifty sermons and delivered twenty-five lectures, and have made about five hundred visits. Eighteen persons have joined the churches by profession, and four by letter. We have, also, four prosperous. Sabbath schools in the bounds of my field. You may suppose, from the number of sermons preached, that the people are pretty well supplied; but I can assure you that this is not so.

I have organized two churches, one at Douglas Flat, and the other at Angel's Camp; and there should be two more in this county. We have now five. These churches are weak, and can only be supplied by a sort of itinerant evangelism.

#### What Shall We Do?

What to do with this vast mountain region, is the great problem with us here. The population is large, and so poor and spiritually dead that the ministry cannot be supported without aid from the Society; and you have neither the men nor the money to supply the need. What can be done? is the question. Some have thought that "lay preaching" might meet the demand; but this cannot accomplish the end, for the largest amount of practical common sense is needed, on the one hand, and the best preaching talent on the other. The mass of the people, moreover, though poor and disheartened, are intelligent. Besides, a greater amount of infidelity exists here than can be found in any place on earth, having an equal population. If you have any strong men to spare, who are willing to suffer for Christ, send them to these mountains. This county has a population of 6,000, and there is but one minister in it beside myself.

#### NEBRASKA.

*From Rev. D. Knowles, Salt Creek, Cass Co.*

#### Laying Foundations.

By the goodness of our blessed Master, I am enabled to report progress in the field which I occupy. Next Sabbath we are to have our communion season, and expect to receive some additions to our membership. The members are cheered and strengthened.

Two deaths occurred within four miles of my home, last week. Both of the persons who died had been members of the Methodist Church for many years, but had become spiritually cold.



Glad were they to find that the Savior had not forgotten them, but sent his servant to visit them, calling to their "remembrance the years of the right hand of the Most High," and helping them to become prepared for their change. Both had light, and feared no evil in the dark valley. One of them lived in a cabin about 20 by 14 feet. The walls were made of sod, and were six feet high. At each end and in the center of the room is a pole, forked at the top, to support the stick which holds the upper end of the rafters. These are thick, unbarked limbs of elm trees. Upon the rafters, brush and weeds are placed to support the roof, which is of sod. The floor is also of sod; and when the wind comes in at the door, the fine dust, like a cloud, fills the room. Here one of these sisters died of pulmonary consumption. I preached at her funeral, in this humble home, from the sweet words, "Precious in the sight of the Lord is the death of his saints."

We are glad that the Lord hath brought us to this field. We are laying foundations, and trust that we shall see the work of the Lord prospering. Our Sabbath school has been organized, but we have no library, nor singing-books of any kind. I am looking for psalm and hymn books for the church, but know not where to look for books for the Sabbath-school. I could organize several Sabbath schools, if I had the books.

#### WISCONSIN.

*From Rev. W. H. Burnard, Mineral Point,  
Iowa Co.*

#### Self-Supporting.

The past quarter has revealed a more hopeful state of things among us than we have seen before for many months. When I wrote my report for the year ending March 1st, we were holding some extra meetings. No very deep feeling was developed, and the church, as a whole, did not get much

interested in the work; still we had several conversions, and the spiritual life of many of our people was quickened. Last Sabbath we gathered in the fruits. Nine persons, all but one adults, united with the church by profession, and four by letter. There are a few other persons among us who will unite with us at some future time.

I am sorry to hear that the Treasury of the Society is embarrassed. I have the pleasure of informing you that this church has decided not to draw from that Treasury any longer, but will support itself. This good result indicates not only a little increase of strength, but a great increase of courage and liberality on the part of our people.

#### MICHIGAN.

*From Rev. A. St. Clair, Whitehall, Muskegon Co.*

#### The Pestilence.

This note is written under circumstances more than ordinarily disheartening. An epidemic, fearful and fatal, characterized by congestive ague chills, and a stubborn, raging, unyielding fever, usually exhibiting three or four types, and in three cases out of four ending fatally, has been raging among us for a month. It has carried off twelve of our inhabitants and holds six more, whom I have just visited (three of them at the point of death), under its iron grasp. Much alarm is already felt; one of our principal families has sold out and prepared to flee, and five families more of the same character are making preparations to follow. We have just buried two members of our Sabbath school, and a third lies dead, to be buried tomorrow. The epidemic is chiefly among children from eight to fourteen years of age. It has fearfully thinned both our congregations and our Sabbath schools, and wholly prevented attendance at prayer meetings.

**"Under the Shadow of the Almighty."**

It is now one hundred and twenty-three months that I have been under the commission of your Society; and I assure you that it affords me not a little pleasure that God has so guided me that I have not forfeited the confidence of brethren I so dearly love; and I both pray and resolve to continue in this service so long as the Master has work for me. With no ambition to rival or shine among men, it affords me inexpressible delight to labor among these few scattered lambs of the "Good Shepherd's fold," and to carry his invitations to sinners in these dark and ungodly regions. And though "I must decrease" and soon cease labor, yet I desire to fall with the harness on, and have my flickering taper of life expire in this surrounding darkness. The contagion has no terrors. As I was this morning visiting the sick, from house to house, I was impressed with the thought—how sweet it would be should the summons call for me out of one of the sick chambers—and how could I fall more acceptably to the Lord. So far from fleeing to escape it, I devoutly pray to be ready to meet it. What could I think of my hope to flee from danger, when and where most wanted, so long as God grants the health and ability to represent him among the sick and afflicted! Never before did I so fully appreciate the truth, "It is better to go to the house of mourning than to the house of feasting."

**MISSOURI.**

*From Rev. J. H. Harwood, Springfield, Greene Co.*

**His Field and Work.**

I resigned the pastoral care of the Illinois Street Independent Church, in Chicago, on the first day of July last, and in August following came to this country to reconnoitre, with a view to a settlement if a field of labor opened

for me. Having fallen in with some Sabbath school men, upon my first entrance into the State, I spent some time in attending county Sabbath school Conventions. In this work I had a large opportunity to become acquainted with the country, and at once saw that there was at least great need of laborers here.

While at Lebanon, on my way here, I had assisted at a Sabbath school Convention, which was blessed to the revival of God's work, and in consequence I had received a call to settle with them. I also saw that there was a most promising opening in this city for a church. The city is divided into nearly two equal parts by Wilson's Creek; and though there were four evangelical churches already organized, and with houses of worship, yet they are all on one side of the town, and three of them in the extreme limits of the town, furthest away from the unoccupied part. They are also within a block of each other, so that one half of the city, especially in unpleasant weather, was left altogether unsupplied with religious privileges. After consultation with some leading Christian workers in the place, I determined to establish a Sunday school and preaching station in the center of this part of the city. A few earnest men, unasked, determined to join with me in the work. There was, however, much to be done in obtaining and fitting up a room for our use.

The first of November I began to preach at Lebanon, and the first of January we, having fitted up a hired room, opened a Sabbath school, and commenced preaching, alternating between this place and Lebanon. I had also found a number of intermediate points where preaching was needed, and had accordingly made stations at five other points, viz: Ozark, Marshfield, Brush Creek, Buffalo and Fair Grove. At each of these points I preach once in two weeks.

Springfield is a city of between five and six thousand inhabitants. Ozark is

a point in the country five miles from the town of Ozark, the county seat of Christian county. Marshfield is a town of 1,000 inhabitants, and the county seat of Webster county. Brush Creek is a point in the country in the edge of Laclede county. Lebanon is the county seat of Laclede county, and a town of nearly 1,000 inhabitants. Buffalo is the county seat of Dallas county, and a town of from 400 to 500 inhabitants. Fair Grove is a little village of a couple of hundred inhabitants in this county. In Lebanon, when I went there, there was no church organization or church privileges, except a little company of Campbellites, who had preaching once a month. In Marshfield there is a small Methodist church, and a few Baptists as yet, I believe, without organization. The same is the condition of things at Buffalo. At Fair Grove I was told, when I first visited the place, that there had been but one sermon preached in the town since the war.

Another thing that will need explanation is the length of my trip—extending, as it does, 140 or 150 miles. The country here is very rough, and consequently is but thinly settled; the counties containing each only from 2,000 to 5,000 inhabitants, and each having, in most cases, but one small town; so that often there is but one preaching point of much importance in a county. The first church which I gathered was at Brush Creek. A revival interest was manifested there from our very first meeting; and, on the night of the first day of January, a church was organized here with ten members. All who united with it had come, as a colony, from S. W. Missouri, and had all been members there of an O. S. Presbyterian Church. The church organized here was, therefore, the church of their choice—Presbyterian. I only preach for them, on my way to Lebanon, every alternate Thursday night, supplying them temporarily and gratuitously, till the *Presbytery meets, when they expect to get a*

pastor. On the first of March we there received four new members, and some ten or twelve more are ready to join.

On the afternoon of January 9th we organized a Congregational church of eleven members at Ozark. January 18th, we organized a Congregational church at Lebanon, with twelve or thirteen members. At my next visit we had the communion, when two more joined; and we expect quite a number more to join at our next communion, which will be at my next visit there. February 13th, we organized a Union church in this place, with eleven members. There were reasons which led us to feel that, for the present, this was the wisest and best thing to be done. We expect to have the communion here one week from the coming Sabbath, when we expect an addition to our numbers.

From what I have reported you see that I have, at any rate, found a field of labor. I preach from eleven to fifteen times on each trip of two weeks. I forgot to say that I preach for the colored people at Lebanon, having organized a Sabbath school among them, and that they desire me to organize among them a second Congregational church. My feelings are against it. I do not want to recognize any distinctions because of color: but they prefer it, and the whites prefer it.

My impressions are that this is a very important field. One of the great Pacific Railroad lines, and by far the most important one, is soon to run through this region. Emigrants are pouring in at a wonderful rate. The towns are greatly lacking in religious privileges. The preachers of the gospel at present in the field are, for the most part, uneducated men, who have other employment, and good and faithful men would be gladly welcomed everywhere. In short, I know of no field in this country, of equal need and equal promise. *May God send laborers into this part of his vineyard!*

## APPOINTMENTS FOR MAY, 1869.

*Not in Commission last year.*

Rev. J. D. Davis, Cheyenne, Wyoming Ter.  
 Rev. J. D. Todd, Winnebago City and Woodland Mills, Minn.  
 Rev. P. H. Hollister, Hancock, Mich.  
 Rev. Jacob Schwartz, La Grange, Mo.  
 Rev. Donald McNab, Albany, Ill.  
 Rev. H. L. Howard, Cambridge, Ohio.  
 Rev. John Vetter, Delta, Ohio.

*Re-commissioned.*

Rev. Nathan Thompson, Boulder City, Col.  
 Rev. S. L. Adair, Osawatomie and vicinity, Kan.  
 Rev. S. D. Storrs, Quindaro and vicinity, Kan.  
 Rev. George Bent, Lenora, Minn. and Burr Oak, Iowa.  
 Rev. Luman C. Gilbert, East Prairieville, Minn.  
 Rev. Sherman Hall, Sauk Rapids, Minn.  
 Rev. Alfred C. Lathrop, Glenwood and vicinity, Minn.  
 Rev. Charles B. Sheldon, Excelsior and Chauhasen, Minn.  
 Rev. William W. Snell, Rushford, Minn.  
 Rev. Orlando Clarke, Lansing, Iowa.  
 Rev. Thomas W. Evans, Flint Creek, Iowa.  
 Rev. Henry Hess, Elgin and Fort Atkinson, Iowa.  
 Rev. Albert V. House, Otho, Iowa.  
 Rev. Owen Owens, Long Creek, Iowa.  
 Rev. George W. Palmer, Polk City, Iowa.  
 Rev. Henry Sallenbach, Lansing Ridge, Iowa.

Rev. Peter Weidmann, Pine Creek, Iowa.  
 Rev. Chauncey D. Wright, Exira and Oakfield, Iowa.  
 Rev. Oliver Brown, Alto, Wis.  
 Rev. Joseph M. Hayes, Big Spring, New Haven and Douglass, Wis.  
 Rev. Horace H. Hinman, Ironton, Oak Hill, Hillsboro' and Wonewoc, Wis.  
 Rev. James Jameson, Albany and Magnolia, Wis.  
 Rev. William M. Richards, Princeton, Wis.  
 Rev. Edmund W. Borden, Clio, Mich.  
 Rev. James L. Crane, North Adams, Mich.  
 Rev. James F. Taylor, Saugatuck, Mich.  
 Rev. George R. Howlings, Windsor, Mo.  
 Rev. B. G. Page, Greenwood, Mo.  
 Rev. Franklin G. Sherrill, California, Mo.  
 Rev. Alpheus Graves, Dunleith, Ill.  
 Rev. James T. Hanning, Marseilles, Ill.  
 Rev. Benjamin F. Haskins, Rochester, Ill.  
 Rev. Lucius H. Higgins, Lanark, Ill.  
 Rev. Samuel Porter, Crete, Ill.  
 Rev. George W. Williams, Newton and vicinity, Ill.  
 Rev. Joseph H. Jones, Liber, Ind.  
 Rev. E. F. Baird, Martinsburg and Gambier, Ohio.  
 Rev. J. Calvin Burnell, Madison and Unionville, Ohio.  
 Rev. W. E. C. Wright, Philadelphia, Pa.  
 Rev. Timothy Atkinson, Orange, N. J.  
 Rev. John A. Farrar, Centre Lisle, N. Y.  
 Rev. Albro L. Greene, Harrisville and Pitcairn, N. Y.  
 Rev. C. C. Stevens, Crown Point, N. Y.

## RECEIPTS IN MAY, 1869.

## MAINE—

Yarmouth, M. F. W. Abbott, \$5 00  
 Skowhegan, E. H. Y., 5 00

## NEW HAMPSHIRE—

Received by Rev. Benjamin P. Stone, D.D., Treas. N. H. M. Soc.,  
 Henniker, Cong. Ch., to const. Mrs. Laura W. Clarke a L. M., 70 00  
 Nashua, Mrs. Ralph Lovejoy, to const. Mrs. Susan E. Gates a L. M., 30 00 100 00  
 Winchester, Ladies' Home Miss. Soc., by Mrs. C. A. Willis, in full to const. Rev. Elijah Harmon a L. D., 65 00

## VERMONT—

Berlin, Rev. Truman Perrin, 50 00  
 West Addison, K. S. M., 2 00

## MASSACHUSETTS—

Mass. Home Miss. Soc., by Benjamin Perkins, Treas., 4,000 00  
 Amherst, Faculty and Students of Amherst College, by Rev. E. P. Crowell, to const. George C. Adams a L. M., 130 80  
 Hampshire Miss. Soc., by E. Williams, Treas., Hadley, First Parish, \$201 81  
 Northampton, Edwards Cong. Ch. and Soc., 176 72  
 Southampton, Cong. Ch. and Soc., 65 00  
 Westhampton, Cong. Ch. and Soc., 59 20 502 73  
 Marion, Cong. Ch. and Soc., by Mrs. G. L. Luce, 19 00  
 Monson, interest on Quinten fund, by E. F. Morris, Treas., 12 00  
 South Hadley, Mt. Holyoke Fem. Sem., by Miss Helen M. French, 200 00

Washington, a Life Member, \$1 00  
 West Stockbridge, on acct. of legacy of B. Cone, by G. H. W. Taft and G. J., Tucker, Trustees, 235 00  
 Williamsburg, Ebenezer Phillips, by Rev. J. R. Miller, 5 00  
 Williamstown, Williams College, by Rev. Mark Hopkins, D.D., 50 00

## CONNECTICUT—

Received by F. T. Jarman, New Haven, "a friend," Yale College Chapel, \$20 00  
 Northford, Mrs. Sarah A. Foote, to const. Sereno M. Foote a L. M., 30 00 50 00  
 Bethel, Elizabeth B. Seelye, to const. her a L. M., 30 00  
 (Columbia, Cong. Ch. and Soc., by Rev. F. D. Avery, \$21 90. Erroneously acknowledged in the *Home Miss.* for June.)  
 Granby, Cong. Ch. and Soc., by J. C. Bartholomew, Treas., 22 60  
 Killingworth, C. H., 2 00  
 Middletown, Ladies' Home Miss. Soc. of the North Cong. Ch., by Miss C. Bacon, to const. Mrs. Mary A. Griswold a L. M., 40 00  
 New Britain, Mrs. Horace Wells, to const. herself a L. M., by Rev. L. Perrin, 30 00  
 Ridgefield, First Cong. Ch., by E. Jones, 70 00  
 Stratford, Gen. G. Loomis, by O. R. Kingsbury, 5 00  
 Plainfield, Dwight Avery, to const. Mrs. Sarah A. Douglass a L. M., 30 00  
 Plantsville, Cong. Ch., by E. P. Hotchkiss, Treas., 30 00

## NEW YORK—

Received by Rev. L. S. Hobart, Eden, John Peck, to const. John S. Peck a L. M., 200 00

Homer, Cong. Ch., \$91 02; Ladies' Soc., \$64; Mrs. E. Rout, \$125.	280 02	\$310 02
Adams, Mrs. Lavina Kellogg, \$1; Mrs. A. Wright, \$1.	2 00	
Brooklyn, Ch. of the Pilgrims, by S. F. Phelps, Treas., of wh. from R. P. Buck, \$200; S. F. Phelps, to const. Samuel F. Phelps, jr. a L. D., \$100; F. R. Fowler, \$100; A. Baxter, \$100; H. D. Atwater, \$50; Calvin Adams, \$50; Miss Caroline and Ellen Thurston, \$50; M. D. Thomas, in full to const. Dr. J. Clark Thomas a L. D., \$50; J. P. Robinson, \$30; Rev. R. S. Storrs, jr., D. D., \$80; J. P. Dyke, \$25; Dwight Johnson, \$25; W. F. Merrill, \$25; Mrs. James Humphrey, \$10; Charles Dunning, \$10; J. C. Barner, \$25.	1,260 98	
A friend to the cause,	20 00	
County Line, Mrs. Amanda Foote, in full to const. Alonzo D. Foote a L. M.,	20 00	
Deer River, Cong. Ch., by E. L. Hurlbut,	10 00	
Eden and North Collins, Cong. Chs., by Rev. W. I. Hunt,	7 50	
Gulfport, Two members of the First Cong. Ch., by C. D. Whittemore,	15 00	
Harpersfield, Rev. J. T. Marsh,	5 00	
New York City, Broadway Tabernacle Ch., in part, L. Hazeltine, \$25; C. P. Fitch, \$5,	30 00	
Harlem, Cong. Ch., by W. W. Ferrer, Treas. Mon. Con.,	10 75	
John D. Dix,	100 00	
Norfolk, W. W. W.,	50	
Perry, A friend,	3 00	
Rochester, Two friends,	20 00	
Turin and Tughill, Welsh Cong. Cha., by Rev. T. M. Owen,	10 00	

## NEW JERSEY—

Newark, legacy of Henry Rogers, by J. N. Tuttle, ex.,	1,482 00
S. and S. A. B.,	10 00
Princeton, Rev. G. Hood,	5 00

## PENNSYLVANIA—

Beaver Meadow, Welsh Cong. Ch., by Rev. J. R. Williams,	10 00
Knoxville, Cong. Ch., by Rev. J. A. Farrar,	14 00

## OHIO—

Received by Rev. L. Kelsoy, Bloomfield, Cong. Ch., bal. of coll.,	\$ 2 20
Brooklyn, Cong. Ch., by Rev. C. L. Hamlen,	10 30
Cuyahoga Falls, Cong. Ch., by Dea. C. Clark,	28 65
Fitchville, First and Second Cong. Chs., by J. C. Thompson,	32 00
Oberlin, Second Cong. Ch., by E. P. Johnson, Treas.,	20 00
Ruggles, Cong. Ch., by W. C. Gault, Treas.,	43 00
Saybrook, Cong. Ch., by Rev. S. Cole,	15 25
Wauseon, Cong. Ch., by Rev. G. W. Walker,	21 25
Alliance, Welsh Cong. Ch., by Rev. L. R. Powell,	16 00
Elyria, Cong. Ch., by Heman Ely, \$11 10; Heman Ely, to const. him a L. D., \$100; A. Beebe, \$20; J. L. Nelson, \$25; M. W. Cogswell, \$10; H. C. Starr, \$5; E. Boyd, \$5; Mrs. L. C. Ely, \$5; I. Swift, jr., \$3; J. L. Cole, \$2; Miss K. Moody, \$1; S. B. Wolcott, \$1; H. Hall, \$1; Mrs. Woster, \$1; Mrs. Barlow, \$1,	221 10
Geneva, Cong. Ch., by Rev. A. D. Barber,	63 55
Mantua Station, C. P. Coe,	4 00
Plymouth, Cong. Ch., \$9 25; Ripley,	

Cong. Ch., \$9, by Rev. E. F. Baird,	\$18 25
Providence, Cong. Ch., by Rev. A. N. Hamlin,	4 31
Washington, Cong. Ch., bal. of coll., by Rev. G. V. Fry.	18 58

## INDIANA—

Received by Rev. N. A. Hyde, Terre Haute, Cong. Ch.	
\$12 90; mon. con., \$7,	19 90
Kokomo, First Ortho. Cong. Ch., by Rev. A. S. Walsh,	14 15

## ILLINOIS—

Allen's Grove, Cong. Ch., \$5; Twin Grove, Cong. Ch., \$4, by Rev. C. C. Breed,	9 00
Amboy, Cong. Ch., by Rev. G. H. Wells, to const. Rufus H. Mellen, John C. Church, and Levi Ives, L. Ma.	110 00
Aurora, New England, Cong. Ch., to const. Rev. T. N. Haskell, a L. M.,	50 00
Chicago, South Cong. Ch., by E. D. Parker, Treas.,	23 12
Miss Mary McDougal,	1 00
Dallas City, First Cong. Ch., by Rev. W. C. Merritt,	11 50
Elmwood, Cong. Ch.,	25 42
Fremont, Cong. Ch., in part, by Rev. A. K. Fox,	20 25
Galesburg, First Cong. Ch., by Rev. Dr. E. Beecher, to const. Henry S. Hurd, M. D. a L. D.,	125 00
Homer, Cong. Ch.,	6 00
Lamotte, Cong. Ch.,	2 50
Lockport, Cong. Ch., by Rev. H. C. Abernethy,	19 00
Pecatonica, Cong. Ch.,	5 00
Pittsfield, Rev. W. Carter,	5 00
Roscoe, Cong. Ch., by Rev. J. S. Graves,	7 50
Roseville, by Rev. J. A. Gordon,	10 00
Sterling, Cong. Ch., by Rev. M. Post,	21 12

## MISSOURI—

Kington, on account of legacy of Leonard F. Smith, by Mrs. A. D. Smith. Ex.	500 00
Rev. B. F. Perkins	2 00
New Cambria, Welsh Cong. Ch., by Rev. G. Griffiths,	5 00

## MICHIGAN—

LeRoy, P. Nichols, \$5; John Bushnell, \$5; Mrs. Bevere, \$5; W. Bevere, \$7 50; by Rev. S. Phillips,	37 50
New Baltimore, First Cong. Ch., by Rev. H. H. Van Auken,	25 00

## WISCONSIN—

Received by Rev. D. Clary,	
Allen's Grove, Cong. Ch., by Rev. M. Montague,	\$15 00
Beloit, Second Cong. Ch., by J. B. Merrill, Treas.,	47 83
Columbus, Cong. Ch., by J. Q. Adams, Treas.,	16 85
Lake Mills, Cong. Ch., by Rev. C. Caverno,	10 00
Lancaster, Cong. Ch., by Rev. S. W. Eaton,	10 00
Milwaukee, Plymouth Cong. Ch., by T. S. Hayden, Treas.,	56 95
Albany, Cong. Ch., by Rev. J. Jamison,	10 50
Big Spring and Briggsville, First Cong. Ch., \$5 22; Rev. J. M. Hayes, \$15; by Rev. J. M. Hayes,	20 22
Fox Lake, Cong. Ch., \$1, College, \$3 65; by Rev. O. Brown,	7 65
Grand Rapids, Cong. Ch., by Rev. J. H. Cameron,	12 00
Kenosha, First Cong. Ch., by Rev. L. G. Merrill, Treas.,	61 55
Pleasant Hill, Pres. Ch., by Rev. A. Pinkerton,	15 58

Princeton, Cong. Ch., by Rev. M. M. Richards, \$5 00  
Wilmot, Mrs. Mary McIntyre, by Rev. J. W. Donaldson, 5 00

IOWA—

Davenport, German Cong. Ch., bal. of coll., by Rev. J. F. Graf, 2 00  
Grandview, German Evan. Cong. Ch., by Rev. W. F. Judiesch, 57 00  
Kellogg, Cong. Ch., by Rev. A. Lyman, 20 00  
Milton, Cong. Ch., \$14 98; Mrs. Mary Radcliff, \$5 04, by Rev. L. L. Radcliff, 20 00  
Sherrill's Mount, German Evan. Cong. Ch., by Rev. J. Schaefer, 2 50  
Sioux City, Cong. Ch., by Rev. M. Tingley, 42 00

MINNESOTA—

Received by Rev. R. Hall, St. Paul, Plymouth Cong. Ch., mon. con., 3 05  
Monticello, First Cong. Ch., by Rev. B. A. Dean, 5 00  
Owatonna, Cong. Ch., by Rev. L. S. Griggs, 9 00  
Winona, Cong. Ch., by Rev. J. F. Dudley, 32 00

KANSAS—

Mound City, Cong. Ch., by Rev. J. G. Merrill, 40 00  
Topeka, Cong. Ch., by Rev. L. Bodwell, to const. a L. M., 41 20  
Wyandotte, First Cong. Ch., by Rev. E. A. Harlow, 19 00

OREGON—

Portland, Cong. Ch., by Rev. G. H. Atkinson, D.D., 21 50

HOME MISSIONARY, 19 50  
\$11,241 10

Donations of Clothing, etc.

Beloit, Wis., T. Dwight, 500 copies Memoir of Rev. Sereno E. Dwight, D. D., Madison, Conn., Ladies' Miss. Soc., by Mrs. E. T. Gallup, Sec., a box, \$123 00  
New Haven, Conn., Ladies' Soc. of the Third Cong. Ch., by Mrs. H. Beebe, two boxes, 380 00  
Newington, Conn., Ladies' Soc. of the Cong. Ch., a box, 50 00  
Portsmouth, N. H., Ladies' H. M. Soc., by Mrs. N. B. Colman, Sec., a box, and cash, 65 00  
Winsted, Conn., Ladies' Sew. Soc. of the First Cong. Ch., by Lucy C. Alvord, Sec. and Treas., a barrel and box, 167 58  
Woodstock, Vt., Ladies of the First Cong. Ch., a barrel and cash, 135 00  
Yarmouth, Me., Mrs. F. W. Abbott, a box, —

Receipts of the Massachusetts Home Missionary Society, in April. BENJAMIN PERKINS, Treas.

Adams, North, Gardiner White, \$1 00  
Amesbury and Salisbury, Mills Village Ch. and Soc., 30 00  
Andover, North, Cong. Ch. and Soc., 30 62  
a Friend, 15 00  
Barre, anonymous, 2 00  
Boston, Phillips Ch., mon. con., 52 00  
Boston Highlands, Vine St. Ch., mon. con., 10 00  
Carver, North Cong. Ch., 4 00  
"Cashier," 5 00  
Charlemont, East, Cong. Soc., 33 70  
Dorchester, Lower Village, a Lady, 5 00  
Dracut, West, Cong. Soc., 16 41

Fairhaven, First Cong. Ch. and Soc., to const. Rev. Avery S. Walker and Charles Drew L. Ma, \$73 50  
Hadley, Russell Church, 51 82  
Halifax, Cong. Ch. and Soc., 15 00  
Lanesboro', Mrs. C. Hard, 20 00  
Lanesville, Cong. Ch. and Soc., 19 48  
Lynnfield, Second Cong. Ch., 3 25  
Middleboro', First Cong. Ch., 37 51  
Newburyport, Rev. E. W. Hooker, 5 00  
Prescott, Cong. Ch. and Soc., 14 50  
Royalston, South, Cong. Ch. and Soc., 27 34  
" " Sab. School, 20 00  
Shelburne Falls, Cong. Ch. and Soc., 33 86  
Shrewsbury, Cong. Ch. and Soc., 42 50  
South Reading, legacy of Samuel Gould, less Gov. Tax, by F. A. Gould, Adm., 470 00  
Templeton, Cong. Ch., 12 31  
Tisbury, West, Cong. Ch., 8 00  
Westboro', Evan. Ch. and Soc., 86 61  
Weston, Mrs. M. A. H. Bigelow, 200 00  
Woburn, Conference H. M. Soc., 500 00  
Worcester, C. H. Morgan, a thank offering, 100 00  
\$1,945 41

Receipts of the Connecticut Home Missionary Society, in April, E. W. PARSONS, Treas.

Avon, Cong. Ch., by A. Chedsey, \$23 00  
Branford, "W. H. M.," 32 08  
Buckingham, Cong. Ch. and Soc., by J. Ordway, 12 00  
Ellsworth, Cong. Ch., by Rev. A. Goodenough, 22 00  
Everest Fund, by C. H. Blair, Treas., 50 00  
Fairfield, First Cong. Ch., by Rev. E. C. Rankin, of wh. \$30 is from Miss Mary Hills, to const. Mrs. Elizabeth Whalley a L. M., and \$30 from O. B. Jennings, to const. Mrs. Esther J. Jennings a L. M., 150 00  
Griswold, Cong. Ch., by B. T. Northrop, 60 00  
Hartford Centre, a Friend, 200 00  
Huntington, Cong. Ch., by W. H. M., 40 50  
Lebanon, South Ch., an. col. \$51.86; mon. con. \$40.30, by H. Talcott, 91 66  
Lyme, Grassy Hill, Mrs. S. C. Hall, to const. Judah S. Hall, of Lyme, and Joseph E. Hall, of Colchester, L. Ma, 60 00  
Marlboro, G. H. Lord, 23 08  
Middlebury, Cong. Ch., by M. D. Forest, Treas., 65 66  
Middlefield, by Rev. A. C. Denison, to const. Lyman A. Mills, John O. Couch, and James E. Coe L. Ma, 90 00  
New London, First Ecc. Soc., by Rial Chaney, Treas., 734 43  
Plantsville, Cong. Ch., by E. P. Hotchkiss, Treas., 69 45  
Poquonnock, Cong. Ch., 11 86  
Riverton, Cong. Ch., by P. T. Holly, 15 00  
Torrington, Phoebe Beach, 10 00  
Waterbury, Second Cong. Ch., by D. F. M. (by), Treas., 327 55  
West Woodstock, Rev. W. H. Kingsbury, 25 00  
\$2,116 65

Receipts in May, 1869.

Cheshire, Cong. Ch., by G. Keeler, Treas., \$87 92  
Goshen, Cong. Ch., by Rev. W. T. Doubleday, 64 30  
Hamburg, a Friend, 5 00  
Hartford, First Cong. Ch. and Soc., by A. R. Skinner, 859 07  
Kent, Cong. Ch., by Rev. C. H. Bulard, 50 00  
Unionville, First Cong. Ch. and Soc., by E. N. Gibbs, 24 25  
Windor, Cong. Ch., by J. T. Frisbie, 113 46  
Woodbury, Cong. Ch., by W. P. Abernethy, 35 81  
\$1,222 76



# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . *Rom.* x. 15.

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Vol. XLII.

AUGUST, 1869.

No. 4.

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## OUR PERIL AND DUTY.

An Address delivered at the Anniversary of the Connecticut Home Missionary Society, in New Haven, June 16, 1869, by Rev. DAVID MURDOCH, D. D., of New Milford, Conn. :

THE considerations in favor of Home Missions lose none of their importance with the lapse of time; on the contrary, they are increasing in weight each day. The argument in their behalf was never so strong as now.

The fields which call for this labor are *wider* than ever before: The double tide of immigration—from Europe and Asia—is augmenting our population in an ever-increasing ratio. The facilities for the settlement and filling up of new States and Territories are rapidly multiplying. The inducements presented by our agricultural and mineral resources, and our civil and religious institutions, are growing stronger and stronger. The great Republic of the West is swiftly becoming the Eldorado of the poor and oppressed of all nations. The words of the prophet to Israel are here finding their fulfillment: “*All nations shall call you blessed; for ye shall be a delightful land.*”

When we consider the *character* of the population which is flocking to our shores, the need of a powerful gospel leaven to assimilate it is seen to be most urgent. It is true that many who come here from Protestant countries are already moulded and educated under Christian institutions, and need little to prepare them for American citizenship. But this cannot be said of the masses which come from Great Britain and the European Continent. They are more or less permeated with error, irreligion and infidelity. They bring with them crude and wild ideas in respect to the liberty which they are to enjoy here. Even those of them who call themselves Christians have notions respecting the church, the Sabbath, and the worship of God which are greatly at variance with those usually held by Christian people in this land; while others still, who have imbibed rationalistic and infidel principles, would rejoice in seeing obliterated all traces of Christianity from the land of their adoption. This is the kind of population which is rapidly filling up the great Northwest. The danger is that the type of Christian civilization found in New England, and which we deem essential to the prosperity of this nation, shall be overborne and swept away by these devastating tides. Already is the clamor raised that the Puritan Sabbath be abolished, to make way for the gay Sunday of the French

and German capitals. Instead of a day of Christian worship, they would make it a time of unlicensed pleasure and revelry.

At the same time there is another tide setting in on our western shores, of a yet different character. Hitherto, the Atlantic has been the highway over which the nations of Europe have sent to us their surplus populations. Now, the prospect is that the greater Pacific is to become the transit-way of a yet vaster immigration. China, with her 400,000,000, Japan, the islands of the sea, are brought as nigh to us by steam-power, as Europe recently was. Already there are 75,000 Chinese in the cities and mining districts of our Pacific coast. These children of the East have heard the marvels of our golden land, and are looking with wondering eyes to the glories of the Western World. They want but the opportunity to pour their vast hordes upon our shores. Even now, on that Pacific strand, one may, by anticipation,

"Hear the tread  
Of nations yet to be;  
The first low wash of waves, where soon  
Shall roll a human sea."

When we take into account the fact that these men are Pagan idolators—ignorant, superstitious, debased by the vices and abominations of heathenism—we may well tremble in view of the dangers which threaten us from this source. Already have they set up their temples and shrines, and have brought their household gods with them. In *numbers* they cannot be matched. They have enough to spare from their swarming millions to out-number us thrice-told. If permitted free access to our territory, it will not take many years to give them the balance of power in our national government.

What this dark cloud on our western border portends, human wisdom cannot as yet foresee. It is a problem for our wisest statesmanship and our most wide-reaching philanthropy. It is a subject for prayer to him who sways the destinies of nations, and for renewed consecration to his service on the part of every Christian patriot. One thing we are well assured of—these souls need the gospel. They are men for whom Christ died, and whom he has commanded his disciples to evangelize. They are sent to our shores that we may enlighten and bless them. We no longer need to go abroad to find the heathen. They are among us. They are being brought into intimate fellowship with us. Thousands of them will soon be entitled to all the rights and immunities of American citizenship, and become a component part of our body politic; and as such they have special and peculiar claims on our Christian beneficence.

This is the prospect which meets our eyes as we look westward. That mighty region which we now call the West—stretching out to the Pacific shore—brought into such near communion with the East by the iron track that spans the continent, is being speedily filled up with these human elements which are to have such stupendous influence on the destinies of our country. There are being laid the foundations of empires more august and potent than any which the old world has seen. There are to be fought battles, mightier and more influential for good or evil, than have been decided by thundering hosts and the shock of arms. There are issues being determined which will tell upon the world's future history during the ages to come. There is to be made manifest whether we shall continue to be a *Christian* nation, or be drawn into the gulf of ignorance, error, vice, and idolatry—whether this land is to be saved for Christ or given to the dominion of the devil.

Added to these are the three millions of freedmen but recently liberated by

the late war. Ignorant and debased by oppression, they are in perishing want of the enlightening and saving power of the gospel. In vain will be their civil liberty, unless they are freed from the spiritual chains by which they are yet bound. Soon to be invested with political rights and franchises, they will only be an element of mischief and corruption in the government, without intellectual and moral education. They are peculiarly liable to the vices and lawlessness of semi-barbarous tribes, and to become the victims of designing demagogues who seek their political influence.

Surveying these diverse elements which are entering into our national life, the problem becomes a grave one—*What is to be the future of this Republic? Are we to continue a Christian nation? Can this experiment of self government be a successful one?*

We have been accustomed to hold it an axiom, that the Christian education of our citizens is essential to the integrity of this nation—that such institutions as ours can stand only upon a basis of Christian civilization. On such a foundation have we been built. Can we abide on any other? If a majority of those who make and execute the laws become ignorant, corrupt, irreligious, and anti-Christian, not governing themselves by the principles of justice and morality, what guarantee can we have that the nation which they compose shall not be of the same character? A republican or democratic government must be of the same character with the majority of the individuals of which it is composed; *for they are the government.* It is not so with an empire, a monarchy, an aristocracy; for the governing class in these may be better and purer than the masses of the people. Justice, order, purity may therefore consist with much corruption among the people. There is the greater necessity for education, morality, and religion, therefore, in a Democracy. *If the time is coming when the ruling majority in this country is to be composed of Sabbath-breaking, atheistic Europeans, idolatrous and debased Asiatics, and ignorant and half-civilized Africans—if these elements are to form the controlling power in this nation, where then shall be the government founded by the Christian Puritans, Huguenots, and Hollanders? Will not the epitaph of the Republic then be written—"MENE, MENE, TEKEL; UPHARSIN." "Thou art weighed in the balances and art found wanting."*

Do we not then see the necessity to be imminent, that these populations which are thronging to our shores have applied to them all educational and sanctifying powers which can be brought to bear upon them—that they may be moulded into such a character as will fit them to take their position as worthy citizens of Christian States?

The American Home Missionary Society, to which the Connecticut Home Missionary Society is auxiliary, has for forty-three years been endeavoring to do a work which will aid in giving the right solution to this problem of the future of our country. It has done much already to this end; but more remains to be done by it. We hold it as among the noblest charities claiming the benefactions of Christian patriotism—*second to no other.* It is accomplishing a most necessary work in rescuing this land from all those influences which tend to drag it downward. The men whom it has sent forth into the wilderness have been as noble a band of Christian heroes as have ever graced the annals of any country. They have patiently endured privations and sacrifices such as might have quailed the stoutest hearts. They have done more, we verily believe, to preserve this nation for God and Christianity than any other class of men who have lived in it.

Do we not well remember the days of darkness, a few years since, when the

hearts of loyal men began to fail them—when the great contest trembled in the balance between triumph and defeat? How grandly did those men of the West rise to the occasion, and come forth to swell the thinned ranks of our armies! There were no more enthusiastic and determined supporters of the cause of Right and Freedom than they were. Gen. Grant said that “*the only regiments that would fight as well when their officers were shot down, as before, were the New England regiments and the Northwestern regiments;*” and he added, “*in which every man was as good as his captain or his colonel.*” Probably, of those from the Northwest, nine-tenths were either from New England, or their sons. A large proportion of them were the members of these Home Missionary churches—who had undergone the Christian training of the men sent out and commissioned by this Society. It is not difficult to tell how it would have gone with us had it not been for those sons of the West. The West gave us hosts of our best men—numbers of our best generals. *The West gave us our great captain and commander-in-chief. The West bore a chief part in saving the life of the nation.* The seed which we had been sowing for years, in laboring to give those States Puritan principles and institutions, has borne precious fruit. Such works of love and self denial as those devoted Home Missionaries have wrought in Christ’s service, can never go unrewarded, while the great Captain of salvation wields his scepter!

There is another war to be waged in this land. There is a battle coming on which is not to be fought with sword and spear—the great battle between Truth and Error, false religion and true religion, Christ and Antichrist. Already can we discern spiritual principalities and powers here marshaling their hosts and arming for the conflict. Romanism, Rationalism, Mormonism, Atheism, Heathenism, are pouring in their cohorts and massing their battalions in that great territory of the West, and are about to make gigantic struggles for the mastery. Indeed, it would seem as though *that* was to be the theater of the last great fight—the very plain of Armageddon—in which all the enemies of the truth as it is in Jesus are joining their forces for the final conflict—preparing to make one last onset on the hosts of the Lord for the possession of this Christian land. For, if they can conquer here, will they not have taken the mightiest stronghold of Truth and Liberty, and have gained the very key of the position? *If the great Republic goes down, and the cause of popular self-government proves a failure, will not the people mourn in sackcloth and the tyrants rejoice as in a further lease of power? If a pure Christianity is overwhelmed, will not Satan and his hosts laugh and clap their hands?*

How is this stupendous contest to be decided? Who shall win—Christ or Antichrist? Is this nation, a century hence, to be on the side of Immanuel or among Immanuel’s foes? It is not for us to know the times and the seasons which are known only to him who seeth the end from the beginning. Let us not be so careful to ask these questions as to be up and doing in the Master’s service. Let us be alive to the issues of the time in which we are called to act. Let us know that we are indeed “living in a grand and awful time”—that there is surely coming this sublime contest; and that only by determined and mighty battling can the hosts of the Lord hope to triumph. Now is the day and the hour in which we are called to acquit ourselves like men, for our country and for the cities of our God.

*We can win only by deserv- ing to win. We have gained what we have gained, thus far, by faith in the God of Israel and obedience to his call. Wherever this Home Missionary organization has planted a church of Christ and opened the*

mouth of the herald of salvation, there has been established a Christian fortress—there has been raised a standard which has struck dismay into the hearts of the enemies of the truth. Let us see to it that a like stronghold and standard are erected in every community of that fast-growing western empire. Along every river and railway, where the human tide is flowing, let the missionary be sent. Let our Christianity keep abreast of the huge wave that rolls on to the Pacific. As in the early days, let her sons “go every where preaching the Word.” And as the vast Roman empire was gained for Christ—albeit many great and sore persecutions were endured, so may we hope that a like result shall crown the soldiers of him who has “all power in heaven and in earth” committed to his hands. Let us see to it that the principles of the Fathers—the leaven of Puritanism, by which we have hitherto been preserved, be kept pure and active. Thus shall the stone hewn out of the mountain without hands, demolish the great image of gold and silver and iron and clay that exalts itself against God, and become itself a great mountain which shall fill the whole earth.

Still is the word of the Lord to his people, “Go forward! Go and win in the name of the God of the armies of Israel!”

## MISSIONARY INTELLIGENCE.

### CALIFORNIA.

*From Rev. J. H. Warren, Agent, San Francisco.*

#### Home Missions in California.

We do not yet so much as know the possibilities of this wonderful land. The present is taking on the promise of the future. The past twenty years will hardly be remembered, except in contrast with the fullness, plenty, and power of the twenty years to come. It is a matter of true congratulation that, in all, or nearly all of the best and important points, we have churches established and in a position to take advantage of, and turn to the utmost account, the opportunities that the Master shall furnish for the building up of his cause. On the Bay, which in a few years will teem with a population of a million and more, we have twelve churches. On the coast, from Humboldt Bay to Los Angeles, not including the region round San Francisco, we have seven; on the inland waters—the main rivers of the State, Sacramento and San Joaquin,—six; in in-

terior places, where men live by growing wheat, eleven; and twelve scattered up and down our mining regions. Sixteen of the churches are in twelve of our county seats. Yet, with this showing, we have but made a good beginning.

The new territory, most of it virgin soil, is immense in extent. San Diego, Tulare, Upper San Joaquin, San Luis, Marin, and Upper Sacramento, if the means were at your command, could to-day be prospected and possessed; besides such points as Vallejo, San José, South San Francisco, and places on the Central California Railroad, running from Vallejo to Marysville, via Sacramento. It is dreadful to have to say “No” to invitations to visit places that are destitute of religious privileges, because there is not money enough to send or sustain a missionary there. What shall be done? Providence is pointing, calling, urging us to go forward to possess the hill-country, the valley, the sea-shore, the beautiful country all around us, for the Master; but that obstacle,—a depleted treasury—

stands before us like a wall high as heaven. Every day that we are kept back, we are losing great opportunities.

Some of the invitations,—“Come over and help us,” I do not expect will ever be repeated to us. To seem to stop now will appear strange enough to thousands who have been familiar with the splendid liberality of the American Home Missionary Society. To read a record like the following not only thrills the Christian with gratitude for the past, but begets still greater hopes for the future.

Of the forty-five Congregational churches in California, thirty-six were organized under the auspices of the American Home Missionary Society. Only eight of the forty-five have existed so far without any help from the Society. Twenty-five of these churches, now or at one time connected with you, have excellent and, in some instances, costly houses of worship, besides five parsonages. Eleven are self-supporting.

At the time of the withdrawal of the Presbyterians from the Society there were thirteen Presbyterian churches, every one of which had received direct and liberal aid from the Society. All these early churches have also fine sanctuaries. Seven of them are self-supporting; and most of them wielding great power. Long may they stand an honor to Christ and a blessing to the land!

Through these forty-nine churches and the sixty missionaries which have been sent out, or assisted to reach the ground, the Society has done a work for California which already passes computation and estimate. It has permeated our common school and higher education; it has wrought in the weekly and daily press, in legislation and morals, as well as in all departments of art, commerce, manufacture, and husbandry; and—above all—the precious souls that have been born again and brought

to Jesus, by scores and hundreds. The State, the country, the church owe a vast debt to this one Society. Take out, if it were possible, from the twenty-one years of California's life, and wealth, and progress, and education, and morals, and schools, and churches, what the American Home Missionary Society has contributed and fostered—the bare thought stirs up a thousand protests. Thank God, it cannot be done. Ay, more, that work is not yet all done. A greater work is yet in store. Our hopes are great as our wants are becoming more and more urgent.

Our hitherto unoccupied domain is filling up rapidly with a busy, working population. Vast plains that, two years ago, spread out under the hot sun like deserts, are rank with wheat. Factories are increasing in number and capacity. Europe and Asia are sending laborers, by every ship and steamer; and, within sixty days, the iron horse from San Francisco will slake his thirst in the Father of Waters. Then thousands upon thousands will surely swarm to these Pacific shores—this land of gold and silver, of wheat and olives, of the vine and fig, of the orange, lemon and pomegranate—the land of flocks and herds of cattle on its thousand hills—the land of rains filling the river of God—the land domed with the gorgeous sky of a long summer. When we see what is yet to be done for Christ, and under its pressure we have taken a great step forward, in beginning a Theological Seminary, at a cost of \$25,000, gathered from a few churches, poor as to this world's goods, we feel more than ever our need of the help and co-operation of the American Home Missionary Society. And will it not seem strange to those that shall come after, that, just at this time, one of the noblest agencies of the church of Christ was paralyzed by stinted gifts of that same church, and so passed away, unimproved, unmet, the ripest crisis of the times? God forbid!



**KANSAS.**

*From Rev. H. E. Woodcock, Tonganoxie,  
Leavenworth Co.*

**Temperance Victory.**

In reviewing the year I have reason to be thankful that the promise of the Master, "Lo! I am with you alway," has been made sure to an unworthy laborer in his vineyard. The Lord has inclined the hearts of the people to assemble for his worship; a congregation has been gathered; a church organized; an interesting Sabbath school kept up; and I trust a foundation has been laid for the future prosperity of Zion in this place. The cause of righteousness has been established, and iniquity is giving way before the truth. In my last report I informed you that the saloons of our village were effectually closed. On the first of April there was an election of the officers of our Corporation. The whisky ring entered into the election with a determination and hope that they might carry the day. They made a distinct nomination for this purpose. We met them with men of the right stamp, and now have a board of officers that will keep a vigilant eye on every place where an attempt is made to sell intoxicating drinks. All understand that we expect, from this time forward, to have a sober town.

**MINNESOTA.**

*From Rev. C. Shedd, Waseja, Dodge Co.*

**Hard Times.**

During the last year, I sometimes felt a degree of unwillingness to accept another commission from your Society, hoping that I could manage to live within my own means, with the little help I might receive from the people. Under the influence of this hope I began to make the experiment, desiring that what I now receive from the Society should be bestowed upon younger and

more efficient missionaries. But, after a while, I found embarrassments thickening around me. My youngest daughter was and still is at school in Denmark, Iowa, and must necessarily incur considerable expense. I stated my case to some of my brethren who earnestly advised an application for aid. The times are what are called "hard." The farmer feels them, and so do the church and ministry. Wheat is low. The speculator takes advantage of the farmer. The latter struggles like a drowning man, and becomes in a measure disheartened. He is consequently compelled to study economy in the support of his family, and practice much self-denial. His means for the support of the gospel are curtailed. "The king himself is served by the field." His table is in sympathy with the harvest. So the support of the gospel and the farmer's prosperity are intimately connected.

I find increasing satisfaction in preaching the gospel, in my advancing years, even though it be gratuitously. My highest happiness is connected with this employment, as the child's pleasure depends upon his playful activity, with no thought of remuneration. My health allows me to preach with somewhat of western energy, an energy fed by my interest in the great themes of the gospel.

**IOWA.**

*From Rev. M. Tingley, Sioux City, Woodbury Co.*

**Self-Sustaining.**

The Congregational church and society of Sioux City have decided to be self-sustaining in future. This action was the result of the increase of the congregation consequent upon entering our new place of worship, which was dedicated on the 22d of November, 1868. Owing to its location, and to the start already gained, this is one of the most promising churches of West-

ern Iowa. I have now closed eight years of labor in this place, and have more than once, in the days of our feebleness, questioned the wisdom of organizing this church by the side of the other different feeble organizations. But now, while the Congregational church holds a position second to that of no other, there is, with the rapid growth of our city, opening before each church a broad field and a clear and certain future.



*From Rev. R. Stuart, Green Mountain,  
Marshall Co.*

#### Value of the Sanctuary.

The great topic of interest for this report is the house of God in the midst of us, as a preacher of righteousness to those in the "regions beyond." For a long time before our meeting-house was completed, our congregations were ganged by the size of the school-house in which we met. This school-house would comfortably seat, after all the appliances were furnished that could be, by way of extra seats, but a little over one hundred, while there were packed into it every Sabbath from one hundred and twenty-five to one hundred and seventy-five. As the result of not having a room sufficiently large to accommodate our congregations, all, living beyond certain limits, and these limits extending in no direction much over two miles, were deprived of the means of grace, save the very few who were willing, if need be, to take up with an "outside berth."

Since the completion of our meeting-house, which was dedicated on the fourth of March last, our congregations have increased nearly one half, and this increase has all been from the region beyond these limits. It is sad to think that nearly one half of our present congregations were thus so long cut off from the means of grace. And it is a far more distressing thought that they have thus been deprived of all partici-

pation in the special work of grace which we enjoyed during the winter. Of the fifty conversions during the winter only one was from this region beyond, while nearly every family within these limits was blessed with the reviving influences of the Holy Spirit, if not with the conversion of some among its members.

It is a sad thought that missionary labor should be so much dwarfed—that so much should be lost to the service of our divine Master—that so many souls, who might have been reached, should be left to go down to despair, for the want of a suitable house of worship. Thus it has been in this field; thus it now would have continued to be, had not the American Congregational Union encouraged this people to go forward and build.

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#### WISCONSIN.

*From Rev. G. M. Lanion, Trempealeau,  
Trempealeau Co.*

#### Self-Sustaining.

This church has decided that it can and will walk alone—that it will not, another year, lean on the strong arm of your Society. At the annual meeting, last Tuesday, they also decided to give *systematically* to the support and spread of the gospel. The parish has been districted and collectors appointed. There can be no doubt that, in this way, we shall increase our contributions by giving everybody a chance to become a helper. The plan has the advantage of being new here.

The church is thankful to your Society, which is placed before all others in the contributions which we propose to make during the next year.

We shall endeavor to aid others, through you, to support the preaching of the gospel until the community shall become able to do it themselves. Our prayers, too, shall go up to God in the name of Jesus, for his blessing on your

Society. How much good it has done ! The reports of its missionaries have cheered me constantly ; and though I shall not be of the number, for the coming year, I shall want to know the story of their labors, struggles and victories.

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*From Rev. J. W. Harris, Evansville, Rock County.*

#### The Children Neglected.

The past year has more than ever convinced me of the neglect and failure of our Congregational people, in the religious training of children. Here, at the West, it is getting to be the *exception*, rather than *the general rule*, that children, even of Christian parents, are trained up in the principles of Christian life and work. A vague idea seems to prevail, that children and tender youth cannot be Christians—that, because they have not the mature judgment and sober ways of adults, they have no place in the church of their Redeemer, and cannot consistently engage in Christian work ! Is it strange that, while such impressions and usages prevail, our churches should be small and weak ? With such training, or rather lack of training, we shall ever have but few thorough, skillful leaders in the cause of Christ. While most of the natural increase of our churches is thus left to grow up in sympathy with the world and to be educated in the cause of the devil, instead of being early identified with that of the Savior, and growing into more of interest and larger views in reference to it, as age advances and their powers unfold, we must continue to be weak, and to depend largely on foreign aid. In this course, we are certainly untrue to ourselves and unfaithful to the sacred trusts committed to us. *Why* should we permit our dear children and youth to be captured by the enemy, and so incur the fearful risk of losing them, or be *compelled to extraordinary effort to rescue them from his clutches* ? Is it not

easier to guard them while in our possession ? Why wait until their habits are formed and character settled in sin before we expect them to become Christians, and then depend on the *miracle* of their conversion, when we know that so few are ever then moved to love and serve Christ ? Is it not easier to train the tender plant than to warp the giant oak ? to make the vigorous *growth* of the twig aid us in developing a beautiful tree, than to *change* it after it has grown up a crooked, unsightly thing ? And are not children and youth more susceptible and pliable than those in manhood ? Is it not much easier to train them into Christian life and work, than to take those whose habits are formed and the currents of whose life are strongly set, and *remodel* them ? Besides, those who are converted to Christ in after life, are young in his service, when they should be mature ; inexperienced, when they should be teachers and skillful leaders. This is one reason why we have so few efficient workers in our churches. Who can compute our loss in this respect ? It is time that our churches adopted a better policy with regard to their young. We need to be more "*home-missionary*" than we have been. The children of Christian parents should early have their place in the church and service of their Redeemer.

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*From Rev. A. Pinkerton, Orion, Richland County.*

#### A Backwoods Field.

I live and labor in a new backwoods country. We have plenty of so-called preachers, our great want is "educated preachers." I am a preacher from necessity ; a foreigner by birth. During a fifteen years' residence in Indiana I had been frequently importuned to preach ; but "*I am not worthy*," "*I have been too great a sinner*," "*I am too old*," were my pleas for not doing so. Coming here late in the fall of '65,

with my family, in search of health, "my soul was stirred within me," and *before I knew it*, in the by-ways and hedges, I was preaching Jesus in my own rough way. My parents and teachers are gone home; but their prayers are answered; the poor runaway, the starving prodigal has come back to his Father's house; and, glory and thanksgiving to God, he has tasted the joy of joys, the joy of "winning souls." I have no hardships to tell of, or personal privations; having food and raiment, and the strength to labor for Jesus, I am content.

The little church at Bird's Creek, organized 1st October by "*Father Clary*," has a strange history. A little three-year-old girl, the child of their old age, the daughter of a brother and sister beloved of the Pleasant Hill church, died last June. I preached her funeral sermon. Her parents' prayer and mine was, that little Tina's death might be the means of life eternal to some. A relative of theirs, a rough, swearing, but big-hearted fellow, living on Bird's Creek, ten miles distant, came to hear little Tina's funeral sermon preached, and in a month or six weeks, this big, (big as Abe Lincoln) rough farmer, came to me and said, "I want you to come and preach at our school-house, I can't live in this way any longer. I hope the Lord has heard me and pardoned my sins; I trust I have given my heart to him," etc. I went and preached, and so the Bird's Creek church was speedily organized.

On last Sabbath, we received four members at Bird's Creek, thus doubling our number since October. "The Lord's hand is not shortened."

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#### MICHIGAN.

*From Rev. A. Dresser, Pentwater, Oscoda Co.*

#### "A Woman that was a Sinner."

Word was brought me, some days since, that "a woman who was a sin-

ner" wished to see me. Mrs. D. had previously visited her, and by faithful dealing had prepared the way for our second visit. As we entered the house, we found her in great anguish of spirit because of her sins, and almost the first word uttered was, "Mr. D., will God forgive me?" I replied, "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "Will he forgive great sinners?" "Yes; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Will he forgive every sin—any sin?" "Let the wicked forsake his way . . . . let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Will he forgive the very vile—the . . .?" I referred her to the case of the woman to whom the Lord said, "Neither do I condemn thee; go and sin no more;" and added, "The blood of Jesus Christ, his Son, cleanseth us from all sin." "But that woman sinned but once. Will he forgive when one has sinned a great many times?" "He will; he is able to save to the uttermost all that come unto God by him." "Will he? WILL HE?" "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Must I confess to the minister—must I confess to you?" "Confess to Jesus, against whom you have sinned." "Oh! I have, I have confessed to him. Must I not be baptized?" "Baptism is not necessary to salvation. Baptism cannot save us. Jesus alone can save. Whosoever shall call upon the name of the Lord shall be saved." "But Jesus was baptized." "Yes, but Jesus did not need salvation. We are to be baptized when we have been forgiven and by his grace made like Christ. All that you have to do is to go to Jesus, as a sinner, and ask him to save you." "Is that all?" "That is all."

"Does the Bible say so?" "Yes; Christ says, 'him that cometh to me I will in nowise cast out.' The gospel is 'the power of God unto salvation to every one that believeth.'" Her countenance brightened as she seized my hand, and exclaimed, "I do believe! I do believe!"

In many respects the woman was very ignorant. Her surroundings were very forbidding. God only can judge the heart; but, so far as we would see, her repentance was sincere; and perhaps we have all the evidence she could give, that with the heart she believed unto righteousness, and with the mouth confession was made unto salvation. She lived some weeks afterward, and died in peace.

From Rev. S. D. Breed, Maple Rapids,  
Clinton Co.

#### Doubled.

The last three months have been a time of great interest and good to this church and people, as well as one of arduous labor and deep anxiety to your missionary. For two months I preached three times on the Sabbath, and every evening, excepting Sunday evening, during the week.

At our communion, on the first Sabbath in April, we received sixteen members into our church at Maple Rapids, fourteen by profession, and all of them heads of families.

It is a year since we organized a little church of twenty members here, and now we have forty.

#### Houseless.

We are now making an effort to build a house of worship. We have no suitable place to hold our meetings in, and we must have a house if we would prosper as a church. We have started a subscription, and our people, though not rich in this world's goods, are doing nobly. One of the members, living in a log-house on a new farm,

and \$800 in debt, has subscribed \$125 for the church, and \$25 for my support. Others have done as well.

It is cheering to watch the progress of truth and piety in these new fields; and, notwithstanding the pioneer work of spreading the gospel is attended with great toil and many privations and trials, yet, after twenty years spent in this work, I can testify that it is a blessed privilege to be a co-worker with my Master in organizing new churches and building houses of worship in these destitute places.

From Rev. J. Verney, Ceresco, Calhoun Co.

#### Church Organized.

This church has, until now, been known as the first Congregational church of Fredonia and Ceresco, each point having preaching once every Sabbath. The parish covered an area of about fourteen miles square; to concentrate at either point was not practicable; difficulties stood in the way. It was seen that a separation must eventually take place, for Ceresco, being a thriving village, will in the course of a few years require the entire services of a pastor.

In view of these facts it was agreed to form a church in that place. A council was called, to consider the expediency of the course proposed, and, after carefully examining the reasons set forth, they resolved to organize a church to be known as the first Congregational church of Ceresco. There were but two members when I came here, one year and nine months since. We organize with eighteen; and I have reason to believe others will join us soon. "To God's great name be the praise and the glory."

#### We have our Difficulties.

Difficulties peculiar to the Western missionary. No church edifices. The people are poor, striving hard to make themselves a home; and on that ac-

count their contributions are small toward building our church edifice. But they "have done what they could."

Another difficulty is the want of dwelling houses. I am living three miles from my nearest preaching place, and my children have had to walk six miles, every Sabbath day, in order to get to school and to the preaching. That is rather hard for my dear little ones, who love the Sabbath school so much that they will walk that distance rather than absent themselves. But God is with us; and *this sweetens every cup.*

### ILLINOIS.

*Rev. E. C. Barnard, Jefferson, Cook Co.*

#### Three Years' Work.

Just as I graduated from the Chicago Theological Seminary, April, 1866, I was commissioned by your Society to labor in my present field. The church was in a divided, weak state. If there had been no organization here, I think the prospect would have been nearly as encouraging as it then was.

The troubles and weaknesses of the church had begotten supreme indifference, if not contempt, in the minds of those without. No other church existed here; and the village had the reputation of being a hard place. The church had never raised more than \$300 a year for sustaining the ordinances of the gospel. There was a debt of \$600 on the parsonage, which was unfinished. The church was in need of repairs, and the fences were little better than nothing. We commenced courageously, hardly knowing that the minister was to expect any better circumstances. The people pledged me \$500, of which sum \$200 were to come from the Home Missionary Society. During that first summer, by festival and otherwise, we raised \$300 and painted and repaired the church. The end of the year found

them prompt in paying me, but the fact revealed itself to me that I had spent \$150 from my own pocket. They then made my salary \$700—\$100 coming from your Society.

I tried hard to make the people think that they could support me altogether. That summer we raised \$300 more, and finished the parsonage. During the fall of that year the Baptists organized a church and commenced holding meetings in a hall. This disconcerted our people somewhat; and, through the loss of a few families of Baptists who had formerly aided us, they felt less than before like bearing my entire support for the coming year, 1868. So your Society was asked for \$200. During the year, the ladies organized, with my wife as president, and, by fairs and festivals, they raised \$600 in six months, and paid off the debt on the parsonage. The Baptists, in the meantime, failed in their plans, and the field was left to us again as it remains to the present. At the society meeting, last January, it was voted to make my salary \$500, and raise it all here. This was a joy to me, as it had been my aim to go alone just as soon as we were sure of standing.

#### Spiritual Growth.

But I must speak of a better than temporal prosperity.

During the last days of February some of the good people met in my study, and we talked over the need and possibility of doing something more directly to rouse spiritual interest in the church and community. We resolved to go forward, having a short sermon in the evening and a prayer-meeting immediately following. This was continued without interruption for three weeks, and as a result we rejoiced in eighteen hopeful conversions, covering all ages, from the man of gray hairs to the youth of sixteen. It was a source of great encouragement to the church, and had a salutary effect on the com-



munity. At our last communion, in March, we received seventeen on profession, the largest number ever received at one time. During my three years' labor here, thirty-eight have united with the church, thirty-one by profession and seven by letter. The present membership is sixty.

We have a comfortable house of worship and a good parsonage standing upon two of the best lots in the village, and all free from debt. With the blessing of God, we hope to labor on, feeling confident that the patient, faithful performance of the ordinary duties of the pastorate will at last result in substantial growth and prosperity.

In parting from the Society you represent, I tender the gratitude of the people here, as well as my own, for the substantial aid we have received.

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*From Rev. J. H. Laird, Brickton, Cook Co.*

#### The Foreign Element.

I do not think that there is reasonable expectation of gathering a large church here, very soon; we have not the English population, out of which to construct it. But there is ample work to be done here among the Germans. The members of German families born in this country, and who have mingled, in families where they have been employed and in our public schools, with American young people, rather incline to such society, and are easily brought under our influence. They find something better than lager beer and Sunday carousing. Slowly, at first, but rapidly, ere long, these numerous and thrifty people are to be molded by a better civilization and a purer religion than they have known. They outnumber us, and are rapidly increasing in wealth, from the products of this rich soil. The New England stock is too scarce to be gathered into strong churches in every Western village.

The Lord will doubtless scatter the seed very widely over the broad interior, and leave these young churches to operate on the rapidly increasing foreign element, to gather there their strength, or die.

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#### INDIANA.

*From Rev. A. S. Walsh, Kokomo, Howard County.*

I have an abundance of good news to send you. We have passed through a revival resulting in great good. It was a union movement, reaching all classes and all the churches, and resulting in their enlargement by about 200 additional members. On the first Sabbath of May I took twenty-one members into communion, seventeen of them by profession. I think we shall be enlarged by about fifteen more at the July communion. Of those taken in thus far none were under seventeen years of age; most of them married persons, and a large proportion males.

We subjoin an account of this remarkable revival, which appeared in the columns of the *Toledo Blade*:

"Kokomo, Ind., is a place of 3,000 inhabitants. It is situated on the junction of the Indianapolis & Chicago R. R. and Great Eastern R. R. It is a place of sudden growth. The people generally are young, enterprising, money-getting, as a class, a large number immigrating hither from the South. Morally the community has been in a peculiar condition. The people generally were orderly and peaceable, but there was a great degree of recklessness. Petty thieving and sottish drunkenness and low vices were not common, but fast drinking, as it is called, and vices of that class were indulged in to a lamentable extent. The code of honor, such as governs the duelist, seemed also to find favor with many. Hence within a few years, on

the streets of their city, several men have fallen victims to justice outside of the forms of law—if such a term expresses it. Wo betide the horse-thief or blackleg that comes nigh this place to practice his tricks! Strangers who have tendencies that way are soon after their arrival pointed out the spot where this man was shot, where that one was hanged, are told how the jury acquitted this avenger, and how nobody knows who pushed the drop from under a certain one who hanged all night on the public square, etc., etc. Under this spirit the churches could not flourish, yet holy hands were lifted up, and day after day devout ones cried, ‘Oh, Lord, how long!’ A circle of women from several denominations began praying for a temperance reform. After a while the Methodists put forth an effort for a revival, and, as if in answer to the prayers of the devout women, several drinking men, including one saloon keeper, professed religion. One feature manifest from the outset was the union of effort on the part of Christians.

“The revival in fact commenced on Friday. On the following Sabbath evening, Rev. A. S. Walsh, pastor of the Congregational church, having concluded his services, went over to the Methodist church. He is a warm personal friend of Rev. V. Berner, the preacher in charge, and was requested to make a few remarks after the audience had finished the stirring hymn they were then engaged in singing. He did so, pledging his help to the work. He made a plea for union, and he and Brother Berner clasped hands, while from the thrilled audience there arose such an amen! as only a good feeling Methodist congregation can utter. This was the key-note of the work. By Christian unity the battle was won. Methodists, Quakers, Congregationalists, Baptists, and in fact all the denominations working together in perfect harmony.

“The result has been the filling of the churches, the shutting of several saloons, the reformation of several drunkards, and about 140 conversions to Christianity. During the work frequent street preaching was held. Large companies would assemble at the church, just before the time of meeting, and two by two march through the streets singing triumphal hymns until they reached the speaker’s stand, thus gathering at once great audiences. Bands of ladies also went about holding prayer meetings in the drinking places. The prayer meetings are kept up still, delegations starting out in the evening. Between the number who are kept from visiting saloons on account of the fear of a descent being made, not by the police, but by a band of praying women, and the number who have joined the Good Templars, rum-selling is a money-losing business, just now. These are practical hints for earnest workers. If so much be done in two months, how much can be done in a year?”

#### NEW JERSEY.

*From Rev. J. L. Danner, Fort Lee, Bergen County.*

#### “The Acts of the Apostles.”

Let me begin this report by expressing the great pleasure and profit I have derived from reading the *Home Missionary*. Its monthly visits are most welcome. I read it, and the “Acts of the Apostles” together. The similarity between them is marked. They seem, as indeed they are, two different pages of the same history; for, though there be a diversity of operation, there is the same spirit. I should hardly dare trust myself to go into our monthly concert, without first getting “charged” with missionary electricity from its pages. And the profit is equal to the pleasure. In the midst of my discouragements and despondency, the courage of my

brethren, in other fields, encourages me; their calm hope, in adverse hours, strengthens me, their unfaltering faith rebukes me. For missionary work is much the same, whether the field of labor be within sound of New York church bells, or within sight of the Rocky Mountain peaks; with this exception: the Rocky Mountain man has

fewer rocks to contend with, physical or moral, than has one on the "Palisades." Also, the Western man expects immigration of the best Eastern bone, brain, and nerve; while the Palisade man sees the emigration of his best material and the immigration of the worst class of foreigners.

## MISCELLANEOUS.

### Rev. Absalom Peters, D. D.

Rev. Absalom Peters, D. D., died in New York, May 18, 1869, at the age of seventy-six years. As he was one of the founders and the first Secretary of the American Home Missionary Society, it is due to his memory that some notice of his services should appear on the pages of the periodical of which he was the originator and first editor. The following paragraphs are extracted from the address delivered at his funeral by his pastor, Rev. JOSEPH P. THOMPSON, D.D., of New York:

Dr. Peters was born at Wentworth, N. H., September 19, 1793. His father, General Absalom Peters, himself a graduate of Dartmouth, had supplemented the periodical school with good home training, in the intervals of his public official engagements, legislative, judicial, and military; but, when at sixteen, young Absalom went to Troy as clerk in a store, while awaiting the result of an application for admission to the West Point Military Academy, he had only "a passable common school education." His conversion awoke in him a strong desire to become a minister, and he turned aside alike from military and mercantile pre-occupations, to fit himself in the best manner for the work of spreading the gospel, which he was wont to consider "the business of our lives, to which all other business is secondary and subordinate." Applying himself to study

with the zest of this great hope before him, he graduated at Dartmouth College in 1816, and at Princeton Seminary in 1819, and in May of that year—just fifty years ago—he preached his first sermon in the old Brick Church (Dr. Gardiner Spring's), as a licentiate of the Presbytery of New York. He at once accepted a commission as a Home Missionary for Northern New York, and spent some months in a tour of preaching in the destitute portions of Washington and Warren Counties. While thus engaged, he was brought to the knowledge of the first Church in Bennington, Vermont, then the only church in a thriving population which embraced a considerable amount of wealth, of social culture, and of political influence. The fervor and brilliancy of his sermons won the attention of the congregation, and his boldness and fidelity in proclaiming the truth drew to him the sympathy and confidence of the prayerful and devout, so that, after a few months' trial, he received the unanimous call of the church and society to become their pastor. His success was the more remarkable because a division had existed in the church, religious life had become stagnant in the community, and the young preacher had excited the violence of outsiders by denouncing certain public sins and social immoralities. The ordination of Mr. Peters in July, 1820, was promptly

followed by a wide awakening of religious interest, and during the whole of his pastorate in Bennington he "was never long without the consciousness that his ministry was owned and blessed of God." This early experience of conflict with prevailing deadness and iniquity, taught him "the safety of assuming all responsibilities of manifest duty, and trusting God for results."

In the administration of this responsible charge, and in his intercourse with his ministerial brethren, Dr. Peters exhibited a practical wisdom, a faculty for affairs, and a breadth of view in measures concerning the kingdom of Christ, that marked him for a still more public and responsible position in the church. Toward the close of the year 1825, he was invited to New York to perfect the organization of the American Home Missionary Society, and to conduct its operations in the capacity of Secretary. It may be said, without presumption, that this Society owes the perfection of its basis and administration, and the efficiency of its operations in detail, in large measure to the forecast and energy of Dr. Peters. In the twelve years of his official connection with the Society, he traveled thousands of miles in its service, visiting all sections of the country, superintending and adjusting an infinite number of particulars, attracting friends by his rare qualities of personal influence, and inspiring the churches with zeal and liberality for the cause. During his term the Society tripled its income, and quadrupled the number of its missionaries. The 'Home Missionary,' projected and edited by him, bears witness to his fervor in the cause, and to the practical efficiency of his services. Anticipating the future of this work he sometimes kindled with a prophetic fire. In the Annual Report for 1828 he wrote:

"As the field enlarges, they are multiplied who are ready to go in and possess it; and soon, it may be expect-

ed, they who dwell on the Alleghanies, and the increasing millions of the valley of the Mississippi, will join their voices with ours in proclaiming the words of eternal life to the inhabitants of the Rocky Mountains and the valleys beyond. Another generation will scarcely have passed away before all this may be realized, and a stone may be set up on the shore of the Western ocean, and our children's children that dwell there may write upon it, Ebenezer, and read the interpretation thereof, in their mother tongue: Hitherto the Lord hath helped us.'

It was given him, the other day, as he looked out from his window toward the west, to hear the booming of the cannon and the ringing of the bells, that announced the completion of the Pacific Railroad; and his heart bounded with joy at the thought of such a highway for the advancement of the kingdom of God.

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In 1837, retiring from the American Home Missionary Society, Dr. Peters assumed the management of the *Biblical Repository*; and engaged in various literary and benevolent works until 1844, when he accepted a call to the church in Williamstown, Mass., where for ten years he labored acceptably and with success, both in the town and in the college. At sixty-one he resigned his pastorate, in view of advancing age; but fifteen years of unbroken health and unimpaired ability, proved that he had mistaken the symptoms of decline. Essaying for a while his old vocation of editorship, he gradually withdrew into the retirement of domestic life, though maintaining an active interest in various institutions for the spread of the gospel.

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During a life of more than seventy-five years he had never known sickness; but when, last winter, this strange experience came to him, he adapted himself to it, philosophically and with serene

faith, with a grateful recognition of the goodness of God and of human sympathy. When told that his case was critical, he quietly answered, 'I believe in the Resurrection and the Life, and it cannot matter which side of the line I now go.'

\* \* \* \*

As I sat by his side, in the closing hours, and alluded to the comfort the Christian has in leaving to God all the details of dying, he said: 'I have a death to die, but I have not a death to *choose*; and I am glad *that* is not laid upon me. It is all well, from him in whom I believe.' Then, with a benediction upon his pastor and the church, he presently 'fell asleep.' He died May 18, and was buried from the Broadway Tabernacle Church on the 20th, Rev. Drs. Skinner, Leavitt, Coe, and Thompson, assisting in the funeral services.

### A Report on Home Missions in Illinois.

Adopted at the last meeting of the General Association by a rising vote, and a solemn covenant in prayer, followed by the Doxology.

The celebration of the twenty-fifth anniversary of this Association has been largely a review of what Home Missions have done in Illinois, and it appears that not only for a *quarter of a century*, but for *more than half a century*, the State has been the recipient of home missionary labor and benefaction, receiving in the aggregate from various Societies (but chiefly from the Home Missionary Society), not less than half a million of dollars.

More than 350 churches, in two denominations, have been planted; an extensive system of educational institutions fostered; the cause of freedom sustained; society, civil and domestic, moulded; revivals promoted, multitudes of souls redeemed; and all, largely, by this scheme of evangelism. The money

and men have chiefly come from the self-denial of the Christians of New England.

As we look forward to the next twenty-five years, we see as much home missionary work to be done as has been done in the last quarter century. During the *last* twenty-five years the number of our churches and ministers has *quadrupled*, during the last fifteen years *doubled*, and at a no less ratio ought the work to continue for the *next* twenty-five years; and if children are thus to be born into our Puritan family, there must be a corresponding care.

Now then as to resources. Portions of New England have given to the West, of their children and money, well nigh to exhaustion, and of those States only Massachusetts and Connecticut can do much more than to take care of themselves. With the growing demands upon them, the same thing is true of the Middle States, and the means that will be raised at the East ought to go largely to the West of us, and along the Pacific Railway and over the Rocky Mountains.

While then profoundly grateful to God for the grace bestowed upon us, and the benefactions of our Eastern brethren, it has become a serious question whether we can, with self-respect, much longer receive aid from the Home Missionary Society beyond the amount of our own gifts to it; in fact, whether we are not consuming the portion which should go to the younger members of the family. It is true that the mass of our churches are struggling with the difficulties incident to newness, and that much of our seeming wealth is only the investment of Eastern capital, whose profits do not come into our exchequer, but still our growing ability warns us of growing responsibility.

The report for last year shows that we have received during that period, \$19,825, while we have paid back only \$5,176, leaving a deficit of \$13,649.

Can we assume the responsibility of

the work in this State? We ought to do it at the earliest practicable moment; but to cut loose at once from all resources at the East, judging from our present data, would involve pretty certain failure and produce reaction and discouragement. But we can and ought to find a near future when we shall be able to make such a declaration of independence. We may stick a stake ahead and pull up to it. In view of all our circumstances and prospects the Committee would therefore recommend:

1. That the year 1875 be the point fixed, in or before which independence shall be declared, and beyond which the Society shall be recommended to make no more appropriations to Illinois. Thus the year 1876 will be the centenary of our national life, the year of jubilee for the Home Missionary Society, which was organized in 1826, and our first year of Congregational manhood.

2. That by the Society, its agents, and the missionary committees, a rule be adopted (with as few and rare exceptions as possible), requiring that the amount asked in each application shall be less than that of the preceding one, until no more aid is needed.

3. That the committees and agents scrutinize, with great fidelity and without partiality, every application, thus guarding against any unnecessarily large appropriation.

4. That each of the local Associations take up as a part of its business the missionary work within its bounds, inquiring into the case of each beneficiary church, providing temporary supply for those that are destitute, keeping as far as may be the missionary committees under appointment, and strive to equal the aggregate of aid received within its bounds by the contributions of their own churches.

5. That the members of the beneficiary churches be exhorted to increase their subscriptions, in some cases to the doubling of the same, so that any re-

duction of the amount of appropriation shall not practically come out of the missionary's already scanty support; and that all members of the churches be hereby challenged to engage heartily in this work of bringing our State, so long aided, so highly favored, to that condition of self-respect implied in independence and manly discharge of Christian obligation.

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### Religious History of California.

Is the year memorable to the California citizen as an anniversary? It is memorable to the California Christian as the anniversary of the planting of the first Christian churches here. Rev. T. D. Hunt arrived in October of the year 1848, from the Sandwich Islands, and had been preaching as chaplain of the town of San Francisco for some two or three months. But the era of proper church building began in 1849. On the first Sunday in January, the Lord's Supper was first administered by Mr. Hunt. Four ministers, Messrs. Willey, Douglas, Woodbridge and Wheeler came on the first Panama steamer in February following. Another, Albert Williams, in April subsequent. Mr. Woodbridge collected the first Protestant church in California at Benicia, in the summer of 1849. Mr. Williams organized the first Protestant church in San Francisco, now under care of Dr. Eells, on the 20th of May. Mr. Wheeler's, the first Baptist church, was founded a month afterward. The first Congregational and Trinity Episcopal followed in July. The Presbyterian church at San José was instituted the same month. Wm. Taylor, Methodist, established the Seamen's Bethel in the latter part of the same year. Rev. J. A. Benton gathered the first church of Christ in Sacramento, September 16. Thus eight churches were commenced in that memorable year. They were very small. The largest, whose membership is known to us, had but twelve



members. But they marked a new epoch for the Divine kingdom here.

What shall we say of the progress that has been made in twenty years? It is noteworthy. The latest figures which I have been able to secure, would indicate that these eight churches have swollen to over 350, containing 20,000 members. Two of the denominations, say about one-third of the churches and membership just enumerated, report a property of \$675,000. It would appear that the Protestant churches have thus acquired a property interest of about \$1,500,000. It is a matter of rejoicing that the increase for the last ten years has been such as to treble the strength of the churches. This progress has been made, although it has been supposed that the population of the State has increased in the last decade by a very small ratio; but that gain has been in families; and the growth of the church is largely through well-ordered households.—*Rev. George Moar, D. D.*

### “How to Fill a Missionary Box.”

It has been customary for those wishing to furnish articles for the Home Missionaries, to provide for some specified family. They apply to the Agents or Secretaries, who give the address of some missionary whom they consider a proper recipient of this bounty. These persons then correspond with the family, thereby obtaining particulars by which they are guided in selecting and preparing the contents of a box. Each missionary's wife may properly say in reference to her own box, “Please don't buy cloth and make it up into garments!” We received one box the contents of which were, mostly, cloth instead of garments; and it seemed a princely gift. We received another in which the cloth was made into garments, and that too seemed a *very* princely gift. The garments fitted quite well, and, with a little adjustment,

secured a readiness for winter which otherwise would not have been possible; for our field was new, and our hands had been enfeebled by sickness. My heart is grateful, almost to faintness, when I think what those sisters (strangers) did for me. The sewing was a large benefit. I would ask—are there not many desirous to do something, whose only possible offering is the labor of their hands? If there are, I would say to them that, while cloth for a garment is acceptable, a ready-made garment is usually doubly so.—*A Home Missionary's Wife.*

### New Congregational Manual.

Rev. JOSEPH E. ROY, the well-known agent of this Society for Northern Illinois, has done good service in compressing within about fifty pages “A Manual of the Principles, Doctrines, and Usages of the Congregational Churches.” There are brief chapters on the history of Congregationalism, its principles, its “genius,” and its advantages; one on the National Council of 1865, with the “Burial Hill Confession of Faith,” adopted by that body. Other chapters of great practical value show how to organize, and how to incorporate a church, in conformity with the laws of various States. There are also forms for confession of faith, covenant, constitution of a church and of an ecclesiastical society; compact between the two, letters-missive, manual for business meetings, etc. These forms, as indeed the whole substance of the pamphlet, are drawn from the most approved sources, sanctioned by the use and approval of most of the Congregationalists of the land. The confession and covenant given are those of the Broadway Tabernacle church, New York, and the Central church, Boston. Mr. Roy says very truly: “In organizing churches at the West, often among people who know nothing of the genius of Congregation-

alism, the need of some simple directory how to proceed has been greatly felt. For want of some such help, not a few churches have been organized without any code of rules, and so have been subject to many distractions, while the polity has thereby suffered reproach."

We are glad that he prepared this Manual with the churches of the newer West in mind, thus ensuring great simplicity of statement; but the need of such a work is not restricted to any section of the country. We shall be glad to learn that it has large circulation this side of Chicago, in quarters where Punchard, Bacon, Pond, and the elaborate and valuable treatise of Dr. Dexter are not read. For preparing the way for such larger works, and thus removing objections to the Puritan polity that come mainly from misconceptions of it, we know nothing better than this compact yet lucid little Manual.

Generous friends have provided that it may be sold at less than half its cost—ten copies or more, at five cents each; or six cents, postage prepaid; single copies, ten cents. Address Rev. J. E. Roy, Chicago.

### The Nation of the Future.

"To the Greek, tracing his lineage back through heroes and demi-gods to the very deities of Olympus, all the world outside of Hellas was but a barbaric chaos. To the Hebrew the family of Abraham were the chosen of God; to him the very touch of the Gentile was defilement. And now, roll back for a moment the curtain of history. On the Athenian Areopagus, in the very center of that brilliant Greek life, Paul, the Hebrew, is proclaiming 'God hath made of one blood all nations of men for to dwell on all the face of the earth.' Behold the realization of that which is contained in those divine words rapidly approaching

on these western shores! Three centuries have scarce elapsed since Europe poured forth her children out of all her diverse nationalities upon our Atlantic coast, and Africa in chains was dragged hither to be their servant; while now, in the midst of the growing glory of the nation, the Orient is sending its myriads eastward across the Pacific. Europe, Asia, and Africa are blending here into a nationality such as the world has never seen; a nation where equal civil rights and equal political rights, under the benign operation of a Constitution broad in its humanity as the sway of the Republic, shall be the law for every individual; a nationality which shall realize the vision of the statesman and (may we not hope) the aspiration of the Christian."—*Senator Perry*.

### Agent for Southern Iowa.

Rev. JULIUS A. REED has been compelled, in consequence of feeble health, to resign the agency of this Society for Southern Iowa. He was appointed its agent for the whole of that State in 1845, and performed the arduous duties of that office with signal ability and fidelity for twelve years. When it became necessary, in 1862, to employ two agents in the State, the southern section of it was assigned to Mr. Reed, and his efficient services have been continued to the present time.

The vacancy thus created has been filled by the appointment to the post of Rev. JOSEPH W. PICKETT, pastor of the Congregational church of Mount Pleasant, Iowa. He is well known as a pastor and missionary, and we doubt not that his appointment will be welcomed by all the churches and friends of Home Missions among whom he is to labor. His field comprises all that part of the State which is south of the Chicago and Northwestern Railroad, the remainder being under the supervision of Rev. Mr. Guernsey. Mr. Pickett has already

entered upon his labors, and may be addressed at Des Moines.

### Miscellaneous Items.

**CHEYENNE, WYOMING TER.**—In May last, Rev. J. D. Davis, who had just completed his studies at Chicago Theological Seminary, was commissioned to labor at Cheyenne, the capital of the new Territory of Wyoming. This place is situated on the Union Pacific Railroad, 516 miles from Omaha, at the junction of this road and the branch extending to Denver; it is and is to be the most important point on this railroad, between Omaha and Salt Lake City. Mr. Davis commenced his labors on the first Sabbath of June, and on the following Sabbath organized a Congregational church of thirteen members. Steps have already been taken to erect a house of worship.

Mr. Davis, by his bravery as a color-bearer in the late war, received the commission of colonel. He writes that it requires far greater courage to uphold the Christian flag at Cheyenne; but he has resolved "*to fight it out on that line.*"

**THE PACIFIC COAST.**—The Executive Committee have recently commissioned three members of the last senior class in the Chicago Theological Seminary, to labor on the Pacific Coast: Messrs. W. R. Butcher and W. J. Clark, in Oregon, and Mr. S. W. Webb in California. Another member of the same class, Mr. E. M. Betts, accompanies them to the Pacific Coast, though not under commission from this Society.

**MILFORD, NEB.**—Rev. T. N. Skinner entered upon his labors in this place early in the spring of this year. Milford is on the Big Blue, seventy miles west of the Missouri river, and in a region but recently settled. He has already a church of about twenty-five members, and the means have been provided to erect a church edifice.

**PLATTE RIVER VALLEY, NEB.**—The first Congregational church of Butler County was organized within the field occupied by Rev. J. B. Chase, on the 28th day of April, with twelve members, and on the 30th of the same month the first Congregational church of Monroe County was organized with nine members.

**LEAVENWORTH, KAN.**—The Cumberland Presbyterian church (colored) at Leavenworth, have voted to become Congregational. They have between forty and fifty members. Their pastor, Rev. John E. Weir, comes with them. He was for several years a missionary in Liberia under the Cumberland Presbyterian Board. The presbytery voted that colored men could not be members of presbytery, but only under its care—so he and his church determined to go among more fraternal friends. The enterprise is two years old and of good promise.—*The Advance.*

**REV. JAMES LONGHEAD**, a missionary of this Society, at Deer Park, Ill., died at Morris, Ill., June 24th, at the age of sixty-four years. He had been in feeble health for about five months, but continued his labors till the month of March, when he was compelled to abandon his post. From that time he gradually declined, till he entered into his rest.

**THE EXCELSIOR.**—This is the title of a monthly Congregational newspaper, recently established in Syracuse, N. Y., and edited by a committee of the General Association of the State. The two numbers which have appeared are admirable, and we cordially welcome the paper, as a valuable coadjutor in the work of Home Missions.

**NEBRASKA.**—At the recent meeting of the General Association of Nebraska there were reported fifteen Congregational churches in the State, with 884 members—an average attendance upon public worship of about 800, and 650 children in Sabbath schools.

Menomonee, First Cong. Ch., by J. C. Sherwin,	\$30 00	Fairhaven, Ephraim Pope, \$2.50; Sarah Pope, \$2.00,	\$0 50
Wauwatosa, Cong. Ch., by J. A. Warren, to const. Benediab Barber a L. M.,	40 26	Franklin Co. H. M. Soc., S. S. Eastman, Treas., Greenfield, First Cong. Ch., to const. J. H. Smead a L. M., \$41.30,	
<b>IOWA—</b>		Greenfield, Second Cong. Ch. and Soc., \$57.71, Sunderland, Cong. Ch. and Soc., \$100.00, Montague, Cong. Ch. to const. C. W. Parker a L. M., \$80.00; Shelburne, Cong. Soc., to const. G. W. Treaddale a L. M., \$50.45, Backland, Cong. Soc., \$62.10, Coleraine, Cong. Soc., \$65.50,	358 04
Received by Rev. R. Gaylord, Tubor, Cong. Ch.,	20 00	Georgetown, Orth. Monument Ch.,	38 50
Received by Rev. J. A. Read, Kaddyville, Cong. Ch., \$22 70		Grafton, Cong. Ch. and Soc.,	80 00
Griener, A. Whitecomb, 4 50	27 20	Grantville, Cong. Ch. and Soc.,	48 00
Calmar, Cong. Ch., by Rev. C. Hancock,	7 00	Great Barrington, Cong. Ch. and Soc.,	79 00
Cass, First Cong. Ch., by Rev. W. H. Hayward,	24 00	Hyde Park, First Cong. Ch. and Soc., to const. Thomas Hammond, Z. Allen, H. S. Adams, L. M.,	100 00
Cedar Falls, Cong. Ch., by Rev. L. B. Fifield,	18 20	Leominster, North, J. H. Shedd,	10 00
Lima, Cong. Ch., by Rev. W. H. Helms,	21 00	Lynn, Chestnut St. Ch.,	10 00
Postville Cong. Ch., by Rev. W. H. Barrows,	11 40	Marblehead, a Lady, thank offering,	3 00
<b>MINNESOTA—</b>		Medford, Maple Ch. Sab. school,	20 00
Beaver, Cong. Ch., \$1.50; Plainview, Cong. Ch., \$8; Southfield, Cong. Ch., \$2, by Rev. H. Willard,	12 50	Seituate, Orth. Cong. Ch.,	30 00
Candon Falls, Cong. Ch., by Rev. E. W. Merrill,	7 30	Shirley Village, Cong. Ch. and Soc.,	3 00
St. Cloud, First Cong. Ch., by Rev. G. I. Wood,	6 14	Tewksbury, Cong. Ch. and Soc.,	70 00
Sauk Center, Cong. Ch., by Rev. A. J. Pike,	6 00	Walpole, Cong. Ch. and Soc.,	15 00
<b>KANSAS—</b>		Watertown, Phillips Ch. and Soc.,	30 00
Burlington and Garnett, Cong. Chs., bal. of coll., by Rev. J. M. McLain,	2 00	Westport, Pacific Union Ch. and Soc.,	28 49
Emporia, First Cong. Ch., by Rev. M. S. Crumwell, to const. Horace Barber a L. M.,	30 00	Woburn, Ladies' Char. Sew. Soc., to const. Mrs. Martha Lincoln a L. M.,	40 00
Tonganoxie, Cong. Ch., by Rev. H. E. Woodcock,	15 00	Worcester, Old South Ch. and Soc.,	92 00
<b>NEBRASKA—</b>		Worcester, South Conference, coll. at meeting,	10 50
Fontenelle, Cong. Ch., by Rev. J. P. Smith,	6 00		\$5,124 50
<b>HOME MISSIONARY,</b>	14 00	<i>Receipts of the Connecticut Home Missionary Society, in June. E. W. FARMON, Treas.</i>	
	\$7,821 95	Bridgeport, First Ch., by W. S. Wordin, Treas.,	\$104 00
<i>Donations of Clothing, etc.</i>		Brookfield, Cong. Ch., 'B. M. Starr, \$32.00, A. S. Taylor, \$1.00,	33 00
Hartford, Conn., Ladies of the Fourth Cong. Ch. and Soc., by W. L. Bemis, a box,	\$100 00	Canton Center, Cong. Ch., to const. William K. Brown and Elijah Whiting L. M.,	70 00
New Haven, Conn., Ladies' H. M. Soc. of the First Cong. Ch., by Mrs. D. W. Lathrop, four boxes and cash,	968 74	Cornwall, by M. Beers, Treas.,	38 70
Worcester, Mass., Ladies of the Salem street sewing circle, by M. Louise Jenks, sec., a box,	100 00	Durco, by J. O. Mather,	30 00
<i>Receipts of the Massachusetts Home Missionary Society, in May BENJAMIN PERKINS, Treas.</i>		Deep River, by Rev. H. C. Wickes,	12 50
Acton, Evan. Cong. Ch., mon. con.,	\$10 00	East Granby, Cong. Ch.,	8 50
Barre, Cong. Ch. and Soc.,	84 11	East Hartford, Cong. Ch., to const. Mrs. M. T. Bancroft a L. M.,	347 40
Boston, Ma. Vernon Ch.,	1,050 35	Ellsworth, Cong. Sab. sch., by Rev. A. Goodenough,	5 00
Park St. Ch.,	946 65	Gilead, Cong. Ch., by R. P. Gilbert,	35 00
Roxbury St. Ch.,	588 92	Glastenbury, Cong. Ch., by Dea. Plummer,	180 00
Old South Ch., bal. of coll.,	10 00	Hartford, Pearl St. Ch., by J. B. E., Treas.,	544 35
Boston Highlands, Elliot Ch.,	900 15	First Ch.,	154 00
Vine St. Church, mon. con.,	10 00	South Ch., (Rev. E. P. Parker,) by William Blatchley, Treas.,	80 50
Bradlee, First Far. Ladies' H. M. Soc., to const. Mrs. William F. Locke, Mrs. C. L. Hayden, Mrs. E. W. Arnold, L. M.,	101 60	Killingworth, H. M. Soc., by J. Beach, Treas.,	28 25
Cambridge, Shepard Ch., Ladies Miss'y Soc., to const. Mrs. E. T. Whitman a L. M.,	30 00	Middletown, South Ch., to const. Rev. J. P. Taylor a L. D.,	165 00
Cohasset, Beechwoods Ch. and Soc., to constitute Mrs. O. Harris a L. M.,	27 15	Naugatuck, Cong. Ch., mon. con.,	11 24
Conway Legacy of Mrs. Franklin Childs, to const. Franklin Childs a L. M.,	60 00	Norwich, First Ch., by L. A. Hyde, Treas.,	98 10
East Bridgewater Union Ch.,	9 00	Old Saybrook, Ladies' H. M. S.,	60 00
Enfield, Cong. Ch. and Soc.,	278 00	Rocky Hill, Cong. Ch., to const. Annie A. Robbins and Ellen Mills L. M.,	84 48
		Salem, Cong. Ch.,	14 50
		Southington, Cong. Ch., by Dea. T. Higgins, in full to const. T. D. Whittlesey a L. D.,	305 00
		Stratford, Cong. Ch., by Rev. W. K. Hall, to const. Eli C. Hoadley a L. M.,	120 00
		Union, Cong. Ch., to const. Dea. Myron K. Kinnery a L. M.,	45 00
		Waterbury, Cong. Ch., by E. Curtis,	64 01
		West Hartford, Cong. Ch., by Rev. C. H. Bullard,	25 00
		West Suffield, Cong. Ch., by H. Sheldon, Treas.,	9 00
			\$3,448 00

# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?...*Rom. x. 15.*

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No. 5.

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## TWENTY YEARS IN CALIFORNIA.

BY REV. SAMUEL H. WILLEY, Oakland, Cal.

It is just twenty years since your first missionaries to California reached this coast. These years have been busy and eventful, and some review of them may be of interest to you.

The Society's mission to this country, in 1848, was singularly well-timed, as events afterward showed. It was in keeping with the enterprise of the day. The treaty by which this country was ceded to the United States was ratified, May 30th, 1848. A good deal of public attention had been previously directed to this coast, but from that time it was greatly increased. This interest was not awakened by a knowledge of the existence of gold in the Territory, for the news of its discovery had not yet reached us at the East; but it was believed that the resources of the country were amply sufficient to attract and retain a large population.

To many, the magnitude of the enterprise of following our country's flag across the continent to the Western ocean, and there making a home, was highly attractive. The settlements of that day had not advanced far beyond the Mississippi, and it was a bold push to reach the Pacific at a bound. Just then, the steamship line was on the eve of readiness to transport passengers to San Francisco in thirty days, reducing the time of transit from six months, which it had been before.

The American Home Missionary Society was observant of all this, and promptly determined that the ministry of the gospel should accompany the first wave of population to this new West. No mission was ever more thoroughly studied, or more forcibly, and even eloquently set forth. And yet, all that was said has been more than justified by the history of the years under review. Accordingly, with the first passengers for California, leaving New York, December 1, 1848, were your two missionaries. They were cheered on their departure by the coming of a large number of Christian friends to the steamship, to see them off.

On our way to Chagres, we touched at Charleston, Savannah, Havana and New Orleans. The journey thus far was delightful. The passengers for California were not numerous, but they were agreeable, and were all buoyant with anticipations of life in the new country. In this mood we reached New Orleans, *about the middle of December*. Before we had been there forty-eight

hours, a messenger arrived direct from California, after a journey of some five months, bringing the astounding news of the discovery of gold. There was no mistake. He brought the specimens with him; and he told us of the rush to the mines, and the abandonment of every thing else. Well do I remember that day, and the revulsion of feeling your youthful missionaries experienced, in view of the changed aspect of affairs. They were not very well trained for such emergencies. Difficulty and uncertainty seemed to be thrown over all the future. Gold-digging did not promise, in their view, to make very desirable fields for the ministry. And such a rush as this news created in New Orleans for passage to the new-found gold country! It was made up of the loosest material—the wild, the reckless, the bold and venturesome, all mingled together.

Thenceforward, our journey was hard and extremely disagreeable. The ship was crowded, comfort was at an end, order was broken up, and noise, coarseness, vulgarity, swearing and gambling reigned. A stormy passage brought us to Chagres. A week's rowing and poling and pulling up the tortuous course of the Chagres river landed us at Cruces. Thence, after burying some passengers, victims of brandy and cholera, a day's hard mule-ride brought us to Panama. Waiting there a month for the arrival of the first steamer around the Horn, passengers accumulated beyond her capacity, fourfold. Arrived at last, she took on board all she could stow fore and aft; and for the now famous California we set sail. The trip was chiefly memorable for its short fare, and disagreeableness generally.

Arriving here, we found the country soft with copious winter rains. The city of San Francisco was a hamlet of tents and cloth houses, planted at irregular intervals along muddy and almost impassable streets. But it was crowded with people. On all sides were noise, confusion, haste, and roughness in manners and speech. Gold, to be sure, was plenty, and passed current in bagfuls, with thimblefuls for change. But all were making ready to go to the mines. This was the business. There was but one universal amusement, and that was gambling. Piles of gold dust were heaped upon the gambling tables. The noise of drinking and carousing ceased not, night or day. The town was a camp of men, most of them young and adventurous, and not a few reckless and adepts in crime. What we saw around us was said to be but a specimen of what was going on in every place, except in the old Spanish towns to the southward, where Americans had no motive, at that time, to go.

Such was the aspect of affairs on the spot. Moreover, the news from all quarters was, that people were coming, nobody could tell how many; and it was easy to see that there was no near prospect of a cessation of the existing disorder and looseness. To us, the situation was not cheering. Men here did not seem like men elsewhere. Even men whom we had known all our lives, at home, appeared to be changed. Not only in dress, but in speech and feeling, the coarse prevailed. And so it continued for years. Meanwhile, streams of people poured in from every quarter. For the most part, they hurried to the mines, and penetrated far into the gorges of the mountains. Of course, the coming of so many people created a heavy trade, which centered in San Francisco, and caused the beginning of many towns and trading places at the landings from the rivers, and at the mining centers in the mountains.

Enough has been said, by way of description, to show that society here, in its formation, encountered unusual obstacles. But to this must be added the fact that we were without law. Congress, in its struggles between the rule of slavery and freedom, was unable to organize a Territorial government. A State government



could not be extemporized in a day, especially by a country full of strangers. No alternative was left but to work toward this as fast as possible. A constitutional convention was called. In due time, it met. It did its work in a month, and did it well. The Constitution was adopted by the people in the Fall of 1849, and went into operation on the 1st of January, 1850. But, having a government, the necessity was, officers to administer it. The mass of the people were utter strangers to each other. Candidates were plenty, but choice had to be made among them almost at random. Naturally enough, the government fell into bad hands. Starting wrong, it required years to redeem it. The State had to feel its way out of the disorders of those times, learning gradually whom to call to office.

Another stubborn hindrance in the way of the true progress of the State, was the floating character of its population. In the beginning, almost none came to live in California. They came to get gold, and be away as soon as possible. Of course, it hardly needs to be said that they took no interest in the State, as such. And, while they were here, they were continually moving from place to place. Gold was quickly exhausted, from some localities, and then off went the miners in search of new "placers." Frequently, good news from a new-found gold field caused a rush thither from far and near. In the scramble, some would be fortunate, but the many would be disappointed, and away they would drift to new diggings, to try their fortune again. Some of these mining excitements have pervaded the whole country, carrying off not only miners, but traders, mechanics, and laborers from the towns. Now, the rush is to Gold Bluff; now, to Frazer River; and even to-day, while I write, a new fever rages, carrying thousands to "White Pine."

Furthermore, as might be easily imagined, this migrating population consisted only of men. Very few women came to this country during the first ten of the twenty years under review. Society could be expected to make but very little progress in civilization or religion, without homes, or the refining influence of women. When, however, the great merits of the country inclined people to send for their families, and make them homes in towns, or on farms, they encountered the terrible uncertainty of land titles. The claims of the old Californians to large tracts, or ranchos, covered all the best of the land. These claims had, every one, to be adjudicated, and the process consumed years. Indeed, it is very far from being concluded yet, except in a few instances. Some of these claims have proved genuine, and some not; but, in either case, before the conclusion no title could be given. Most of the new town sites were situated on land thus claimed, so that every town or city lot was in litigation. No one here will forget the Leimantour claim, covering half of San Francisco, proved up and confirmed, again and again, and supported by irrefragable testimony. At last, when it was on the eve of being finally declared valid, something about the seal attached to the alleged grant awakened suspicion, and when it was subjected to examination under a microscope, it proved the forgery at a glance; and so that monster speculation fell to the ground.

But these great obstacles in the way of society here have been somehow overcome. And nothing shows more clearly than this the solid worth of the country itself. It has held its population in spite of these difficulties. For the last ten years, the State has gained in every respect, and we believe it will know no decline.

The great characteristic of our first twenty years has been *work*. Let any one travel through our mines, and see the amount of digging, and ditching, and

fluming, and tunneling, and stamping, and grinding, and it will seem to him the work of centuries. Let him turn to our farming country. Let him see the miles and leagues of fence, not a rod of which was up, anywhere in the country, twenty years ago. Let him see, as he travels, day after day and week after week, the buildings—many of them tasteful and elegant—dotting the whole country. Let him observe the roads, the bridges, the railroad and telegraph lines—all the work of twenty years. Let him see our public buildings, our large and very costly State House, our Asylum for the Insane, our Institution for the Deaf, Dumb, and Blind; our well-constructed prison, our jails and court-houses; and, what is better, our numerous and well-built school-houses, scattered all over the State; and our churches, now numerous, and, in all the larger towns, comely and inviting—and he will see that these have been busy years. Let him observe our towns and cities, with their great buildings, banks, manufactories, machine shops of every description, and remember that, twenty years ago, there was not so much as a saw-mill or grist-mill in all the country; and it will be clear that there has been work done, and that it must have closely employed the people who have been here, for the number has not been great—less than half a million, old and young. Twenty years ago, there were no stages or steamboats here, nothing for transportation but horses and mules, by land, and sloops and launches, by water. Now, on our older and more traveled routes, we are carried with as much swiftness and comfort as you are in the older States. Railroad construction is now a leading branch of enterprise with us, and we are reaching out our end of the transcontinental road to join yours, and before this letter reaches you, the gap will be filled. Then you can come and see us and return in your summer vacation.

The industry of the country has poured vast sums of money into the world's channels of trade. It is easy to express, proximately, the amount by saying it is at least a billion of dollars in coin. But it requires a stretch of the imagination to take in the magnitude of such a sum of money. The same industry is now sending millions of dollars' worth of wheat into the markets of the world. Twenty years ago, it was not supposed, even by people here, that this country, without rain for six or eight months of the year, would yield enough to warrant cultivation. It was not thought that it would produce enough for our home consumption. But it turns out that, by taking advantage of the season in planting, large crops are regularly produced. Harvested as they are, in June, without rain, the kernel is hard and dry, and therefore bears transportation without danger of heating. It also reaches market sooner than the crops grown under rainfall, the season through. And so it has been proved that the country is to be the home, not alone of miners and traders, but of farmers, fruit-growers, herdsmen, flock-raisers, mechanics, and manufacturers. In other words, in twenty years we have learned that this country furnishes the basis for all the industries of civilized society, and richly rewards them all. The clouds of uncertainty that seemed so thick and dark over the future of our mission, when the news of the gold discovery reached us in New Orleans, and for several years thereafter, have passed away. The experiment of twenty years shows that, in the earth and the air, the soil and the climate of this country, as well as in its mines, there are the conditions most favorable to a prosperous population. The obstacles, so numerous and so great, in the way of the settlement of the country, hitherto, are now in a great measure overcome. Therefore, just now, after the preparatory work of twenty years, we are ready to receive large accessions to our population. Just now, too, the substantial inducements are greater for

them to come; and we look for the opening of the great highway over which they may reach here quickly, safely, and, we hope, cheaply.

In the midst of the confusion and change of the period now under review, the mission begun by the Society twenty years ago has been prosecuted. At first we preached anywhere where hearers could be assembled. In the open air, on public squares, sometimes in gambling saloons, when the occupants agreed to it, in court-houses, and the like, we preached the word. In places promising permanence, like San Francisco, we organized churches, and sought at once to secure the erection of houses of worship, more or less permanent. As the people poured in, we called on you for helpers. The call was answered: they came. We journeyed through the country and preached to the wild throngs, wherever we could find them. In 1851, we started our religious paper, *The Pacific*, and sent it all over the country, and it is going yet, enlarged and improved as might be expected. We set on foot all measures which we could devise for the improvement of the morals of the country. We did not forget to do every thing we could toward the establishment of common schools, high schools, and in due time a college. In all this, you will perceive, we had to encounter all the difficulties before mentioned, as standing in the way of the proper settlement of the State.

These difficulties were more especially in the way of religious and educational movements—things which thrive only in settled and orderly conditions of society. They were stubborn enemies in the early years, as many of us can testify. And this should be largely taken into account, in any true estimate of the results of the work of these twenty years. Nevertheless, the leaven of the gospel has been working. Though the preaching has been largely to moving throngs, it has had its effect. The results are seen in the general tone of society. The morals of the country, beginning, as has been indicated, at about as low a level as could be reached, have everywhere improved. But especially has this been so where the gospel has been continuously and faithfully preached. Churches have been established in new towns, as fast as they have given promise of permanence sufficient to warrant it. With only a few exceptions, the towns have grown and the churches have grown with them.

In the beginning, the mission of the Society embraced Congregational churches, and Presbyterian churches—New School. The number of new churches established during this order of things, was about equal in the two denominations. During these twenty years, the number of Congregational ministers has increased to forty, and the number of churches to forty-four, containing a membership of two thousand, and having under Sunday school instruction four thousand eight hundred children. Their church property is estimated to be worth \$225,000, with only \$21,000 indebtedness; and they paid last year, for current expenses, \$45,000; for building houses of worship and the payment of debts on those already erected, \$26,000; and gave for charities \$10,000.

The New School Presbyterian statistics are not published in the same form, but they show the number of ministers to be thirty; the number of churches twenty-three, with a membership of fourteen hundred, having something over twelve hundred children under Sunday school instruction. They raised, last year, a little less than \$20,000 for current church expenses, and about \$1,000 for purposes of benevolence. These sums are given in round numbers, but they are very nearly correct. The value of church property is not given in published statistics, but is about \$200,000. How much indebtedness there may be I do not know, but it is small. The Home Missionary work of this denomina-

favoring influences, they take the lead, and their patrons and adherents outnumber those of the other churches.

The Methodists were the next in the field. A part of the time, they have labored under adverse influences. But their condition is now more hopeful; and measures will be taken, probably, at the next conference in September, to make it still more so.

Three years ago, next fall, our own church enterprise was inaugurated here. The labors of Mr. Parker were very arduous. At every step he was compassed with difficulty. His persevering efforts, however, were crowned with success in the erection and completion of our church edifice. This, under God, stands as a monument to the praise of his faithful work here. It is simple, yet very neat, chaste, and attractive. We all enjoy it. It is a great help. We bless God for it, as a powerful aid in upholding his work here.

#### WYOMING.

*From Rev. J. D. Davis, Cheyenne.*

##### The First Communion Service.

Yesterday was a very interesting day with us. It was our national holiday and the occasion of my first communion service, since my ordination—the first one observed by our little church, and the first observed by our denomination in the Territory. We received one member on profession, making now a *cedette* post here of fourteen members. Our Methodist brethren united with us, their pastor assisting at the table, on which was a beautiful communion service presented to them by Mr. Bishop Simpson. It was a precious day to us all; and our hearts were bound closer to each other and to Christ by its experiences. In the evening, we held a service in the theatre—the first time it has been used for that purpose. We have secured about \$1,500 toward our church building; also a quarter of a

block—a gift from the railroad—on high ground overlooking the city.

China has reached us. A party of Chinese have started a laundry here.

#### DAKOTA.

*From Rev. J. Ward, Yankton.*

##### The First Harvest.

Since my last formal report to you, there has been so much progress that I can hardly hope to mention every item of it. Early in the spring, there were plain evidences of more than usual religious interest. Meetings were better attended (prayer-meetings I mean, for the Sabbath service is *always* crowded), and conversation with different persons showed that many were anxious to become Christians. Several persons came by invitation to my room to converse on the subject of personal religion; and occasional extra meetings were appointed at private houses.

Every one in the whole village noticed the presence of an influence entirely new. Irreligious persons acknowledged the power of the Spirit; and for a few weeks, the subject of religion was the principal topic of conversation. Church members became more prayerful, neglected duties were taken up, and new voices heard in the weekly prayer-meeting. With two or three exceptions, the cases of conversion were among the young. A "young people's meeting" was started. These were largely conversational—questions from the pastor, and answers and questions among themselves, taking most of the time. After the formal close of the meeting, nearly all would remain to converse personally with the pastor, or some Christian friend. This meeting has not lost its interest. For several weeks, the young people have carried it on themselves. Sometimes the pastor is present, and takes part with them. It would be hard to find a pleasanter gathering than I saw there one evening.

We were all gathered 'about the organ; some on chairs, some on the benches, some on the little platform that serves for a pulpit. A young lady was leader. She said, "I will read the first Psalm, then M. will make a prayer. I will follow him, and so on around." I wonder if pastors at the East are prayed for by their young people as those young men and women prayed for their pastor and his wife. If so, they are happy.

I do not count up the number of conversions, since I hardly know how to do it; but of all who, at any time, during the increased interest, took a decided position, not one has yet fallen back. All are *gaining*, though the rate of progress varies.

Last Monday evening, the committee of the church met to examine candidates for church membership. Three were examined and approved. Others are to be examined to-night. Still others prefer to wait until September. One young man who was here at school during the winter, became a Christian, and is now working almost alone, at his home, twenty-five miles up the river. Mainly through his efforts a Sabbath school has been established. He hopes and works for the day when a temperance society or a prayer-meeting shall flourish, and help to redeem the place.

Our work here is very much hindered by our lack of a good church building. The room which we use is inconvenient, not very cheerful, used for other purposes during the week, and not more than one third large enough. But we hope this obstacle will soon be removed. We intend to build a church at once, though the "ways and means" are not yet apparent.

#### Raid into Nebraska.

Four weeks ago yesterday, I went across the river into Nebraska; preached to an audience of thirty in a school-house, and after service helped them organize a Sabbath school. They came from a circuit of three miles, and listen-

ed as if they were *hungry*. The children are delighted with the Sabbath school, many of them never having attended one before. Our school voted to share our library with them. They also bring back their "Wellsprings," after reading them during the week, and I take them over when I go to preach. Thus our books and papers go on their second missionary journey, and the kindness of friends at the East has a double blessing with it.

Settlers are coming in rapidly on that side of the river, as well as this. I look with confidence to the time, not far away, when a church will be gathered from the Sabbath school now but four weeks old. There are earnest, praying hearts there now. No *man* was found who had the courage to open the school with prayer, and so a woman was chosen superintendent; for all agreed that a school without prayer was not to be thought of. I hardly need to add that the woman is from New England. I am sure that church in New Hampshire misses her. Thank God for the faith of those weak country churches at the East, that can train up such men and women, and then *give* them to the West! Every one of those churches is a Missionary Society.

I am looking anxiously for a time with leisure enough to go up the river twenty-five miles, to Bon Homme, and down, the same distance, to Vermillion. At the rate settlers are coming in, a man will be wanted for each of those places, within two years at farthest. Then what can be done for the scattered families all over the prairie? I could use *all* my time profitably in looking up new comers, and then not see them all.

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#### MINNESOTA.

*From Rev. A. Morse, Austin, Mower Co.*

#### A Tenant at Will.

In prosecuting the great work of bringing the world to Christ, many un-

foreseen hindrances and sudden changes must be met. We have just had an instance of this, in our work at Rose Creek Station. Our people there had secured a building belonging to the Railroad Company, and had rented it for temporary use as a place of worship. We organized a Sabbath school, under quite encouraging circumstances, finding an efficient and zealous helper in a Christian man who had recently come into the place, with a large family. Other new families were also uniting in the work, and things looked quite hopeful. Just at this point, our place of worship was entered by a large family—parents, children, and children's children—who established themselves in it, without a shadow of right or permission, and propose to live there until they can put up a house of their own. The railroad agent has sent repeatedly to remove them; but they seem determined to resist all arguments short of force. One Sabbath, we met in an unfinished store; next Sabbath, if pleasant, I shall probably preach under a tree. We have agitated the matter of building a small chapel, but this is not a favorable time to begin. No one in that region, with a single exception, has, at present, available means for such a purpose, or can have until after harvest. What the result will be we cannot tell; but, for the present, our work seems to be seriously impeded. Our congregations, up to this point, had been steadily increasing in numbers and interest.

A few weeks ago, the little church in Nevada celebrated the anniversary of its organization. The members recounted the dealings of the Lord with them. One brother remarked: "We were running wild on the prairie—no home; no shelter from the cold frosts of the world; we were perishing with hunger. Now we are in the Father's house; we eat the bread of life at his table." Another said: "I am glad we came together under one covenant; I

feel that God has been with us. I have felt this in the field, when preparing the soil and sowing the seed. I believe the Lord means to prosper this church. I have never regretted that we were organized, I have long felt the need of such an organization. I want to do every possible thing for its growth and its efficiency for truth and righteousness." Others gave utterance to similar feelings. It was a profitable season, tending to strengthen the bonds of faith and fellowship.

#### Destitutions.

I have received a call, within a few days, from a good brother living in Faribault county, forty-two miles west of this place. He represents a farming region, well settled, with comfortable school-houses, where, he says, good congregations can be gathered. There is no preaching, by any denomination, within a distance of twenty miles. He says there are several Congregational families in his neighborhood. I have partially promised to go and see them, and preach to them one Sabbath. My horse-back rides of from twenty to twenty-four miles, with two, and sometimes three preaching services in one day, are somewhat wearisome, and incline me sometimes to ask the Lord for an easier mode of conveyance.

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#### IOWA.

*From Rev. O. C. Dickerson, Boonsboro,  
Boone County.*

#### How I got a Pony.

There is a family in Norwalk, Ct., who have taken a deep interest in our work, from hearing me state its nature in the Congregational church there. This family have a boy, "Frankie," who has twice sent us library books—eighty volumes at one time, and seventy volumes at another. Recently, in our correspondence, the fact leaked out that I was serving quite a range of country, without a horse or means to buy one—borrowing, walking, "catching rides,"



or, if possible, taking the cars; any way to reach the different points of my field. At once, the blessed fancy, right straight from heaven, took hold of them, to furnish me a missionary pony. Sure enough, here came a letter, with a post-office order for \$55 to buy a pony. By a kind Providence, "I lit" upon one—just the fellow!—in one of my walking tours; a mustang pony, young, healthy, gentle beyond his tribe, and as spotted as an Arabian courser; yet he was owned by a man who had no manner of use, and scarce had feed, for him. A bargain was made and sealed with a dollar. I took him at \$60. Of course, I reported the purchase to Frankie, whose corresponding secretary is one of the noblest, Zion-loving mothers that ever a little Samuel had. By return mail came ten dollars more in a letter, saying that the whole must come out of Frankie's wonderful box. Besides all this, many articles of comfort and convenience have found their way from their bright New England home to our prairie village cot.

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*From Rev. J. N. Williams, Parkersburg,  
Butler Co.*

#### Church Organized.

On the 9th of May, according to previous arrangement, a meeting was held to consider the question of organizing a Congregational church at this place. The letters of fourteen persons were presented, and the church was constituted. The meeting was then adjourned for two weeks, when four more were added by letter, and two on examination. Thus we start with twenty members. May the church prove a vine of God's own planting, and be a holy and united church!

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*From Rev. A. S. Allen, Clear Lake, Cerro  
Gordo Co.*

#### Pioneering.

I have had appointments at Ellington, which is twelve miles from Clear

Lake, at Forest City, the county seat of Winnebago county, and twenty miles from here, in a northwesterly direction; also at Concord, the county seat of Hancock county, which is fifteen miles from here, in a westerly direction. Two months ago, there were only three dwelling houses in Concord, but there was a nice brick court-house, nearly finished, in which I was invited to preach. All the people came out to hear—men, women, and children, and they seemed much pleased with the prospect of having preaching in their new abode. This was the first sermon ever heard in the place, and the first religious meeting held there.

This is a beautiful county, rich in soil, and settling fast by Eastern immigrants. There is not another dwelling-house nor an inhabitant, within eight miles of this prairie village. Where then did all these fifty persons, present at my first preaching there, come from? Not only from the three dwelling-houses there, but from board shanties, tents, and covered emigrant wagons of those who had arrived a few days previous. North, South, and West, there was not a dwelling or inhabitant within twelve miles of this village; now the people are coming in, and the prairies around are dotted with cabins and tents. The McGregor & Sioux City Railroad is located through this country, near its center, and is to be finished within a year. You see from this that your missionary got a start even of the Methodists, as the pioneer minister to this village of cabins and tents. Thanks be to God for this privilege! I am to preach there the fourth Sabbath in each month.

The people of Clear Lake are very much divided in religious sentiment. Out of about three hundred inhabitants who live in the village and within five miles of it, about one sixth sympathize with the Adventists, nearly as many more with the Methodists, not quite as

many with the Baptists, and a smaller number with the Universalists. There are also a very few Freewill Baptists, United Brethren, Spiritualists, and a few Infidels and Nothingarians. Perhaps as many sympathize with us as with either of the above denominations. The population is not only changing, but is fast increasing; some hope for better things in the future. At present, the greater part of the professors of religion—those who are, or have been professors—are now backsliders, or apostates, and are far from the kingdom of heaven. Yet, our congregations on the Sabbath are full, varying from seventy-five to one hundred and fifty.

*From Rev. J. W. Pect, Fontenelle, Adair Co.*

#### **In Labors Abundant.**

In my last report I mentioned the organization of a church in Lincoln—the northeast township in this county, and expressed the hope of some aid in my labors in that direction. Rev. Mr. White, who was then preaching there, and upon the railroad running along the northeast line of the county, has had a louder call, and gone to a more inviting field in Jasper county, and no one has yet appeared to supply his place. I am, therefore, obliged to extend my labors, as much as I am able, to this little church, and to four other stations along the railroad. Although my field was before altogether too large, yet I cannot altogether decline the urgent invitations which come to me from all these places, nor lose the golden opportunity of starting religious worship and forestalling error. But I am not omnipotent nor are my bones made of “brass and triple steel.” In this melting weather, and beneath a burning sun, I cannot be one half the time in the saddle; the other half trying to preach. Now that you can do any thing for relief; but I trust that

your newly appointed agent for this field will send me at least one fellow laborer.

Since writing the foregoing, I have had a visit from my acute old friend, Rheumatism, invited I presume by repeated drenchings. During the past few weeks, it has rained, by deliberate storm or extempore shower, every day, Sundays not excepted, until the whole country is fairly inundated. I am now better, and hope soon to be upon my horse again.

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#### **WISCONSIN.**

*From Rev. W. Stoddart, Boscobel, Grant Co.*

#### **Self-Sustaining.**

We have been meeting and consulting, and have decided to ask no further aid from your Society. We have also made up the \$37½ due me by you. It is our annual collection, and I know it will not be our last. Our people love the Home Missionary Society; and I now send you their heart felt thanks for the aid so cheerfully given in the past to sustain a preached gospel among them. As for myself, I am exceedingly sorry to quit connection with you. I am afraid I shall have to seek a Home Missionary field, that I may continue my relation with you. It is not the quarterly remittances, or the boxes, I think about; no, it is a feeling of loneliness, as if I were all adrift, when I think of our separation. I hate to say good-bye. If I say much more, I shall become babyish; so I must pray that God may continue to richly bless all your labors of love, and that the Holy Spirit may be poured out in bountiful profusion on all the missionary churches. I never felt till now how much our churches owe to you, for your cherishing care over them, in the past; and in return for your kindness, may the churches aided pour into your treasury of the abundance of their wealth.

*From Rev. S. H. Barteau, Plymouth, Sheboygan Co.*

#### Revival.

The past quarter has been a period of hard work, but of great encouragement and favorable results. We have been holding special religious services, which have been attended with great interest and happy results. The church has been revived, and sinners have been converted. Between fifty and sixty persons took the attitude of "inquirers," and a goodly number of these give pleasing evidence of having passed from death unto life. We are thankful for these fruits and for this encouragement.

This portion of Wisconsin is one of the dark corners of God's moral vineyard. If we make progress here, it must be against both wind and tide. We gain nothing by immigration, while from time to time an American family sets out and moves away. One half of the population is German; and, while we are drawing some of their children into the Sabbath school, it seems almost impossible to reach the parents. Entrenched behind their defenses of infidelity, formalism, and lager beer, it requires great faith and earnest, protracted effort to carry their works and reach their hearts. But, evidently, a Christian church is greatly needed here, and ours is steadily gaining in numbers and in influence. The fact that the work is difficult, is no good reason why it should be abandoned.

As fruits of the revival, we gain some of the best families in the community to the membership of the church.

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#### MISSOURI.

*From Rev. W. Wilmott, Hamilton, Caldwell County.*

#### Discouragements.

The people in this region have been passing through great tribulation from several causes: First, the grub-worm has nearly destroyed all our prospects from

harvest, both in wheat and corn; and a few weeks ago a severe gale passed through this section, blowing down buildings and barns, in all directions. It passed about one mile south of my residence, so that Providence saved us; but on its course it swept away the buildings and improvements of several of the members of our congregation. After the storm had subsided, we hastened out to learn what damage had been done, and found it fearful; and several barely escaped, with nothing left but their lives. In one instance, a husband and wife were swept along with the current. The building was dashed in pieces and scattered over the prairie for two miles. In another case, the house was blown down upon the family and, strange to tell, they escaped without any injury, except some bruises from the falling roof and lumber. In this building were a mother and five children, all miraculously saved.

#### Encouragements.

The church in Gallatin is gaining. The prejudice against us is evidently broken by a prudent course which has seemed best to us; and, as some of the first results, we have received five by profession into the church. One of these, a young man, is getting an education with the intention of devoting his life to the Home Missionary work. We shall make an effort to secure him tuition in the Thayer Institute, as soon as it is ready for the reception of students. Thus, while we have our trials, God gives us some blessings; and we are hoping for greater good when times of refreshing shall come from the presence of the Lord. Not many years hence, I expect we shall have the joy of looking upon a strong Congregational church in this business centre of trade for the county. From a small town of 500 inhabitants, we have rapidly increased to 1,500, with some forty stores and other business houses. Our beginning in Hamilton

was just at the proper time; and, as soon as we can get up our house of worship, our increase will be more rapid. Pray for us, that prosperity may attend us.

### ILLINOIS.

*From Rev. W. E. Holyoke, Chicago.*

#### A New Suburban Church.

July 1st terminates the third quarter of service here under your commission. The conviction deepened in every mind, during April last, that a church should be organized here, even if there were but few to constitute it. By letter missive, a regular council of Congregational churches was called, which met on the 6th of May, and, after a hearing of the facts respecting this enterprise, unanimously urged us to go forward. The names of fifteen persons to constitute the new church were presented, articles of faith and covenant were examined and unanimously voted satisfactory by the council. The church constitutes the society also, having appointed its trustees, who have been duly registered and are now prepared to act; so that now the church called The Park Congregational church of Chicago is organized in a little more than six months after the stated means of grace were established. The church unanimously elected me as pastor and clerk; filling also the other offices, so that now there is a church duly officered, which a month ago instructed its trustees to receive propositions of parties offering to sell or give lots for a church site, materials for building, etc.

The council having advised us to go down half a mile farther into the city, and, when we build, build at a beautiful spot called Wicker Park, we called the church The — Park Congregation church, expecting to fill the blank with the adjective ere long. I am happy to say that parties holding property there, have given us a site, fifty by one hundred and fifty feet, with the

privilege of fifty feet front more, at half price, if we erect a house within a year. The church have accepted the same; and we are canvassing with a subscription, at this time, hoping to put up a building, before winter, worth five or six thousand dollars.

### OHIO.

*From Rev. P. A. Beane, Hampden, Geauga County.*

#### A Recruiting Station.

I have just received from you the commission from the American Home Missionary Society, granting continued aid of \$100 toward my support as pastor of the Congregational church in this place. I exceedingly regret that this church and society are under the necessity of asking aid, when there are such pressing demands for aid from the farther West. I would by no means consent to receive such aid could I possibly live upon the small salary they pay me (\$300), or could they "double up" with some other church. When I came here, fourteen years since, as a condition of my settlement with them, they consented to relinquish all idea of receiving aid from the American Home Missionary Society, and endeavor for the future to be self-supporting. This they have done until last year; and we hope soon to be able to do so again. The truth is, for the last two or three years, we have been a kind of recruiting station for churches farther West. Not less than ten families have left us.

#### Revival.

During the last two quarters, we have been blessed with a precious revival of religion. During "the week of prayer," we had gracious tokens of the divine presence. From that time onward, the interest increased; and for six weeks we enjoyed such demonstrations of God's converting grace as I have never before witnessed, and such as I had not faith to believe we should

ever enjoy in Hampden; though I had for some time been praying for and expecting "a blessing." There are some cases of very marked interest which I could mention. The older members are brought up to a higher standard of Christian experience; and our Sabbath school has increased much in numbers and in interest. It has never been so emphatically *a power* as now.

Every member of our congregation is engaged in our Sabbath school!

### TEXAS.

*From Rev. J. Porter, Brownsville, Cameron County.*

#### Progress.

At our communion season in March, ten were added to my church by letter; at that of May, two, a husband and wife, were received on profession. So our membership was more than doubled. In addition to these, some Baptists and Episcopalians commune with us, and are our good friends and supporters, but are not ready to identify themselves with us by entering into covenant publicly with the church. Our noble friend, Mr. Downey, was appointed by Gen. Canby mayor of the city, and accepted the office that he might use it for the suppression of Sabbath-breaking, intemperance, and crime. The Catholics thank him cordially for closing the places of business during hours of Sabbath service, and many remark on the pleasant change.

#### Bible Distribution.

The agent of the American Bible Society for Western Texas attended our annual Bible Society meeting on the first Sabbath in May. About \$100 were raised by subscription for the Society; and the ladies have been canvassing the town to supply all, by sale, with the *Bible or Testament*—Spanish, German, and English. The parish priest has taken some away and burned

them, following the instructions of Pio Nono, as he thinks; but those who have been thus robbed have bought again and intend to save their books.

#### Sabbath School Celebration.

The May-day celebration of our Sabbath and day school was the admiration of all our citizens. After two hours of singing and speaking of a deeply spiritual character, more than two hundred, embracing parents and friends, were carried three miles to a grove, and, under a mammoth tent, partook of a feast, after which one of the pupils was crowned Queen of May. We had enjoyed beautiful roses and oleanders, growing in open air all winter; so there was no lack of such with which to crown the queen and to strew her path. All present enjoyed these exercises highly. Not so the parish priest; for the anathema of the Roman Catholic church comes down on two of the dear young girls, because they dared to go to the Sabbath school picnic. *Semper eadem*. She boasts that she changes not! Truly, she lords it over God's heritage. But all will not submit to that lordship. The truth is making some free indeed.

#### Colportage in Mexico.

Last Saturday, three Bible colporters arrived here from Monterey, Mexico, where they have done a good work. Two of them are Mexicans, converted from the Roman Catholic church by the labors of the late blessed James Hickey, agent of American Bible Society for Mexico; the third speaks English, is a brother of Rev. Mr. Westrup who succeeds Mr. Hickey as agent. This brother, Henry, is interpreter and co-worker with the Mexicans. They are now preachers, and have churches organized at Monterey and Cadrita. They propose to pass some weeks in colporteur work in this valley, before returning to Monterey, making their home at Matamoras, where, in a population of 20,000, there is one enormous



Romish church only, and no Protestant place of worship. These brethren, speaking the Spanish fluently, and reading the New Testament in the tongue of the natives, have a great advantage. Mr. Hickey had left many Bibles in Matamoros, and his spiritual children will reap a precious harvest from the seed sown by him who, being dead, has left in this community, and widely in Mexico, a name fragrant as precious ointment poured forth.

**"Speak to this Young Man."**

Last Sabbath evening, I preached by appointment, from the words, "Run, speak to this young man." I was led to the subject by the fact that, on Wednesday, I had officiated at the funeral of a young man, a custom-house inspector, who, two days before, while on duty, had been killed by smugglers, not a mile from his sister's house. He had come from New Mexico to visit her; and, her husband being in the custom-house, he was induced to accept the hazardous post of inspector. Seeing him at the gate of that sister's house, I made his acquaintance, found that he was of Catholic parentage, but had been long away from any ministry. I gave him tracts, invited him to church, and, hearing of his murder, I went to sympathize with the afflicted family. I was gratified to learn that he had attended church with his sister and had joined the Bible class of one of our lady-teachers and studied his Bible lesson with interest.

**An Ex-Romish Priest.**

The brother-in-law expressed great pleasure that I had come and would officiate at the funeral. On his wall, I found hanging a piece of embroidery, handsomely framed, inscribed, "A present to Rev. —," the name of the gentleman. I said to him: "I see you are called Rev." "Yes, I was for ten years a Catholic priest; but I left the church some years since."

At the grave I said to him, as he cordially thanked me for my sympathy and services: "I hope you are trusting in Christ, and finding comfort in him." "Yes; I am not an unbeliever. I will come and see you, and explain myself." Deeply interested in what I heard of him, as a scholar and good citizen, I went out to his house yesterday, and, though it was "the house of mourning," I have rarely passed three more pleasant hours. Educated for the priesthood in France, he was first sent to London, as chaplain to the French ambassador to the Court of St. James. At length, having an uncle who was a Roman Catholic bishop in New Mexico, he came to America, and became a parish priest in New Orleans, having two curates under him, with a parish of two thousand souls. But his investigations of the claims of the Romish church convinced him that there were but two sacraments in the church of Christ, and that the doctrine of the Real Presence was a figment; besides, he could not bear the mercenary character of his bishops, who were grinding the face of the poor to enrich themselves, and so resolved to be no longer a partaker of their sins, and, after six months' pleading, got a dispensation from the pope to demit the ministry. He showed me six or eight certificates, in Latin, signed by bishops and archbishops, of his different grades in the ministry. With no stain on his moral character, he left the church and ministry, to humbly obtain an honest living in secular employment. Providentially, an opening was found for him in the custom-house. I read with him from his Latin New Testament; but he prefers the Greek, as the language in which Paul wrote. The abominations of popery in Mexico he seems to understand, and that her present degradation is the result of unmolested priestly rule for the past hundred years. He loves practical, spiritual preachers, and assured me he should



come, Sabbath mornings, to hear me preach.

The wife, though born in France, of Catholic parents, is now in sympathy with him as a Protestant.

I am thankful to my Saviour that,

four months ago, I did "run and speak to this young man," whose terrible death has made me so intimate with this dear family. I hope that this expriest may yet become a burning and shining light in this valley.

## MISCELLANEOUS.

### Massachusetts Home Missionary Society.

The Seventieth Anniversary of this Auxiliary was held in the Old South Chapel, Boston, May 25, 1869. The President, Rev. William A. Stearns, D.D., presided, and opened the services with prayer. An abstract of the Report was read by the Secretary, Rev. Henry B. Hooker, D.D., followed by an Address by Rev. H. M. Storrs, D.D., of Brooklyn, N. Y. An abstract of the Report on Home Evangelization, was presented by Rev. Daniel P. Noyes, Secretary, and addresses were made by Rev. Lewis Sabin, D.D., and Rev. Nahum Gale, D.D.

We make the following extracts from the Report of the Executive Committee :

#### SUMMARY OF RESULTS.

Though we are not privileged to speak of any marked and distinguished events in the past year, yet we are not to undervalue the happy influence of those means of grace which have been employed during this period. The fervent and earnest work of sixty faithful Christian ministers, in seeking the best welfare of men, in all the diversified ministrations of the gospel, has been an agency of great power for good—so many sermons—so many prayers—so many personal appeals, touching the welfare of the soul. Such labors have not been in vain, for they have been employed to build up and beautify sixty Christian churches, each of them a divine institution—each of them a pillar and ground of the truth—each of them, to a greater or less extent, a *testimony of the power of the gospel*,

and charged with the high responsibility of extending the spiritual power of that gospel on all sides around them.

On the three thousand members of these churches have these good influences been employed. It would be a disparagement of the promises and grace of God, to suppose that large numbers of these saints have not been enlightened in the truth, strengthened in weakness, comforted in sorrow, and better fitted for duty and destiny.

The ministrations we have thus sustained have reached not less than ten thousand people, who otherwise would have heard few or no gospel appeals; and more than five thousand children and youths have been instructed in the right ways of the Lord, and not less than one hundred and fifty persons have hopefully experienced the grace of God.

Three churches have, this year, arrived at the long-desired condition of self-support, and will no longer need aid from our treasury. These are the third church in Marblehead, and the churches in Shirley and Hyde Park. These churches were taken up in their feebleness, by the Massachusetts Home Missionary Society, and for years have had its fostering care, but at last can be reckoned no longer as beneficiaries, but benefactors of the institution to which they are under so deep obligation.

The sixty churches we have this year aided, are scattered throughout the Commonwealth. They are found in

the rural valley—on the bleak mountain-top—amid the din of the manufacturing village—or down on the shores of the sea. They are stars of greater or feebler radiance, acting in wide or narrow spheres, but all of them parts of the visible kingdom of the Redeemer, and coöperating—the weak with the strong—in promoting the glory and beauty of Zion.

#### THE TREASURY.

The receipts for the year, by contributions, have been \$36,071.15; by legacies, \$3,947.16; income of funds, \$3,560.87; to which is to be added \$14,871.81, which went directly to the National Society, without passing through our treasury, making the whole sum given during the year, for Home Missions, in the State of Massachusetts, \$58,170.99; which is \$1,204.88 in advance of last year, and the largest sum contributed, with one exception, in the last ten years.

#### VALUE OF FEEBLE CHURCHES.

Take a single one—any one of the more than sixty we have sustained during the past year, that small church is perched upon the bleak mountain-top—or lifts its humble spire in that secluded valley—or the sound of its bell responds to the waves on the sea-shore—or it is far away in the prairie—or has its out-look upon the Western sea. Its numbers are few—widely scattered, perhaps, from each other. It seems a small affair. If it dies, who will miss it? At a hasty glance, and in the view of unbelief, its life or death is of little consequence. But we forbid that conclusion, and with boldness and joy we affirm the value of the feeble churches—value that can be set forth and made visible, though it cannot be measured.

1. They are certainly of value in the sight of the Saviour. They would have had no existence but for his love. They are visible monuments of his benevolence. His promises of care and faith-

fulness are as really made to the little groups of the people of his pasture as to any of the strongest churches in his kingdom. And we cannot, in any wise, disparage them, without having that disparagement pass over to the Son of God.

2. The little church is an exponent of the glorious doctrines which emanate from, and which have their vital power from the Cross. The humble pastor of that little flock sends through that valley, and over that mountain-top, the glorious doctrines of salvation. That little church is placed there as a fortress of the Great Captain of Salvation, and it does great work in maintaining his truth, and causing it to shine on the surrounding community.

3. That little church is a precious blessing in reference to all the temporal interests of the community. It is founded on love to God and man. Its intelligent appreciation of the great things of the kingdom of God makes it sensible of the value of every kind of intelligence, and hence that church aids all the interests of education; and as it professes subjection to the Supreme Lawgiver, all human laws will have due deference. All manner of vice and crime is rebuked by the influences that church is able to exert; and all that can sustain and honor a wise and good government, is vigorously supported. There is not a temporal blessing of man on which it does not exert a happy influence.

4. That little church is a nursery of the strength and beauty of churches in other communities. The youth raised up under its influences, to the honors and joys of the Christian life, go elsewhere, as the providence of God calls them, and in our larger towns and cities, in the West or South, greatly aid in building up the kingdom of God. This kind of tribute to the general interests of Zion, is constantly being paid, as those rills flow forth to swell the waters of the river of God.

5. That little church furnishes min-

isters of the gospel, and missionaries to foreign lands. In this respect, the weak things of this world confound the mighty. The history of the American Zion shows, that while burning and shining lights have been raised up for the pastoral office by those feeble churches, the great foreign work has been furnished from the same quarter with many of its most distinguished laborers. Servants of God are now blowing the gospel trumpet in Persia, in Turkey, in Africa, in India, and in the isles of the sea, who owe their Christian hopes, and the sacred impulses that carried them into the foreign field, to the influences exerted over them by these missionary churches. The Home work sends a tide of happy influence into the Foreign. These little churches, themselves receiving the sympathy and aid of the stranger, nevertheless have a vital relation to the cause of Christ all round the world.

6. That little dependent church is a germ of one of a great spiritual power, into which it will yet grow. As we do not expect every infant will reach manhood, we do not believe every feeble church will become a brilliant star in our firmament. Of the one hundred and fifty churches raised to self-support in this State, it may be said that an average of but seven and a half years of culture and aid was required to accomplish this. We nourish, therefore, the young and tender plant, in the faith that we are caring for what may be a cedar of Lebanon. The Home Missionary work of the State is a stern rebuke of the unbelief that would despise the day of small things.

The facts above stated show that the feeble and dependent churches have great value, feeble though they are, and that they do bear a most important relation to the best welfare of men, and the great interests of the kingdom of God. They are scattered all over the State, and in view of the entire field, over the whole continent. Not

less than fifteen hundred are affiliated with our great Home Missionary enterprise. We keep them alive by our sympathies and aid. We cheer them in their trials and despondency. We strengthen them in their weakness. We stimulate and insure their growth, and all the history of our care for them testifies that God accepts our work, and that thereby the spiritual kingdom of God is greatly advanced in the country.

### Arizona.

Arizona has been, until within a few years, almost unknown to citizens of the United States, and the larger portion of its territory is yet unsettled by white men. The great overland mail passing through the southern part of Arizona, over the Butterfield route, as it was called, in 1858, '59 and '60, first caused Americans to give some attention to its resources; and from the settlements then made along the mail route by a few persons, the population has gradually increased to about ten thousand souls. Evidently, so many persons have not settled here without some motive, some inducement, some prospect of immediate or prospective gain. The mineral wealth of the country, as reported by the Mexicans who worked mines here while the country belonged to Mexico, was the principal object in view of the first settlers, and exploration of the old mines near Sonora, and the discovery of new ones scattered through the mountain ranges for three hundred miles northward, and extending from east to west across the entire Territory, has satisfied their expectations. The recent report of J. Ross Browne to Congress, on the minerals and mines of the Western States and Territories, mentions by name over two hundred of the best known mines of Arizona, and there are several thousand quartz mines located and partially developed, which he does not refer to.

The fact that the mineral-bearing mountains of Arizona are a continuation of the silver and gold producing mountains of Nevada, and of the Sierra Nevada mountains of Mexico, so prolific in silver for years past, is of itself sufficient proof of the existence of rich mines within her limits to justify any reasonable expense in following down such surface indications of mineral as thousands of quartz veins here present.

The agricultural portion of the Territory is estimated by those best informed at about one thirtieth of the whole area, which would give 2,600,000 acres of tillable land. The Territory has an area of 121,000 square miles, and the estimate referred to only covers bottom lands along streams and rivers, susceptible of being irrigated. There are millions of acres of land lying in large tracts between mountain ranges, now classed as desert land, having good soil, which will be cultivated when artesian wells are sunk, or common wells, with windmills to raise the water needed for irrigation, as has been done in California and other States.

The climate is so mild in the whole southern half of the Territory, that two crops of corn are raised each year, while in the country to the north the climate is cooler, late and early frosts prevail, and the country and climate much resemble those of New England. There are a dozen varieties of grasses, of most nutritious qualities, growing in the valleys on the mesa or table-lands, and from the base to the top of many of the mountains. A belt of timber, at least forty miles in length by fifteen in width, densely covering a granite mountain range, rises to a height of two thousand feet above the town of Prescott, covered with fine bunch grass, and supplied with many springs of as pure cold water as issues from the granite mountains of New Hampshire.

During the fall and winter months, fat antelope meat and venison is, and

has been, for five years, as cheap in the Prescott market as beef, and is generally of better quality. Wild turkeys abound in certain sections, but are getting scarce near the settlements, though several have been killed within ten miles of Prescott, within this year. Every citizen of Arizona will testify to the truth of my assertion that, for a frontier country, no more quiet, orderly, law-abiding population has settled in any of Uncle Sam's borders, than is to be found in this Territory.—*N. Y. Tribune.*

### The Chinese Problem.

The facts which combine to press this problem upon the attention and the anxieties of the American people, are thus graphically summarized in a late issue of the *New York Times*:

That 1,200 Chinamen entered the port of San Francisco the other day, packed in a single ship; that you may find them by hundreds in single hotels on the Pacific coast, and by thousands in 'Chinese quarters;' that they are working their way eastward through the vast desolate gap now lying betwixt Atlantic and Pacific civilization,—a gap soon to be, perchance, the busiest and thickest hive of humanity on the globe; that Chinese hands already work in crowds on the Central Pacific Railroad at \$30 a month in gold; that their yellow faces are to be seen in all the large cities of America; that no less than one hundred and seventy thousand of them are already in the United States; that the breaking down of a prejudice against emigration, built up through thousands of years, will soon make the outward rush from China enormous; that the American labor market, and the American gold mine, will bend four-fifths of this stream to our shores; that the new means of cheaper and better trans-Pacific navigation will foster this tendency—all these facts are showing, not only how large the Chinese

problem is, but how rapidly it grows, and how soon it will demand definite solution.

### Miscellaneous Items.

**BATON ROUGE, LA.**—A Congregational Society was organized in Baton Rouge, La., June 25th. This new enterprise embraces the leading union men of that city.—Rev. William J. Brown and Nelson Taylor were ordained evangelists, July 4th. Sermon by Rev. J. W. Healy. The former will supply the church at Lockport, and the latter the Morris Brown church of New Orleans.

**MERTON, MINN.**—A church of twenty-three members was organized at Merton, on the 11th of July. It is the fruit of a revival which commenced about a year since, and continued through several summer months, principally through lay labor in neighborhood prayer-meetings.

**OSBORNE, WIS.**—A Congregational church of eleven members was organized June 9th, at Osborne, Outagamie Co., Wis. The church in Appleton sustains Mr. T. J. Volentine, of the Chicago Theological Seminary, in preaching to this new church during the four months' summer vacation.

**JUDSON, MINN.**—A Congregational church of eleven members was organized in the town of Judson, Blue Earth county, on the 11th of July. The neighboring churches at Butternut Valley and

Hebron were represented on the occasion by pastor and delegate.

**BRIDGING THE MISSOURI.**—Until very recently, the Missouri River was in the Far West. Now, one bridge across it is completed, at Kansas City; a second is building at St. Charles, Mo., for the North Missouri Road; a third at Omaha, for the Union Pacific, and a fourth has just been contracted for at Leavenworth. There could be no more striking evidences of the rapid development of the Missouri Valley than these new facilities for travel afford. The Far West is rapidly becoming the Center.

**THE FIRST "THROUGH CAR."**—The first passenger car, one of Pullman's celebrated palace-cars, direct from California, arrived at the station in Thirtieth street, New York, on Saturday morning, July 24th. Her time from Sacramento was seven days, the run having been made on regular schedules of the Pacific Railroad, the Chicago and Northwestern, and the Great Central route. Some French officials, who were among the passengers, took the steamer for Havre at noon. They expected to make the trip from the Pacific coast to Paris in seventeen days.

Rev. LEROY WARREN, the Agent of the American Home Missionary Society for northwestern Michigan, has removed from Elk Rapids to Pentwater, Oceana County, where he may hereafter be addressed.

## APPOINTMENTS FOR JULY, 1869.

*Not in Commission last year.*

Rev. Christopher J. Switzer, to go to Iowa.  
Rev. J. M. Van Wagner, Muscotah, Frankfort, Netawaka, Wetmore, and Effingham, Kansas.  
Rev. Francis J. Douglass, Bloomfield and Richmond, Wis.  
Rev. Nathaniel G. Goodhue, Johnstown, Wis.  
Rev. Arthur H. Dean, Almira and Elmwood, Mich.

Rev. J. D. Millard, Pleasanton and vicinity, Mich.  
Rev. George B. Bowley, Harvard, Ill.  
Rev. Heman Geer, Monroe, Ohio.

*Re-commissioned.*

Rev. John K. Deering, Cottonwood Falls, Kan.  
Rev. Joshua M. McLain, Burlington, Kan.  
Rev. Joseph C. Plumb, Fort Scott, Kan.  
Rev. Isaac O. Sloan, Marine, Minn.

Rev. Charles F. Boynton, Eldora and vicinity,  
Iowa.  
Rev. Lebbeus B. Fifield, Cedar Falls, Iowa.  
Rev. William J. Smith, Alden, Iowa.  
Rev. John R. Upton, Monona, Iowa.  
Rev. John O. Sherwin, Menomonee, Wis.  
Rev. A. H. Brown, Kalamo, Mich.  
Rev. Edmund Dyer, Dundee and London, Mich.  
Rev. William H. Osborn, Augusta and vicinity,  
Mich.  
Rev. Lewis E. Sikes, Hopkins, Mich.  
Rev. Levi P. Spelman, Portland and vicinity,  
Mich.  
Rev. George Thompson, Leland, Concord and  
vicinity, Mich.  
Rev. Griffith Griffiths, New Cambria and the  
Valley, Mo.

Rev. George G. Perkins, Kidder, Mo.  
Rev. John A. Palmer, Nebraska and Gridley,  
Ill.  
Rev. Samuel F. Stratton, Lisle and Danby, Ill.  
Rev. Alfred A. Whitmore, Barry, Beverly and  
vicinity, Ill.  
Rev. Tertius S. Clarke, D.D., Canfield, Ohio.  
Rev. Merit S. Platt, North Vineland, Newfield  
and Franklinville, N. J.  
Rev. Ward I. Hunt, North Collins and Eden,  
N. Y.  
Rev. Samuel Orcutt, Jerome, N. Y.  
Rev. Edgar Perkins, Phoenix, N. Y.  
Rev. Edward N. Rudduck, Parma and Greece,  
N. Y.  
Rev. Thomas Watson, Wilmington, Upper Jay  
and Keene Mission, N. Y.

## RECEIPTS IN JULY, 1869.

### NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,  
Treas., N. H. M. S.,  
Concord, Mrs. Charlotte H.  
Woolson, to const. her a  
L. D., \$500 00  
Littleton, Cong. Ch. and Soc., 22 00  
New London, Legacy of Miss  
Sarah Browne, 100 00 622 00  
Claremont, Mrs. M. W. Bryant, 4 00  
Piermont, Cong. Ch. and Soc., \$20;  
Mrs. A. L. Marden, \$10, by Rev. A. L.  
Marden, to const. Miss Ada T. Evans  
a L. M., 80 00

### VERMONT—

Berlin, E. H. Evans, 10 00  
Brattleboro, A. Van Doorn, 8 00  
East Hardwick, A. S., 1 00  
Springfield, a friend, 10 00

### MASSACHUSETTS—

Mass. Home Miss. Soc., by Benjamin  
Perkins, Treas., 1,000 00  
Amherst, Faculty and Students of  
Amherst College, bal. of coll., by  
Rev. E. P. Crowell, 33 00  
Becket, Legacy of Sophronia Hunting-  
ton, by W. S. Huntington, Ex., 250 00  
Braintree, Ladies of Rev. Dr. Storrs'  
Soc., by C. L. Plaisted, 8 00  
Hampshire Miss. Soc., by E.  
Williams, Treas.,  
Granby, Cong. Ch., \$38 00  
North Hadley, Cong. Ch., 16 00  
Northampton, First Parish, 450 27  
Other sources, 200 00 704 27  
\$201.81 acknowledged in July,  
as from Hadley First Parish,  
should be as follows, Granby,  
Cong. Ch., \$123 00  
Hadley First Parish, 78 81  
Haverhill, Ladies' Beneficent Soc. of  
the West Parish, by Cynthia Smith,  
Sec and Treas., 5 00  
Leominster, proceeds of Legacy of Miss  
Susan Lincoln, 560 00

### RHODE ISLAND—

Providence, Anthony B. Arnold, in  
part, to const. a L. D., \$50; Anna B.  
Russell, \$10, 60 00

### CONNECTICUT—

Received by F. T. Jarman,  
New Haven, North Ch., Mrs. Lois  
Chaplin, 100 00  
Black Rock, Cong. Ch., by Rev. F. W.

Williams, to const. Mrs. E. G. C.  
Couch a L. M., 42 68  
Chester, Cong. Ch. and Soc., by E. C.  
Hungerford, to const. Miss Jennie  
Pruitt, Miss Laura J. Selden L. M., 72 50  
East Haven, Legacy of Mrs. Eliza  
Dodd, by Rev. D. W. Havens, Ex.,  
less Gov. tax, 188 00  
Lakeville, Mrs. S. D. Holley, 10 00  
New Canaan, Cong. Ch., by S. Hickok, 68 50  
New Haven, Chapel St. Cong. Ch., by  
S. B. Butler, 400 00  
First Cong. Ch., a friend, 66 00  
Robert Crane, M.D., in part for a L.M., 16 00  
New Preston, Cong. Ch. and Soc., by  
D. Burnham, 41 00  
Plainville, Cong. Ch., by T. H. Darrow,  
Treas., to const. Mrs. Edward Sey-  
mour and Miss Mary R. Barnes L. M., 73 00  
Saybrook, Second Cong. Ch., by W.  
Denison, 19 33  
Southport, Cong. Ch., by Rev. E. B.  
Bingham, to const. Rev. and Mrs. E.  
B. Bingham a L.D., 687 75  
Stratford, Gen. G. Loomis, by O. R.  
Kingsbury, 8 00  
Washington, First Cong. Ch., by C. L.  
Hickox, Treas., 158 25  
Waterbury, Mrs. Solomon B. Miner,  
to const. Solomon U. Miner a L. M., 30 00  
West Haven, Mrs. E. C. Kimball, \$10;  
Mrs. Eliza C. Robbins, \$20, 30 00  
Windsor Locks, On account of  
Legacy of Mrs. E. H. Bartlett, by J.  
H. Hayden, adm., 1,000 00

### NEW YORK—

Received by Rev. L. S. Hobart,  
Canandaigua, Cong. Ch., \$466 28  
Hamilton, Cong. Ch., 22 82  
Otsico, Cong. Ch., 80 75 519 85  
Allegany, Mission Ch., by Rev. D. B.  
Jimeason, 11 65  
Antwerp, Cong. Ch., by Rev. J. A.  
Canfield, 33 28  
Bangor, First Cong. Ch., by Rev. R. H.  
Gidman, 13 00  
Barryville, Cong. Ch., \$2.50; Lumber-  
land, Cong. Ch., \$2.40, by Rev. F.  
Kyte, 4 90  
Black Creek, Cong. Ch., \$9; New  
Hudson, Cong. Ch., \$7, by Rev. P.  
Camp, 16 00  
Brooklyn, Ch. of the Pilgrims, C. B.  
Caldwell, 100 00  
On account of Legacy of Mark H.  
Newman, by Hon. Edward Dickin-  
son, Ex., 6,000 00  
Buffalo, Mrs. W. G. Bancroft, 2 50  
Cornwall Landing, Presb. Ch., by Rev.  
J. W. Teal, 23 25  
Crown Point, Second Cong. Ch., by  
Rev. O. C. Stevens, 25 00



De Peyster, Cong. Ch., \$18.50 ; North Hammond, Chippewa st. Cong Ch., \$11.50, by Rev. J. G. Speicer,	25 00	Chatsworth, Cong. Ch., \$8.50 ; Forest Station, Cong. Ch., \$11.50, by Rev. W. E. Catlin,	20 00
Fairport, Cong. Ch., by J. R. Howard,	26 75	Chicago, First Cong. Ch., bal. of coll., in full to const. Dea. T. L. Miller,	
Farmingville, Cong. Ch. and Soc., by Rev. O. Holmes,	5 00	Dea. H. B. Hill and D. S. Munger, L. Da.,	125 02
Frewsburg, Cong. Ch., by Rev. W. A. Halluck,	8 25	North West Mission Chapel, \$5.25 ; Mrs. L. G. Holyoke, \$5, by Rev. W. E. Holyoke,	10 25
Greenwich, Cong. Ch., by E. Wilmarth,	18 62	Sabbath School of the Union Park Ch., by Rev. Mr. Helmer, to const. Alfred O. Thomas and Horace E. Robinson L. Ma.,	60 00
Jewett, Presb. Ch., by Rev. A. Mont- gomery,	33 15	Jacksonville, Cong. Ch., by J. H. Buncroft,	45 80
Keeseville, Mr. and Mrs. Cyrus An- drews and Son,	2 50	Makanda, Cong. Ch., \$10 ; South Pass, Cong. Ch., \$9.18, by Rev. F. Wheeler,	19 18
Maire and Union Center, Cong. Cha., by Rev. J. Weller,	20 00	Oak Park, First Ch. of Christ, of wh. \$25, from Rev. S. J. Humphrey, to const. W. F. Furbuck a L. M.,	50 00
Moriah, Cong. Ch., by Rev. D. H. Gould,	15 00	Ottawa, Plymouth Ch., by J. G. Mat- tinger,	67 00
New York City, Harlem Cong. Ch. mon. coll., by W. W. Ferrier, Treas., F. K., \$100 ; Mrs. Hannah Ireland, \$50,	150 00	Pilot, First Cong. Ch., by Rev. D. R. Miller,	7 50
North Walton, Moses Holvenstot, by Rev. S. N. Robinson,	1 00	Pittsfield, Cong. Ch., in part, by Rev. W. W. Rose,	21 00
Otsago Co., on account of Legacy of B. Rathbun,	7 27	Sandwich, Cong. Ch., to const. Charles H. Pratt a L. M.,	42 80
Paris, Cong. Ch. and Soc., by E. F. Brooks,	41 50	Wataga, Cong. Ch., by Rev. N. A. Hyde, to const. Joseph Holyoke a L. M.,	40 00
Richford, Cong. Ch., by Rev. G. Porter,	17 00	Woodstock, Cong. Ch., by Rev. A. L. Riggs,	7 21
Rochester, on account of Legacy of Mrs. Ashley Sampson, by S. D. Porter,	1,600 00	Wyandot, Two ladies, by Rev. E. H. Baker,	2 00
Ex.,			
Success, Cong. Ch., by C. P. Howell,	19 60		
West Brook, Plymouth Cong. Ch., by T. S. Hoyt,	6 57		
West Java, Cong. Ch., by Rev. O. M. Smith,	4 00		
NEW JERSEY—		MISSOURI—	
Newark, Cong. Ch., by Rev. G. Brown,	70 75	Cameron, First Cong. Ch., by Rev. W. A. Waterman,	20 00
PENNSYLVANIA—		MICHIGAN—	
Philadelphia, A friend of missions,	5 00	Bensonia, First Cong. Ch., by Rev. O. B. Waters,	32 16
Pittston, Mrs. H. D. Strong, by Mrs. H. H. Cooley,	24 75	Homestead, First Cong. Ch., by Rev. E. E. Kirkland,	9 50
St. Clair, Welsh Cong. Ch., by Rev. E. R. Lewis,	14 00	Leland, Cong. Ch., \$16 ; Concord, Presb. Ch., \$11.25, by Rev. G. Thompson,	27 25
OHIO—		Victor and Laingsburg, Cong. Chs., by Rev. W. Mulder,	20 00
Atwater, Cong. Ch. and Soc., by H. E. Brush, Treas., in full to const. Rev. N. T. Blakeslee a L. M.,	21 70	Whitewater, Cong. Ch., by Rev. W. E. Lincoln,	10 00
Brown Township, Welsh Cong. Ch., by Rev. D. M. Evans,	11 11		
Chatham Center, Cong. Ch., by Rev. S. D. Peet, to const. him a L. M.,	44 55		
Elyria, on account of Legacy of Elijah Gibbs, by Joshua Brooks, adm.,	1,630 00		
Fort Ancient, Orthodox Cong. Ch., by Rev. H. A. Rossiter,	4 25		
Marysville, Cong. Ch., by Rev. P. G. Buchanan,	28 31		
Ohio, Trust,	18 32		
Painesville, Teachers and Scholars of Lake Erie Seminary, by Julia A. Bal- lantine,	20 00		
Parkman, Cong. Ch., by Rev. W. Potter,	15 00		
Randolph, W. J. Dickinson,	8 00		
Richfield, on account of Legacy of Man- ton Hammond, by M. and E. N. Ham- mond, adm.,	3,771 63		
Tallmadge, Rev. Luther Shaw, \$10 ; Rev. S. W. Segur, \$5,	15 00		
Windham, Cong. Ch., by T. Wales, Treas.,	24 00		
INDIANA—			
Terre Haute, Cong. Ch., by Rev. E. F. Howe,	41 40		
ILLINOIS—			
Received by Rev. H. D. Platt, Chandlerville, Cong. Ch.,	\$30 00		
Woburn, Cong. Ch., bal. of coll.,	10 00		
	40 00		
		Received by Rev. D. Olary, Beloit, First Cong. Ch., of wh. \$10 fr. B. Durham, in full to const. Miss E. Dur- ham a L. M. ; \$30 from Rev A. I. Chapin, D.D., to const. Miss E. C. Chapin a L. M. ; \$12.50 from R. H. Mills, in full to const. Mrs. Harriet A. Mills a L. M.,	\$195 25
		Geneva, Presb. Ch., by Rev. E. G. Miner,	31 15
		Shopiere, Cong. Ch., by Dea. Holmes,	18 20
		Platteville, Cong. Ch., by Rev. J. E. Pond,	12 75
		Columbus, Mrs. E. B. Foster, \$2, avails of a gold ring, \$1.50,	8.50 260 85
		Received by Rev. F. B. Doe, Menasha, Cong. Ch.,	27 50
		De Soto, Sterling, and Wheatland, Cong. Chs., by Rev. L. Bridgman,	10 00
		New Lisbon, First Presb. Ch., by Rev. E. N. Haskell,	2 00
		Pine River and Auroraville, First Cong. Cha., by Rev. D. A. Campbell,	10 00
		Shullsburgh, Cong. Ch., by Rev. A. M. Dixon,	14 25
		Sterling, Cong. Ch., by Rev. L. Bridg- man,	2

## IOWA—

Received by Rev. J. Guernsey, Marion, Cong. Ch., bal. of coll.,	2 00
Charles City, Cong. Ch., by Rev. D. N. Bordwell, to const. Charles W. Fletcher a L. M.,	49 70
Concord, Cong. Ch., \$3.80; Durango, Cong. Ch., \$4.50, by Rev. F. Fawkes,	8 30
Danville, Cong. Ch., by Rev. E. P. Smith,	20 00
Dubuque, German Cong. Ch., by Rev. H. Ficke,	25 00
Keokuk, Cong. Ch., by L. C. Inger- soll, Treas.,	20 20
Lucas Grove, Cong. Ch., by Rev. J. E. Elliott,	35 00
South English, Cong. Ch., by Rev. F. Crang,	2 00
Toledo, Cong. Ch., by Rev. R. Wilkin- son,	42 25
Yatesville, Cong. Ch., by Rev. C. W. La Due,	5 00

## MINNESOTA—

Anoka, First Cong. Ch., bal. of coll., by Rev. A. K. Packard,	20 00
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## KANSAS—

Junction City, First Cong. Ch., by Rev. I. Jacobus,	7 50
Louisville, First Cong. Ch., \$9.50; Vienna, Cong. Ch. \$10; Wamego, Cong. Ch., \$2, by Rev. A. Ounnet,	31 50
Mound City, X, Wanshara, First Cong. Ch., by Rev. Z. Baker,	16 67
	3 00

## NEBRASKA—

Columbus, Cong. Ch., by Rev. J. B. Chase, Jr.,	5 00
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## DAKOTA TER—

Yankton, First Cong. Ch., by Rev. J. Ward,	11 04
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HOME MISSIONARY,	31 50
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	\$22,199 66

*Donations of Clothing, etc.*

Braintree, Mass., Ladies of Rev. Dr. Storrs' Society, by C. L. Plaisted, a bar- rel,	\$83 00
Brooklyn, N. Y., Plymouth Ch., Sewing Circle, by Mrs. Mary P. Hayes, 3 boxes,	530 00
Haverhill, Mass., Ladies' Beneficent Soc. of the West Parish, by Cynthia Smith, Sec. and Treas., a barrel,	67 36
Lyme, Conn., Ladies, by M. M. Hyde,	80 00
Washington, Conn., Ladies' Home Miss. Soc., by Mrs. A. J. Galpin, a barrel,	75 00

*Receipts of the Massachusetts Home Missionary  
Society, in June. BENJAMIN PERKINS, Treas.*

Acton, Legacy of Dea Stevens Hayward, by W. W. Davis, Ex.,	\$264 18
Amherst South, Cong. Soc.,	10 00
Amesbury and Salisbury, Union Ch. and Soc.,	8 25
Ashburnham, Second Cong. Ch.,	1 73
Boston Highlands, Vine St. Ch., mon. con.,	15 00
Mrs. V. Ward,	2 00
Elliot Ch., bal. of coll.,	5 00
Braintree, quarterly coll., Rev. Dr. Storrs' Ch.,	36 50
Brimfield, Cong. Ch. and Soc.,	56 00
Brookfield, Conference, coll. at meeting,	22 00
Cumminston West, Cong. Ch.,	5 00
Dover, Cong. Ch. and Soc.,	21 00
Edgarton, Cong. Ch. and Soc., to const. Mrs. M. Vinson a L. M.,	55 00
Greenwich, from Ladies, to const. Mrs. Eliza Olds a L. M.,	56 21

Groton, Evangelical Ch. and Soc.,	63 65
Harwich, Mrs. M. Rogers,	5 00
Hyanis, Cong. Ch. and Soc.,	5 60
Lynn, First Cong. Ch. and Soc.,	28 70
Medfield, Cong. Ch. and Soc., to const. Dea Benjamin Cherry a L. M.,	35 30
Natick, Cong. Ch. and Soc., to const. Rev. J. H. Jones a L. M.,	100 43
Neponset, Trinity Cong. Ch.,	19 63
New Braintree, Cong. Ch.,	40 85
New Orleans, Joseph Ballister, Esq.,	300 00
Newton Centre, Cong. Ch. and Soc.,	251 60
Royalton, First Cong. Soc.,	106 06
Sherborn, Orthodox Cong. Ch. and Soc.,	81 60
Somerville, A Friend,	10 00
Uxbridge, First Evangelical Ch. and Soc.,	75 00
Ware, First Ch. and Soc.,	33 60
Warwick, Cong. Ch.,	37 50
Whately, Cong. Ch. and Soc.,	19 00
Wrentham, Cong. Ch. and Soc.,	27 45
Yarmouth West, Cong. Ch. and Soc.,	5 15
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	\$1,759 76

*Receipts of the Connecticut Home Missionary  
Society, in July. E. W. Parsons, Treas.*

Avon, Cong. Ch., mon. con., by A. Child- sey,	\$10 00
Bristol, Ladies' Assoc., L. Beckwith, Tr., to const. Mrs. Ellen L. Peck, Miss O. C. Ives L. M.s.,	82 00
Broad Brook, Cong. Ch., by W. H. M.,	33 00
Canterbury, Cong. Ch., by Rev. C. P. Grosvenor,	40 00
Colchester, Cong. Ch., by Rev. S. G. Willard, to const. J. C. Hammond, Mrs. O. L. Destin, Miss Angeline Lee, Eliza Day, Mrs. F. Burr, Horace Smith, Dea. R. Gillett, Elijah Ransom, Jr., L. M.s.,	247 33
Collamer, Cong. Ch., by Rev. J. Ayer,	25 00
East Hampton, Union, by Rev. H. E. Hart,	23 20
Enfield, H. B. K.,	10 00
Farmington, First Cong. Ch., W. Gay, Treas., of which \$100 from H. D. Hawley, to const. Noadiah Hart of Lysander, N. Y., Sherman Bodwell of Topeka, Kan., and Lydia M. Hawley L. M.s.,	326 70
Glastenbury, First Cong. Ch., bal. of coll.,	1 00
Hartford, Legacy of Mrs. Harriet Hoe- mer, by James Hosmer, Ex., \$2,000 less Gov. tax, \$120,	1,880 00
Jewett City, Cong. Ch., by Rev. T. L. Shipman,	15 00
New Britain, South Cong. Ch., to const. Rev. C. L. Goodell and F. H. North, L. Da., F. T. Stanley, John N. Bart- lett, Charles S. Mead, Levi O. Smith, Henry C. Bulkley, Thomas D. Towle, W. V. Latham, and Mrs. J. W. Tuck L. M.s.,	1,313 10
New Hartford, North Ch., coll., by H. W. Brown, Tr.,	77 04
Norfolk, Cong. Ch., by Rev. J. Eldridge,	115 00
Northfield, Cong. Ch., by H. B. C.,	69 00
North Greenwich, Cong. Ch., to const. W. P. Alcott a L. M.,	35 00
Plymouth, George Langdon, \$50; P. Langdon, \$15,	65 00
Poquonnock, Cong. Ch., by Rev. N. G. Bonney,	14 00
Vernon, Cong. Ch., by C. H. Dilling- ham, Treas.,	83 45
Waterbury, First Cong. Ch., mon. con., by F. B. Hoadley,	7 28
Watertown, \$64.61, received in June, and erroneously acknowledged as from Waterbury,	
Wauregan, Cong. Ch., by W. H. M.,	5 00
Westport, Saugatuck Cong. Ch.,	70 00
West Winsted, Cong. Ch., by C. H. B.,	20 45
Wilton, Cong. Ch., by B. Gilbert,	104 00
Windsor Locks, Cong. Ch., by J. H. Hayden, Treas.,	120 01
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	\$4,359 14

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . *Rom.* x. 15.

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Vol. XLII.

OCTOBER, 1869.

No. 6.

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## HOME MISSIONS IN ILLINOIS.

A paper read before the General Association of Illinois, at its Quarter-Centennial Meeting in Farmington, May, 1869, by Rev. SAMUEL G. WRIGHT.

As an Association we have not conducted Home Missionary operations. A vast amount of missionary work has been performed within our bounds, but chiefly in connection with the American Home Missionary Society, and the American Missionary Association.

"The plan of union" of 1801 worked so completely in the interest of the Presbyterians of the Northwest that, in the early settlement of Illinois, it was assumed "that there was no occasion for organizing Congregational churches, since the Presbyterian organization, already in working order, supplied the demands of Congregational immigrants."

Ministers at the East often advised members about to emigrate to the West to unite with Presbyterian churches, as embodying the faith of the Puritans, and as having, perhaps, a better form of government for the western population than the simple Congregationalism of New England, which was adapted to a homogeneous and educated people. Hence, as a sponge takes water, Presbyterianism here rapidly absorbed the New England element. It was not until 1833 that even one Congregational church was organized here. But one being organized and in operation, the spell was broken, and in the next ten or eleven years not less than sixty-four churches were organized congregationally. Then a bond of union was needed, and this Association was formed. Here, properly, commences the period which this report covers.

The American Home Missionary Society reported, for the year commencing 1844, ninety-five missionaries in Illinois. So far as we can ascertain, some forty of them were laboring with Congregational churches.

Those not themselves pioneers will hardly be able to conceive the position of those early missionaries. Generally, they commenced their labors where few or none were known as professors of religion. Their first work was to explore and find where there were settlers, but no church; then to ascertain whether there were any families that called upon God, or who would attend if an appointment were made for a religious meeting, and whether a school-house or a private residence could be obtained for such appointment. If so, the next work was to circulate notice of the time and place of meeting. Could the missionary stand

up among the assembled people, read "and line a hymn, set and carry the tune," read and expound the Word without the help of any manuscript, except a small brief,—with Bible in his hand, could he speak from the impulse of the occasion so as to excite an interest which would cause the people to desire him to leave another appointment, there was the beginning of a Home Missionary church. As yet, they have no house erected for religious meetings. They are not a homogeneous people. They have come, perhaps, from fourteen or more different states or countries, and represent five or six different denominations of Christians. They are all just beginning to make improvements, so that they need all the means they can command to render their families comfortable. Few or none of them have formed the habit of giving systematically to sustain the preaching of the gospel. Such were the materials with which the early Home Missionary has to work, in order to gather churches and save the State for our Lord and Master.

Satan saw every such laborer and wrought industriously to counteract him. He kindled sectional, partisan and sectarian strife. He excited to envy and jealousy, and even hatred, so that the missionary learned to say with the Psalmist, "By this I know that thou favorest me, because mine enemy doth not triumph over me." The simple fact of not being driven from the ground was a triumph.

I would not speak of hardships, privations or sufferings. If a Home Missionary had not so earnest a desire to save souls, and to save this Prairie State for Christ as to account these things a joy (if thereby he could attain his end), he would not long remain in the ranks. There was no trial or suffering so feared as a failure to win souls to Christ. One revival of religion and an ingathering of young converts, counterbalanced months and years of pioneer fare and the severities of the prairie blasts, and other incidental inconveniences. Prejudices were generally kindled against the missionary, which more or less hindered his usefulness. "He was an Eastern man, if not a Yankee;" "a temperance man," and usually, "an abolitionist, and opposed to stealing timber," which was then a very common practice. "Don't go to hear him, unless you are willing your daughter should marry a nigger, and you are ready to sign away your liberties,—or become a Calvinist, who believes that God has made a certain part of mankind on purpose to damn them, and that there are infants in hell not a span long."

To live down these and like reproaches, and remain faithful to true principles was no small matter. Neither was it a small trial, after having secured a good congregation and a promising Sabbath school, to see these scattered or held aloof by such cruel, slanderous falsehoods as the enemy knew too well how to wield.

We thus see the nature of the work—a work to be prosecuted for months, and often for years, before a church could be established and trained to become self-sustaining. Nor are we to suppose that a missionary was confined to one or two neighborhoods. Not unfrequently a whole county, or even more, constituted his field; and five or six churches would spring from his planting, to be watered, at length, by others. But few instances are known of a church in Illinois which has been self-sustaining from the first. This is incidental to a new country, rapidly filling by immigration. If rich soil is not cultivated it will produce weeds. If the gospel is not early brought to new settlements, error and vice will be sure to take the ground. To wait for strength to sustain a ministry is to give up the ground to the enemy. This the early missionaries saw, and hence their persistent efforts to occupy the whole land for Christ.

We had sixty-four churches when this Association was formed, in 1844. At the end of ten years we had increased to one hundred and twenty-five churches, one hundred and thirteen ministers, and seven thousand and nine church mem-

bers. This decade of years was marked as the time of largest supply of missionaries through the American Home Missionary Society. They gave to our State a yearly average of one hundred and seven laborers. The least number in any year was ninety-two, and the greatest one hundred and nineteen. Not far from one-half of these were laboring with Congregational churches.

The churches exerted themselves to raise what they could to sustain their ministers, and could pay but little to the parent Society. Yet, in 1844, the Society acknowledged the receipt of \$817.68 from Illinois, and in 1854, \$4,027.49.

Within this decade several churches which had been Presbyterian in their organization became Congregational. This was the legitimate result of the organization of the general and local Congregational Associations, and not, as some supposed, the work of a sectarian zeal in proselyting. Perhaps it was natural for Presbyterians to feel sensitive, if not jealous, with respect to the change which was going on. They blamed prominent Congregationalists, who came into the State about that time. Their coming may have given prestige to the Congregational cause. But, so far as relates to efforts to change the form of government of Presbyterian churches whose members were Presbyterian, they were just as truly the cause of such changes as "Tenterden Steeple was the cause of Goodwin Sands." The facts were, that many churches had been organized presbyterially, while a majority of the members were Congregationalists. They had been formed prior to the organization of any Congregational bodies in the State, and while leading Eastern Congregationalists did not deem it important to have them organized. But when Congregational Associations were formed, it was as natural for these churches to become Congregational in form, as for water to seek its level. However, it was not viewed from this stand-point by Presbyterians. Hence that long and bitter controversy, which made enemies of brethren, and led to the withdrawal of Presbyterians from the American Home Missionary Society in 1861, and brought on the bitter strife for the control of Knox College and other institutions of learning.

This Home Missionary work of Congregationalists was the innocent occasion of all this evil. Now that this bitterness is passed and both denominations have become established, let us forget the past, and strive to outdo each other in love and mutual kindness and good works.

At the end of the next decade of years, we had increased to twelve local Associations, two hundred and twelve churches, and fourteen thousand three hundred and seventeen communicants. We had gathered into our Sabbath schools over sixteen thousand persons.

During this decade the American Home Missionary Society report a yearly average of ninety missionaries commissioned by them. The last of these years, 1864, they acknowledged the receipt of \$4,850.61, showing only a small increase of receipts in the ten years. This is accounted for, in part, from the fact that the Presbyterians had now withdrawn their contributions from the Society. As the older churches were all Presbyterian and, as matter of course, among the wealthier in the State, it withdrew a large part of the receipts. The average of missionaries sustained was only seventeen less than before, and it gave a proportionally greater work for the Congregational churches to perform. Besides this, we were then in the sorest part of the war into which the slaveholders had plunged our nation. It does not argue any want of missionary spirit that our contributions to the parent Society were no larger at the time, especially when *we consider that the freedmen were then demanding and receiving from us large contributions.*



The advance in number, both of churches and communicants, was cheering; but, like all successful missionary work, it increased the demand for labor.

The work of the next five years cannot now be fully given, since the reports for 1869 are not all accessible. The returns for 1868 give us an approximate idea: 13 local associations; 246 churches; 241 ministers; and 17,411 communicants. By partial returns for this year, we learn that some ninety-six of those churches are self-supporting. Eighty-five, at least, are receiving aid from the American Home Missionary Society; while sixty-three are either dead, destitute, or supplied (as many as are) by pastors of neighboring churches.

The American Home Missionary Society reports, for 1868, eighty-six missionaries, and none of them over Presbyterian churches. The receipts which they acknowledge are, \$14,012.84; but \$10,000 of this sum is a legacy of Flavel Moseley, Esq., late of Chicago. While these statistics show pleasing progress in numbers, they do not speak so well for our benevolent contributions. Only 181 of the 246 churches have reported any contributions to the American Home Missionary Society for the year 1868. But when we consider that, for a few years after a church first becomes self-supporting, it bears a heavier load than before, we cannot wonder that thirty-five of the ninety-six self-supporting churches failed to forward donations to the parent Society. Certainly it is no evidence of lack either of benevolence or gratitude to the American Home Missionary Society. We are encouraged to hope that our churches are learning something of the luxury of doing good, from the fact that they gave to Missionary Societies and benevolent objects the last year, about \$30,000, besides what they gave for parish evangelization and church expenses. Doubtless, however, every church should ask with earnestness, "How much owest thou unto my Lord?"

The missionary work in Illinois for the last twenty-five years cannot be estimated by any statistics known, ere the final day, and the opening of the books by the Judge of the quick and dead. A few facts may serve to illustrate what it was.

A minister receives a commission from a Missionary Society and labors for a series of years, reporting quarterly to the Society, and doing all he can to get his church or churches (as the case may be), to the point of self support. At length, by extra effort, and perhaps deducting \$50 or \$100 from his own scanty salary, his church is declared self-sustaining, and no longer a beneficiary. The minister labors as before, going to destitute places when practicable, and leaving no means unused which he can employ to serve his Master and save souls. He soon finds that, on ceasing to be dependent on the Missionary Society, he has in many ways lost sympathy and aid. Periodicals and books were often sent gratuitously to Home Missionaries. He never before stood in greater need of these gifts, but now he cannot have them. Boxes of clothing were received while he was a Home Missionary, which were a great relief; but now, with his family increased, income diminished, and salary less promptly paid, he is cut off from this source of supply. His trials are greater than ever, and his work not a whit less a missionary work; yet he loses that sympathy and aid which sustained him while he made his quarterly report of labors and was known as a Home Missionary.

It may be difficult to remedy this evil, which almost crushes some of our best laborers; but, at least, the fact should be known and, if practicable, relief afforded, that "one may not be eased and another burdened."

Perhaps a word should here be said with regard to the wives of Home Missionaries. They have borne a large part of the inconvenience and self-denial of



the pioneer work. With rare exceptions, they have done it with a cheerfulness and heroism which have encouraged and aided their husbands, when otherwise they might have sunk under burdens. Under God these noble women have done a great work, and we may apply to them the words of Solomon: "Many daughters have done virtuously, but thou excellest them all."

As a State, we have yet a great work to do. We have about thirty counties in the southern part where there are no churches of our order. So, also, there are several large counties where there are but one or two, while there is room for many. There is danger of being too well satisfied with what we have done, instead of looking forward to ground yet to be possessed.

Our young graduates from the Seminary are being absorbed by the abler churches, so as to leave none to enter upon a true missionary work. Perhaps it is natural that it should be so. Is there not, however, a significance in the example of Paul, who strove "to preach the gospel not where Christ was named, lest he should build on another man's foundation?" Why did he desire "to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand?" Is not his example in this respect worthy of the consideration of young, talented, and promising graduates? Why not make for themselves fields in these destitute counties or neighborhoods, as pioneer missionaries did twenty-five years ago? It is time that we possessed the whole State for Christ. The past efforts and successes warrant large investments in faith, until every part of the State shall be vocal with praise to God.

To give a clearer view of what was done by our pioneer brethren, and thus show what may now be done, allow me to speak briefly of the labors of one with whom I had some acquaintance, although his labors and trials may have been less than those of others with whom I was less familiar.

The field which he chose was about thirty miles in extent, from east to west, and about twelve miles in width, the equal of ten townships. It was called a hard field. By canvassing from settlement to settlement, and from house to house, and by personal conversation, he secured ten points where he "established preaching." In four of these, after a few months, he organized churches; ultimately in two others. His appointments took him much from home. At times he took his family with him, while occasionally they were left alone in the log cabin for two and even three weeks together. Sometimes they went to visit relatives in an adjoining county, when a long absence of the husband was in prospect. On one occasion, after he had moved from the log cabin to a frame house, which was merely enclosed, the weather became so severe that, while sitting as close as practicable to the red-hot stove, the ink froze in his pen, so that he repeatedly held it near the stove, in order to thaw the ink. In one instance, when he was twenty-six miles from home on the Sabbath, during the night following the weather became intensely cold and the wind terrible. Fearing that the fuel prepared at home would be insufficient, and the family suffer, he started on Monday morning, facing the wind across the bleak prairie. Its severity was such that the face could not be exposed for many minutes without freezing. The fleet horse on which he rode was turned toward home and allowed to take his own course, while the ample cape of his cloak was so disposed that one part of it covered his face, and his hands were wrapped in another part. The lines lay upon the horse's neck. To the surprise of hardy settlers, who thought it impossible to endure such a blast, he reached home but little frozen.

As bridges were then few, he occasionally had perils of water. Once, on returning from meeting, the rains had so swollen a stream that his one-horse

wagon at first floated; but soon the forward wheels drew the axle from the king-bolt, and while the horse, with the forward wheels, made toward land, the missionary, with his wagon box and the hind wheels, commenced a voyage toward the Gulf of Mexico. This was a trip not in his programme of appointments. So he held to the horse with one hand, plunged into the water shoulder deep, and with the other hand seized hold of the floating wagon and drew it after him to the land. Interesting incidents might be multiplied, but let these suffice as samples.

After preaching for three years, I find the following entry in his journal: "Last week, had the house plastered. I had to attend the mason. For five weeks I have been mostly engaged on the house, so that, if possible, it may be comfortable to winter in. It was almost insupportable last winter, especially for the children. Never since I began to labor in the ministry, until now, have I lived in a house with more than one room, which has answered as kitchen, parlor, bedroom, study, closet, etc. My sermons have been prepared in the midst of all the confusion of cooking, children and company. Now, by the blessing of God, I have a room for retirement and study. May the Lord enable me to study to better advantage, to preach better, to have more profitable private devotion, and to save much time."

Soon after this he described, in his journal, the following scene: "Tuesday evening I went home with a man who had showed some interest in religion, and held a personal interview with him and his family, which resulted in erecting the family altar that night, and six of the family, whose voices had never before been heard in prayer, including both parents, put incense on that altar. It was a thrillingly interesting scene, over which, I doubt not, angels rejoiced, and surely it filled me with joy which language cannot express."

I quote the minute entered in his journal at the close of his first missionary year: "In the year embraced by my commission I have preached one hundred and sixty-two discourses, administered the sacrament sixteen times to four churches which I have organized; I have traveled two thousand seven hundred and ninety miles, received thirty-six into the churches since they were organized, baptized twenty-six, and hope the same number have been converted."

The next two years closed with a record that showed much the same labor. The fourth year I will quote as a sample of these minutes for several succeeding years: "In the year now closed I have preached one hundred and eighty-one sermons, administered the sacrament twelve times, baptized ten, and received fourteen into the churches. I have traveled three thousand one hundred and three miles."

These lines are a key to labors which few now would willingly undertake. But are they not demanded in order to finish the work so well begun in our State? God raised up scores of men and women for that pioneer work, and will he not now supply the demand, if we will to take possession of the State for Christ?

Many of the former difficulties are now happily overcome. The question of stealing timber will not again hinder the missionary, who says with Paul, "Let him that stole steal no more." The struggle with the slave power is ended, and the fact that the missionary has humanity will not disqualify him for preaching *Christianity*. The prejudice against Eastern men and educated men has chiefly passed away. The last twenty-five years are an earnest of what the next twenty-five years will be, if we are faithful to our mission. Few of us who were missionaries twenty-five years ago will live to witness the result. We want to see new recruits with primitive zeal filling our places.

Is this work to be given into the hands of the Young Men's Christian Associations, and to individual efforts and enterprise? If our young laymen are God's chosen ones, and will go forth with the "sling and the stones" to do battle, and evangelize these vacant counties, we will bid them God speed. It becomes each of the members of this Association to ask, "Lord, what wilt thou have me to do?"

## MISSIONARY INTELLIGENCE.

### OREGON.

*From Rev. D. B. Gray, Astoria, Clatsop Co.*

#### Prospects of the Country.

THE State of Oregon and the Territory of Washington are beginning to attract a share of the attention they long ago deserved on account of their inexhaustible, yet undeveloped resources. Yesterday the steamship "Oriflamme" left this place for Puget Sound with the Congressional Committee of Ways and Means; and they, like all others—railroad men, travelers, tourists, etc., express their surprise at the resources and prospects of our country.

Plans are rapidly maturing for a North Pacific Railroad. The waters of the Columbia river and Puget Sound, are ere long to float clippers and steamships representing the commercial interests of the world. Let Boston and New York look well to their laurels! The "Empire City" may yet come to know that the center of Empire is on this coast. The "Hub" may yet find itself far out toward the *rim*, revolving with San Francisco, New York, China, Japan, and the rest of the world around the great central city of the West—that *is to be*—not 300 miles from these dense forests and this noble bay.

The ignorance manifested by some Eastern people, concerning this coast and its resources, is astonishing. One of the prominent citizens of Portland, Or., on a visit at the East, was inquired of if it were entirely safe to be out at night in Portland, on account of the Indians! Another friend treated him to some nice apples, and remarked, "I

suppose you don't have much of such things in Oregon!" Yet we ship thousands of bushels, annually, to the San Francisco market.

Again, we saw in the *Independent*, lately, a story in which it was mentioned that the Columbia river bar is the "terror of navigators." Now, be it known to all writers for the *Independent* and the world at large, that a careful survey of said bars has lately been made by the Government, which, with the experience of years in its navigation, by vessels large and small, demonstrates that this is as good and safe a harbor and entrance as that of New York. Then, we have 110 miles of the finest river navigation in the world, to Portland. Thence to Eugene city, at the head of the Willamette valley, 110 miles, a railroad is now being built, and thence southward, to meet a branch being built from Sacramento, Cal.

Having just returned from the Oregon Congregational Association, we feel deeply the force of the fact which largely occupied the attention of the meeting—that a crisis is at hand in the history of our State, and that the present is a propitious time to strike, with might and main, for the interest of Christ's cause among us.

### CALIFORNIA.

*From Rev. J. Woods, Antioch, Contra Costa County.*

#### House of Worship Completed.

We have completed our new house of worship and dedicated it to the worship

of the blessed Redeemer. It is out of debt, and a gem of a church. It meets all the wants of this place now, and will for some time to come. As yet we are without a bell, but are making efforts to raise the money to get one, and expect, with the smile of Providence, to have a good one, of good size, in a short time. Our congregations are very much increased, since we moved into the new church; but we anticipate a still greater increase when we shall have a bell to warn the people of the sacred hours of the holy Sabbath.

### WYOMING.

*From Rev. J. D. Davis, Cheyenne.*

#### A Vedette Post.

Cheyenne is 1,006 miles west of Chicago, and to reach it you must cross 1,000 miles of rich rolling prairie, over half of which still waits, in its native beauty, for the millions who are to till it. We are a mile higher than at Omaha, as the Pacific road rises, on an average, ten feet in a mile between Omaha and this place. We are breathing the pure, bracing air which sweeps the mountains. The Black hills are in full view, twenty-five miles westward, while to the southwest and south, Snowy Range and Long's Peak rise up in eternal whiteness before us. No trees or shrubs are visible about Cheyenne, nor for 400 miles eastward. It is one vast rolling prairie, covered with a beautiful green carpet of the richest wild grass. This is the finest grazing region in the world. Cattle fatten on this grass, the year round.

We have had rain enough, the last two years, for all kinds of cereals. Inexhaustible coal beds lie just beneath the surface, in all this region. An iron mountain is found thirty-five miles north of Cheyenne, which will yield pure iron enough, at five cents a pound, to pay our national debt. Traces of gold are found here, while the mountains of the

interior of our Territory are yielding a rich harvest of the precious metal.

Three years ago, no white man's foot had, probably, ever trodden the spot where our city now stands. The first house was built, July 27th, 1867. By the end of the year, the town numbered about 5,000 souls, nearly half of whom were gamblers and abandoned wretches who herded together at the end of the railroad. All but ten of the first eighty persons who were buried in our Cemetery, died violent deaths. This state of things continued until a Vigilance Committee left six of the ruffians hanging to as many telegraph poles.

The next spring the railroad moved on, and with it nearly half of the population. We now have about 8,000 people. We have the shops of the Railroad Company located here, covering over half an acre of ground. We have also the branch railroad to Denver, 110 miles south. Fort Russell is three miles north, with barracks for 1,200 men, while, a little nearer and connected by a branch railroad, we have the army store-houses and repair shops for all the interior region. Cheyenne is now, and bids fair to remain, the most important town between Omaha and Salt Lake City. It is already an important supply depot for the towns west and the whole interior mining region.

Morally, there is much to discourage. Most of the first comers came to make money, expecting to return east again. Few *homes* came; vice of every kind came and flourished.

We now have over sixty places where liquor is sold, besides several dance-houses, gambling hells, etc. Nearly 1,000 young men are here under these influences, with almost none to raise them higher. On the other hand, we now have the capitol of our new Territory located here, with all the officials on the ground. Gen. Grant has sent us sterling men. We have a small Papal church, and also an Episcopal church. They each have a small edifice. There

is a small Methodist organization, also, with a noble pastor on the ground. A Sunday school is held in the school-house where all Christians meet and work together.

#### The Work Begun.

This was the status when I arrived on the first of last June. I found a little band of Christians ready to form a church, which was organized, June 18th, with thirteen members. It is 400 miles, eastward, to the first church of our order, and 1,200 miles to our nearest neighbor on the west. Many of these persons did not know each other, as Christians even; and when we came together, on our national anniversary, for our first communion season, receiving one new member, there were few dry eyes. We are moving for a small house of worship, which we hope to have finished this fall. This place looks, to us who are on the ground, like the grandest field in America, situated as we are at the most important point on this great thoroughfare, the capital of a new and growing Territory, and being the first church of our order in it. We have a mission, if we do our duty, in molding for Christ not only the thousands of our own city, but also the millions who are so soon to people these rich prairies and richer mountains. They are coming to us from two continents. The Chinese have already met the German. Asiatics and Europeans meet our own sons and daughters here, and our mission is to mold them for Christ. Pray for the little vedette post at Cheyenne.

#### NEBRASKA.

*From Rev. J. B. Chase, Columbus, Platte County.*

#### Two Churches Gathered.

I can report something of progress. Since I last wrote, I have organized two churches, at out-stations, either one of which now gives more immediate pro-

mise than the one in the village. One of these churches—that in Butler county, twenty miles southeast from this place, on the south side of the Platte, ought to have a minister of its own.—The Platte river is without a bridge, and is really a dangerous river to cross. I have several times crossed it with great peril to my life, and now have not been across it for nearly four weeks, on account of the high water. When last I was at that station, a real work of grace seemed to be going on. I baptized two adults, and conversed with five others who expressed themselves as determined to live the new life in Jesus Christ.

The other church organized since my last report is at Monroe, and has eleven members, with a fair prospect of growth.

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*From Rev. F. Alley, Weeping Water, Cass County.*

#### The Retrospect.

Three years ago I came to this place to commence ministerial life under the patronage of your Society. A flouring mill and three or four log cabins then constituted the village, which had no connection with the rest of mankind except such as was furnished by the Post office department, twice a week. Our meetings vibrated between the mill and the log cabins. There were then seventeen church-members; we have since received eighteen—seven of these on profession of faith and eleven by letter. Our growth has been steady, but I trust, permanent; with but little fluctuation of religious feeling. Our present membership is twenty-eight. We have a comfortable stone school-house, which will seat one hundred comfortably, in which to worship regularly. This church has raised and expended \$1,000 on a parsonage in the past two years. The last scene in this drama of three years of missionary life, was the death of our youngest daughter, eleven months old.

**The Prospect.**

The wheat crop, which is a staple in Nebraska, has been materially damaged by the late rains, which will somewhat retard our material growth. We are in the midst of a rich farming region, with no point for trade nearer than about twenty miles. It is being rapidly developed. Three additional families have just settled in our vicinity, which will give us an addition of ten members, probably. Last week five persons met and voted unanimously to unite in a Congregational church in Plattsmouth. I now expect, with your approval, to extend my labors so as to supply Weeping Water and Plattsmouth the coming year. The work will be laborious, requiring much prudence, faith and courage. We feel the increasing responsibility, but with God's favor and blessing we do not fear it. Our love for our work grows with its cost.

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*From Rev. C. Little, Lincoln, Lancaster Co.*

**Material Progress.**

The future of our town seems to be assured. The growth is not rapid but healthy. The June sales were a success beyond anticipation. The second one half of the blocks in the town plot, less the lots given for church and public buildings, together with forty sections of saline lands, lying within ten miles of the town, were advertised to be sold at auction. For one third of the lots and one fourth of the land advertised, \$170,000 were realized. The foundations of the University building and of the Insane Asylum are being laid. Two railroads are being graded from the Missouri river, and the prospect is that these, and perhaps a third will have their cars running here within one year.

**The Outlook.**

*The meeting of our General Association, at Fremont, was a pleasant occasion. The outlook was encouraging,*

yet the need of men was apparent. I regret that we did not, as an association, make a strong appeal to Eastern Seminaries for help. An accession now, of ten men, in the vigor of early manhood, and enthusiastic for Christ, would be of incalculable value to this State.

**KANSAS.**

*From Rev. I. Jacobus, Junction City, Davis County.*

**Fluctuations.**

The prediction of a former report is already beginning to be fulfilled. Our members are breaking up and moving out into the country to secure for themselves homes. Several have already left, and others will soon follow. These parties came to Kansas with the understanding that all should locate together. We hoped that they might find homes near us, but they appear to think there are superior advantages some thirty miles from here. There is no way but to submit, and console ourselves with the thought that what is our loss will be another's gain. It will sadly thin out our ranks, however, and leave us about as weak as in the commencement of the enterprise. These fluctuations are incident to a new place. Time is required to make the population permanent. Many come only "to look around," with no definite purpose of remaining. The great mass appear to be influenced by every consideration but the greatest need in the Master's vineyard. This is almost always made a secondary matter. If those coming to the newer States would let this consideration have more weight, it would cause the heart of many a missionary to rejoice.

**The Deluge.**

I write amid times of general sadness. But a few days since, all were rejoicing in the prospect of an abundant harvest. The faces of all appeared to shine with gladness. Never were there more



beautiful fields of waving grain, and never were the hopes of the husbandmen raised higher in anticipation of bountiful rewards for their labors. But a sad change has suddenly come. Our vicinity has been visited with the heaviest freshet ever known here. The flood-gates and fountains seemed opened, "and the waters prevailed exceedingly." The waters appeared to rise without a moment's warning; and houses, and goods, and stock, and, saddest of all, human beings, were swept away in the merciless element. Of these latter, some clung to trees, and climbed in the branches; others made their way to the roofs of houses, and quite a number found a watery grave. The town was in a blaze of excitement. Ropes, and boats, and rafts, and teams, and horses were in requisition; and many were rescued from their perilous position. A few of the bodies have been rescued. Last Sabbath I was called to attend the funeral of a young lady who was swept away. It is hard to offer consolation to the hearts of parents and relatives, under such circumstances. The whole family were swept away—two children were lost, the rest saved. The infant was saved by a man tearing his shirt into strips, and tying the child up in a tree, where it hung for many hours until rescued.

The details of the flood and the suffering occasioned by it are gloomy enough. Many fields that gave promise of an abundant harvest are entirely destroyed. Large tracts of wheat, rye, corn and potatoes present only a sickening waste. A part of our church members are heavy sufferers. One family have lost their entire crop, besides having their household effects sadly damaged; others have suffered more or less. Our city was out of danger, as it is built upon high ground; but we had vast lakes all about us.

It seems that Kansas is destined to go through a terrible ordeal. She has been baptized with blood, parched with

drought, devoured by grasshoppers, desolated by savages, and deluged with floods; but she rises from all and puts on her beautiful garments, and people somehow have the feeling that, notwithstanding all its drawbacks, it is a goodly land, and they fain would go up and possess it.

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### MINNESOTA.

*From Rev. L. S. Griggs, Owatonna, Steele County.*

#### Laid Aside.

To-morrow closes the last quarter of my sixth year's labor as a Home Missionary, and of my third year's labor in Owatonna. The latter part of the quarter, I have not been able to apply myself very closely to my work, on account of ill health, and I find it necessary to be relieved from preaching for awhile. For a few weeks or months, therefore, I shall try some other employment. The church here do not expect to ask for aid again. They are now looking for a pastor.

#### Church Organized.

The most noticeable event among us, during the last quarter, has been the organization of a new church on the outskirts of our field. Thirteen of the members of our church went into the organization. They live about seven miles from us; and, as there were eleven others who would unite with them in a new church, it was judged best that one should be formed in that community. There are other persons who are expected to come in soon. We held the meeting for organization in a grove on the Sabbath, July 11; the churches of Claremont, East Prairieville, Medford, and Owatonna uniting by delegates in council. It was a delightful occasion,—the gathering together of some of the fruits of a precious revival which has been in progress on that prairie, more than a year.

**IOWA.**

*From Rev. E. S. Hill, Atlantic, Cass Co.*

**Three Years' Work.**

To-day closes the third year of my labors in this region. They have been years of toil and trial, of hope and discouragement, of joy and sorrow, yet I hope they have not been fruitless of good for the Master. During the time I have preached, more or less regularly, in six places, and occasionally in as many more. I have held four protracted meetings, in which I have witnessed about sixty-five hopeful conversions, and have received into churches sixty-eight, over fifty of whom were received on profession of their faith in Christ.

My commission for the last year was for Grove City; but Atlantic, on the Chicago, Rock Island and Pacific R. R., three miles from Grove City, having drawn off the principal part of its people and all the business, it seemed best to make Atlantic the center of labor. A church of eight members was organized in April. It now numbers fifteen, with ten or twelve to unite one week from next Sabbath.

We have in course of erection a house of worship thirty-two by forty-six feet, with a tower ten feet square on the corner. The building is inclosed and painted, and we hope to have it ready for occupation by the middle of August; we held service in it on the Fourth of July.

**One Year's Growth.**

We have a population of about twelve hundred. Nine months ago, the prairie, where Atlantic now stands, was unbroken. The first house was built in September. Now there are over two hundred buildings. The growth of the place has averaged more than a house per day for the last five months; and the work is going on now faster than ever before. We shall probably have to ask help from your Society for

this year, after which I hope we shall be able to go alone. The people are all building this year (there not being a house in town a year old), and they feel poor, but seem ready to work and give up to the measure of their ability. With the blessing of the Master, I think we may hope for a work here which will tell powerfully for good in all this region.

**WISCONSIN.**

*From Rev. M. L. Eastman, Royalton, Waupaca Co.*

**Doubled.**

At the communion at Baldwin's Mills, lately held, four joined the church: three by letter, and one by profession. At our last communion here, twelve joined us: eight by profession, and four by letter. The church has more than doubled its membership since I commenced labor with them, in October last. We have established a monthly concert, during this quarter, and it is well attended, and the contributions are all that could be expected from a small and poor people. An old lady, converted in the meeting last fall, and bowed together with infirmities, so that she cannot get out to the concert, as I called on the family the other day, a mile and a half back in the woods, gave me ten cents for the next concert, saying, "I cannot be there, but here is my mite." They are very, very poor. Our weekly prayer meeting in the village is well attended and very interesting. The church is working for, and confidently expecting, another refreshing from the presence of the Lord. It is the burden of their prayers and the theme of their conversation. Oh, how changed the countenances of the members of this church! Joy beams in each face, and often they speak of your Society's aid as the instrument, under God, of bringing them up from the grave of gloom and despondency.

**MICHIGAN.**

*From Rev. J. D. Millard, Pleasanton,  
Manistee Co.*

**How the People Live.**

It is not here as it is in an old, settled community. Less than seven years ago, the first two families came into Pleasanton township, and they had no neighbors nearer than ten miles. Now the township is organized with more than a hundred voters. But we are all poor. The settlers came here because they were too poor to get land in older communities, and here Uncle Sam would give them farms. But no one who has not been an actor in such scenes can understand what a fearful struggle we have had, beating back the heavy forests with one hand and reaching out the other for bread. Nearly all the husbands and fathers have been compelled to spend much of their time away from home, mostly in the lumber camps, in which the region abounds, to earn flour and meat and other bare necessities of life, which were furnished to them by the lumber kings, at almost fabulous prices. Then, two dollars a barrel for flour, and a cent a pound for every thing, and often much more, must be paid for the transportation to their families, who are often hungry before the supplies reach them. But little time and strength could be found to clear and plant, and often the wife and little children have to do much of this work, while the husband and older sons are in the woods, or elsewhere, earning bread. Though the hardest of these distressing times have passed, and many are getting a fair start, yet very few indeed have land enough cleared from which they can raise a living for their families, and no one can help a neighbor much. Some cases of sickness and destitution among us now make our hearts bleed.

**How the Minister Lives.**

I have been looking, every mail for the last four weeks, for my Commission and

my first quarterly payment, which seemed to be our only hope for our daily bread and for the payment of some debts which we were fortunately able to contract, and thus secure means to beat back the wolf from the door. It is now nearly three months that I have been buying flour, and all our provisions, a little at a time, as the Lord would unexpectedly furnish the means, and carrying them home upon my shoulders, a mile and a quarter, because I could not purchase enough at a time to justify hiring a team, to say nothing about the money needed to hire the team. And now it is only by the eye of faith—faith in him who careth for and preserveth the sparrows—that we can see whence provisions for ourselves and our little ones for two days, are to come; and yet our faith has not failed. The promise is, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you;" and he who makes the promise is faithful, and able to fulfill it.

We know how you are embarrassed in your finances, and are in doubt whether you can give us the full amount asked and sorely needed. But nobody is in fault in this matter, unless it be those to whom our Heavenly Father has given an abundance of this world's goods, so that they have enough and to spare, and who yet, instead of sending a small part of their superabundance, through your hands, and similar channels of mercy and blessing, hoard it for themselves, thus purloining their Lord's money. The Lord judge them; I will not. I shall try, as strength is given me, to hold up the standard of the cross here, as a rallying point for the people of the Lord, who must yet possess this land of promise, and make it a garden of the Lord.

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*From Rev. L. M. Hunt, Jackson, Jackson  
County.*

**Revival.**

I commenced my labors with thi

church on the 2nd of February last. The church had been, without preaching for some two months, and every thing looked discouraging. But the Lord was in the place, though "we knew it not;" and we soon found that it was necessary to hold extra meetings and work for souls. Meetings were held, afternoons and evenings, for about four weeks. Some twenty or more came to the Savior, and gave good evidence of having been converted. Sixteen of those joined our church, and the balance went to other churches. At our first communion, ten joined by letter and sixteen by profession, making in all a membership of forty-two. Our Sabbath school has grown from seventy to one hundred and five, and our Sabbath congregation numbers about one hundred and twenty-five.

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#### ILLINOIS.

*From Rev. I. B. Smith, Turner, Du Page County.*

##### Sudden Bereavement.

God has again visited me in a special manner; and I write with a heart full of anguish. She who, for the past three years, has shared my joys and sorrows in the service of the Master, has been suddenly called to a higher sphere of labor.

On the afternoon of June 15th, in company with several neighboring clergymen and their wives, we enjoyed a delightful social interview at the residence of Rev. Mr. Dickinson, in Elgin. The last topic under consideration before we separated, was "Heaven," brought before us by a review of Miss Phelps' "*Gates Ajar*." From this place, after doing a few errands, we started homeward, expecting to spend the night with a sister of Mrs. S., residing some two miles from Elgin. When within half a mile of our destination, while attempting to cross a stream, our carriage was upset, and both

of us buried under it, in the water. Being entangled in the wheels or reins, it was a struggle for life; the one barely escaped, while the other was taken. The "Gates" opened wide for her, while I was left to toil on a little longer. "Clouds and darkness are round about him," but "What thou knowest not now, thou shalt know hereafter." Crushed and overwhelmed, I bow to the storm, praying that my Heavenly Father will sanctify this sore affliction to my spiritual good, making me more faithful in my Master's service.

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#### INDIANA.

*From Rev. C. M. Sanders, Indianapolis, Marion Co.*

##### The First Quarter.

Last fall, a Sabbath school, which had been in operation about two years, numbering some one hundred and thirty scholars, was offered to the Plymouth Congregational church of this city, on condition that they would provide a chapel for it—it being then held in an unfurnished dwelling-house. Plymouth church at once accepted the offer, and erected a neat and commodious chapel at a cost of \$3,000. It was finished early in the spring.

It was thought by those engaged in the school, that a church ought to be organized at once. Acting upon that suggestion, efforts were made to see what could be done toward supporting a man in the field. Rev. Mr. Hyde, the efficient Agent of your Society for Indiana, took the matter in hand, and was soon able to report that there was encouragement sufficient to warrant the calling of a suitable person to develop the field and organize a church. At their solicitation I came here on the 20th of April last, and at once commenced to labor. In the course of a month, we felt justified in taking steps to organize. The next thing to be done was the selecting of a name. As we

have a Plymouth church, and as it was in May that we were to organize, it was thought no name could be more appropriate than *The Mayflower*—a name easily learned, quickly spoken, not soon forgotten, and loved even by the children.

On Sabbath, May 22nd, the church was duly organized by the General Association of Indiana, then in session in this city, and on Sunday, the 23d, the "Mayflower Congregational church" was publicly launched, and I was installed as its pastor.

We organized with twelve members. At our two communions we have added eleven by letter, and thirteen by profession, so that our present membership is thirty-six. We expect to bring it up to fifty, at our communion in September. The Sabbath school now numbers 175.

I think that the organization of our church has encouraged the Congregational churches throughout the State, as most of the pastors and a number of delegates from the various churches were here on the Council, and seemed to enjoy the occasion very much. Pray for us that our bright prospects may not be blighted.

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### NEW JERSEY.

*From Rev. J. L. Danner, Fort Lee, Bergen County.*

#### A Good Fight.

The proximity of Fort Lee to New York and the beauty of its scenery had made it, for long, a favorite resort of pleasure-seekers. Its shady groves and rocky heights attracted the crowds that fly from the hot and dirty tenement districts of the city, especially on the Lord's Day. So, on every Sunday, during the summer, the moral sewerage of the metropolis was boated over and emptied on our shore. Intemperance and all the vices accompanying Sabbath desecration held high carnival here on that day. The place had become a

moral stench in the nostrils of all good men. The people who resided here were either indifferent to, or in league with these evils. What churches there had been had died, or, if they still had a name to live, they certainly exerted no spiritual or moral power over the community; there was no living Christian sentiment among the people, no right observance of the Lord's day, no sanctuary privileges at all for nine months in the year. As the light from the taper's flame illumines space around, while a place near the wick remains in darkness, so the rays of moral light emanating from New York, seemed to shine over into all surrounding places, while this one spot, right at the wick, was left in moral darkness. Truly it was missionary ground.

To this place God brought one earnest Christly man with his wife. He was very poor in goods, but rich in divine grace. This modern Aquila, with Priscilla his wife, invited their neighbors to meet in their little house for divine worship. They succeeded in finding several others who were professing Christians, but who were in a state of "suspended animation." They determined to form themselves into a church. The only male member they had was this Aquila. Twice the Council, invited to complete their organization as a church, was prevented from meeting by severe snow storms. With the third trial, on January 21st, 1867, the Council met. Nothing but the undaunted faith of the little band influenced the Council to encourage them to perfect their church organization—so great were the difficulties in the way. They were but ten in number. They were all poor; some of them, and the most of the community around were very poor. They had no means, or prospect of getting means to build a church edifice. Every temporal and material argument was against them. But God was with them. So manifestly had their little beginning begun of God, that the Council did not



dare to discourage it, lest they should be found fighting against God. This was in January, 1867. In August of that year, I preached my first sermon as their pastor elect. In September I was ordained to the ministry and installed as pastor of this "church in the house." Such was the condition of the community and of the church in which I was to labor. Two years have passed—years of the manifestations of the right hand of the Most High—years of fearful discouragements, of disheartening difficulties, of the triumph of faith. All that has been done has been most signally the Lord's doing. Our own plans have come to naught. By ways that we knew not, and would never have devised, we have been led. And what has been done? Our eight members have grown to thirty-seven. Of these twenty-three have professed Christ before men, and have sat down at his table with us, for the first time. All of them save one were adults. Our Sabbath school numbers 120 scholars and teachers. Our congregation is fluctuating, numbering from 100 to 200 and over, according to the season of the year. We have lost several of our members by removal from the place, and one by death. But the spiritual work done cannot be measured by figures. The gospel has been preached and God has promised that it shall be glorified. Seed has been sown which is growing for a harvest. Lines of influence have been cast, and nets of systematized effort have been set, which shall yet catch many souls.

The main strength of the church, however, has been directed toward their

material interests. They had no church building, and no means adequate to build one. Every nerve has been strained to *establish* ourselves. We have now a beautiful Gothic stone chapel, which has cost \$8,400. It will seat from 250 to 300. The home contributions for church building and for church expenses have amounted to \$3,995. This has been the gift of *poverty through sacrifice*. In addition, the only man of means we have has advanced \$3,500 toward paying claims against the church, taking a mortgage on the property to secure himself. This, with a loan of \$1,000 from the Congregational Union, has placed us beyond the danger of losing our building, and beyond immediate embarrassments. The influence of our church on the social and moral life of the community has been marked, and we are looking forward to this winter to wage a stout warfare on the intemperance and Sabbath-breaking which have so long cursed the place. We hope also to be blessed by the outpouring of the Holy Spirit in a special work of grace.

Such in brief has been the history of this church. Self-sacrifice, self-help and faith in God and the truth, have been the characteristics of this people. Our hope is that, despite the difficulties and discouragements which we see awaiting us in the future, we may yet come to be a self-supporting strongly established church of Christ. When that devoutly desired time arrives, we shall not forget in our contributions the American Home Missionary Society, which has nursed us in this our infancy.

## MISCELLANEOUS.

### Vermont Domestic Missionary Society.

The Fifty-first Anniversary of the Vermont Domestic Missionary Society was held

at Brandon, on Wednesday, June 16th, 1869. The Society was called to order by the President, J. W. HICKOX, Esq. After singing, and prayer by Rev. H. C. RICE, of St. Albans, a summary of the Directors' Report



was presented by Rev. C. S. SMITH, Secretary, and addresses were made by Rev. Messrs. E. H. BYINGTON, L. H. COBB, C. B. HULBERT, P. B. FISK, A. B. DASCUMB, N. BISHOP, W. T. HERRICK, C. B. CADY, A. STEVENS, H. F. LEAVITT, and F. TUXBURY.

From the report of the Directors we select the following items:

#### TREASURY.

The current receipts for the year, including the balance in the Treasury at the last anniversary, have been \$12,357.47; which is about \$870.00 less than was received the year previous. The falling off has been mostly owing to a decrease in the amount received from demands and legacies.

The sum received from donations and collections in the churches is \$138.42 less than was reported the year before. We have sent to the American Home Missionary Society \$500. There has been given directly to the American Home Missionary Society, without passing through our Treasury, \$2,597.20. The amount contributed by the Cent Societies is \$775.86.

We have paid out during the year, to carry on our work in the State, \$492.91 more than we did last year, and some \$606.74 more than we have received. Had it not been for surplus in the Treasury at the close of last year we could not have met our pledges.

#### SUMMARY.

Aid has been given to forty-nine churches. This is six more than were assisted last year, and the largest number we have had on our roll for many years. Fifty-two laborers have been employed, some part of the year, performing thirty-nine years of service. Twelve of these are pastors. A change of ministers has taken place in eleven churches. Four of them are now unsupplied.

#### BELIGIOUS GROWTH.

The hallowed presence of the Spirit, which was vouchsafed to so many of

our missionary churches a year ago, has lingered with some of them through the last twelve months.

The whole number of conversions given in thirty churches is one hundred and eighty-nine. The additions have been two hundred and one—one hundred and thirty-one by profession, and seventy-one by letter. The losses by dismissions, deaths, and excommunications, have been eighty-four, leaving a net increase of one hundred and seventeen.

#### SELF-HELP.

As the missionary churches are in part sustained by the bounties of others, it is a matter of interest to know what they are doing for themselves. During the last year, forty-nine churches—seven of which have had preaching only half of the time—have raised among themselves for the support of preaching, \$18,930.00, besides paying the incidental expenses of their parishes.

The average amount raised by the forty-two churches, which have had preaching all the time, for the support of their ministers, is \$416.50 each. The average salary of the missionaries, laboring in these churches is \$589.50. The amount raised by them for building and repairing churches and parsonages, as near as can be ascertained from the imperfect reports returned, is about \$10,000.

#### HELPING OTHERS.

But the missionary churches have not confined their benefactions to themselves. Knowing something of the blessedness of sympathy and help, they have stretched out their willing hands to succor others. They have contributed to the cause of domestic missions \$744.35, and to other benevolent objects \$1,368.35, making a total of \$2,112.70 given by them to extend the blessings of the gospel to others. The pastor of one of these churches writes: "During the past thirteen years this church has given to benevolent objects

\$2,231.14, an average of \$171.54 a year. For the last five years an average of over \$200 a year." This church has received from the Domestic Missionary Society, during the thirteen years, \$1,400, which is \$831.14 less than has been given by them in the same time to others. It is worth while to keep such a church alive for the blessings it confers upon the world.

The gifts of these missionary churches are not all of a pecuniary character. One young man who was born and trained in a missionary church, has just finished his theological studies and entered the pastorate of a church in Massachusetts. Ten others are pursuing a course of study with reference to the ministry. As of old, Christ calls many of his ministers from those in the humble walks of life.

#### IN THE ITINERANT DEPARTMENT

Fewer laborers have been employed than usual. This is owing partly to a change in the spring vacation at Andover, and partly to the great depth of the snow last spring, rendering it inexpedient to attempt work in many places at that season of the year.

Twenty-six laborers have been employed, performing two hundred and thirty-five weeks of service, in nineteen different fields. Five others have entered upon their work since the first of this month. Fifteen hopeful conversions have been reported.

There are quite a number of towns skirting the Green Mountains, where the population is scattered and many of the people poor, in which they have almost no religious privileges. Into some of these we have, from time to time, sent students for a few weeks or months in the summer.

#### DESTITUTIONS.

We see no way to meet the wants of such places except by county missionaries going from house to house, talking with the people on religious subjects,

gathering them together for prayer and instruction in private houses, school-houses, and churches, where they have them, and to follow up this method.

To do this work much patience and self-denial will be requisite. No rapid and astonishing results can be expected in such fields. But the seed cast upon these barrens, and in the gravelly soil of these mountain slopes, will some of it take root downward and bear fruit to the glory of God. The hope of reclaiming even one soul ought to be enough to encourage us to enter upon the work.

### Rhode Island Home Missionary Society.

The anniversary of this Society was held at Little Compton, Tuesday, June 8, 1869. In the absence of the President, EDWIN KNIGHT, Esq., Rev. W. P. DOX was chosen chairman *pro tem*. The Report of the Directors was presented by the Secretary, Rev. J. G. VOSE, and addresses were made by Rev. E. O. BARTLETT, Rev. M. VAN HORNE, and Rev. N. MILLARD.

We extract the following paragraphs from the Report of the Directors.

Six churches are now beneficiaries of this Society; and three, if not four of them, have considerable prospect of growth; so that we may expect them, before many years, to aid the Society which has so cheerfully assisted them.

It is a pleasing fact, that one church which was formerly a beneficiary is now a generous contributor. Less than ten years ago it received \$300 a year toward its support. It is now in a very prosperous condition, and has, within the past year, contributed the sum of \$88.96 to this Society.

Every church in the State should contribute something to our funds. We are called upon to aid the children of our own household. The sum of \$1,900, though a larger amount than has been expended in any previous year, is the least that will meet the demands of the year ensuing.

Each of the six churches aided by us is now supplied with a minister. The Union church of Newport, seems to be prospering, and has the confidence of the people of God. The two churches in Woonsocket are now both equipped for the work of the gospel, and deserve our hearty support. During a part of the last year, the Globe church has been without a pastor, and therefore has not received so much aid as it will be entitled to receive during the year to come. The church at Elmwood seems to be increasing in strength, and, we hope, will soon become self-supporting. The churches at River Point and at North Scituate have faithful pastors, and still deserve the sympathies and the prayers, as well as the aid of this Society.

Meanwhile, there ought to be new claimants upon our resources. There are several places in our State where the Congregational brotherhood of Christians ought to be at work, building new churches or fostering the life of such as are feeble. There is every motive, therefore, for increased effort for our own State; while we do not forget the wants of the Parent Society. That Society demands our affection and our support; and every contribution to the destitute churches in our State should be accompanied by renewed liberality toward the churches of the great West and South. Let every church offer, according to its ability, and God will surely add his blessing.

#### Advance in the Home Work.

The Resolutions recently adopted by the General Association of Illinois respecting Home Missions, compel us to regard from a new stand point the relations of Western churches to the American Home Missionary Society, and to the subject of Home Missions generally. The facts are simple and obvious. That Society has aided in the support of missionaries, averaging

during the last twenty-five years ninety-six in Illinois, seventy-four in Iowa, and the same number in Wisconsin. During the last year, the numbers in those states were 86, 125, and 68 respectively. We give the expense to the Society for the last year, at the rate of \$283 each, which is stated in the last Report to be the average cost, together with the amount contributed by each State to its Treasury:

	Expended.	Contributed.
Illinois.....	\$24,333.	\$4,998 86.
Iowa.....	35,375.	3,219 88.
Wisconsin.....	19,244.	2,344 69.
Total.....	\$78,957.	\$10,558 13.

There are in these States about forty thousand members of Congregational churches, whose contributions average twenty-five cents each; while the eighty thousand members of such churches in Massachusetts contributed \$60,762 74, or seventy five cents each.

Whatever may have been the case ten or twenty years ago, we think it evident the average wealth of the churches in Illinois is not much less than that of those in Massachusetts. Some of our churches in Chicago have built, or are about to build houses of worship, costing from \$100,000 to \$150,000 each; and their annual expenses for the support of public worship and of Sabbath schools are from \$ 0,000 to \$15,000. The wealth of the churches in Milwaukee, Janesville, Rockford and many other places, is ample. In Massachusetts, the great mass of wealth is in the hands of Unitarians, though the orthodox of various denominations have a reasonable share. We think it certain, that if the aggregate contributions of our churches in the States named, to this cause, should be increased ten-fold, the amount, if fairly distributed, would not be burdensome. Nor can we think that any of our Western readers can peruse these statements without a blush.

It seems hardly necessary to speak of the work accomplished by the American

Home Missionary Society, or of the obligations of the West to its fostering aid. In the States of Michigan, Wisconsin, Iowa and Minnesota, hardly ten Congregational churches in the aggregate, and very few New School Presbyterian, have come into being without its assistance. In Illinois the number which has received such aid is very great. During the last thirty years this Society has disbursed about five and a half million dollars, and it would be very difficult to name another instance where the same amount has accomplished so much in promoting the extension of the kingdom of the Redeemer.

The Congregational churches of the Northwest have a work to do respecting Home Missions. We will give very briefly our views of the manner in which it is to be performed, particularly by those of Illinois.

1. They should take the work into their own hands and organize a State Home Missionary Society.

2. They should determine to raise at least twenty thousand dollars the first year, and this amount should be apportioned to the respective churches with reference to their financial ability.

3. As far as practicable and necessary, itinerant missionaries should be employed in every county in the State.

4. Feeble churches should be encouraged and urged to self-supporting efforts, at the earliest possible period.

5. In this and all other efforts, our churches should adopt the motto of this paper, "Forgetting those things which are behind and reaching forth unto those things which are before."—*The Advance*.

### California and her Interior Sisters.

From the Annual Report of the American Home Missionary Society, it appears that the Society has been helping sustain, in California, 26 ministers, and has received in return from our churches \$2,536.40. California thus surpasses, in the return she makes to

the Society for each minister she receives, every State west of New York! The average cost of a Home Missionary is \$283. California, for each of her missionaries, gives \$97.55; Ohio, \$90.28; Illinois, \$58.07; Michigan, \$34.68; Wisconsin, \$34.48; Iowa, \$25.75; Missouri, \$25.23; Minnesota, \$16.14; Kansas, \$11.11. From which figures it is plainly good financial policy for our Society to cultivate a field which, though distant and new, and having a small church-membership, already exceeds even the old and rich State of Illinois in the pecuniary returns for ministerial assistance supplied. We second the efforts now making in the interior to secure larger contributions to the Society, from those long aided and numerous churches; and we hope that California will continue to lead this column, and be the first of the Home Missionary States to sustain the expense of its Home Missionary work, albeit that work may prove to be the greatest and most expensive missionary work that remains to be done in the Union.—*The Pacific*.

### The Decay of the Ministry.

We hear it said every few days that the profession is running out, and that only the poorer sort of minds are entering it, and entering it because they have not brain enough to succeed elsewhere. We have heard the same thing said, and just as strongly for twenty-five years. A venerable friend assures us that, sixty years ago, he was told that the ministry was declining; and at the first association meeting that he attended, the question debated was, "What ought we to do in view of the declining condition of the ministry?" We read that, at the beginning of the eighteenth century, the New England clergy "greatly bemoaned the low estate into which the ministry of Christ's church in these colonies had fallen." Fuller thought the clergy of

his day had sadly degenerated. Bede is grieved that the church is so poorly served. Indeed, almost every ecclesiastical writer through the Middle Ages is troubled by the falling off of the ministry in mental force and moral fitness. A profession that has been declining for fifteen hundred years, and yet shows such vigor as the ministry does to-day, like the physician whose "sands of life have nearly run out" these fifty years, is good for another generation or two.

It sometimes seems to us that the wish is father to the thought in this matter of a declining ministry, or that men resort to this cheap accusation as an excuse for not attending church. Those who believe in the church as an institution, and attend its services regularly, do not observe the symptoms of the intellectual consumption which is preying so fatally upon the vitals of our modern preachers. The great dailies are glad to fill their columns every Monday with reports of what this profession, which is tottering on its last legs, had to say on the day before. On every great occasion, some minister is brought forward, usually as the orator to utter what all men feel, because he can do it better than any one of the organs of the public mind and conscience. The best public speakers in this country to-day are preachers or lecturers, and every successful and respectable lecturer is a preacher who has not been ordained. The work of the ministry is entirely different from what it was, but it is more direct and popular in its character than ever before; and though here and there are ministers who do not understand the altered condition of things, and adapt themselves to the new circumstances of these new times, for men who do understand the wants and catch the spirit of the age, there is nowhere else so vast an opportunity of usefulness and influence.—*The Liberal Christian*.

### Miscellaneous Items.

ST. LOUIS, MO.—Rev. W. Carlos Martyn was ordained pastor of the Pilgrim church, St. Louis, Mo., June 24th. This church was organized, Dec. 22, 1866, with forty-nine members, and now numbers 104, having dismissed sixty-nine, early in the present year, to found the Mayflower church.

SENECA, IOWA.—A Congregational church of nine members was organized at Seneca, Kossuth Co., Iowa, on the 14th of July. Rev. O. Littlefield has engaged to minister to it for one year.

HOME MISSIONS IN CALIFORNIA.—Of forty-five Congregational churches in California, thirty-six were organized under the auspices of the American Home Missionary Society. Twenty-five of these have now good houses of worship and eleven are self-supporting. At the time of the withdrawal of the Presbyterians from the Society they had thirteen churches, every one aided by the Society. All these have now fine sanctuaries, and seven are self-supporting. The work of the Society has permeated the common schools and the whole system and of higher education, and has wrought, through the press and otherwise, upon the morals and legislation of the State and in all departments of life.

CONGREGATIONAL MANUAL.—The Fourth Edition, fifth thousand, of Dr. Roy's Congregational Manual has already been issued. Orders for a large share of it had accumulated before it came from the press. The contribution by which it has thus far been sold at "half the cost," being exhausted, the price hereafter will be TEN CENTS, postage paid. Address Rev. J. E. Roy, D. D., 84 Washington street, Chicago.

SENECA FALLS, N. Y.—At a meeting of the Wesleyan church of Seneca Falls, recently held, a vote was passed to change their name to "The First Congregational church."

APPOINTMENTS FOR AUGUST, 1869.

Not in Commission last year.

Rev. John T. Owens, Nortonville, Cal.  
Rev. O. P. Chaplin, Glencoe, Minn.  
Rev. Stanley E. Lathrop, Alexandria, Minn.  
Rev. G. P. Sewall, Stacyville, Iowa.  
Rev. T. Yates, Hampton, Iowa.  
Rev. L. P. Norcross, Stockbridge, Wis.  
Rev. L. M. Pierce, to go to Missouri, Mo.  
Rev. Joseph T. Cook, Atkinson and the "Grove," Ill.  
Rev. Samuel Rowland, West Spring Creek and Spring Creek Station, Pa.  
Rev. A. B. Peppers, Comac and Thompson's Station, N. Y.  
Rev. Warren W. Warner, Norfolk and Raymondville, N. Y.

Re-commissioned.

Rev. G. R. Ellis, Pescadero Cal.  
Rev. Frederick Alley, Weeping Water and Plattsmouth, Neb.  
Rev. Grosvenor C. Morse, Grasshopper Falls, Kan.

Rev. Nahum W. Grover, Mantorville, Minn.  
Rev. James Tompkins, St. Cloud, Minn.  
Rev. Joseph Hurlbut, Fort Atkinson, Iowa.  
Rev. James M. Smith, Monona and Luana, Iowa  
Rev. Lyman Warner, Rockford, Iowa.  
Rev. John W. Windsor, Cresco, Iowa.  
Rev. David Wirt, Fort Dodge, Iowa.  
Rev. Samuel D. Breed, New Haven and Chesterfield, Mich.  
Rev. Cyrenius N. Coulter, Dorr and vicinity, Mich.  
Rev. Reuben Hatch, Traverse City, Mich.  
Rev. Arthur E. Arnold, Budn, Ill.  
Rev. James Harrison, Chicago, Ill.  
Rev. Charles E. Marsh, Summer Hill, Ill.  
Rev. Lumund Wilcox, Lyman, Ill.  
Rev. Thomas E. Bliss, Memphis, Tenn.  
Rev. Joseph B. Johnson, Herndon and Guilford, Va.  
Rev. Frederick A. Baner, Hawley, Purdyville and Lackawaze, Pa.  
Rev. Charles Birstow, Hamilton, N. Y.  
Rev. David B. J meson, Allegheny, N. Y.  
Rev. John Johnston, East Ashford, N. Y.  
Rev. George Porter, Richford, N. Y.

RECEIPTS IN AUGUST, 1869.

MAINE—

South Paris, Rev. J. B. Wheelwright, \$13 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,  
Treas., N. H. M. S.,  
Concord, First Cong. Ch. and  
Soc., to const. Calvin Smart  
and Hiram J. Carter  
L. M's, \$90 81  
Mount Vernon, Dea. W.  
Conant, to const. Martha  
E. Conant a L. M., 30 00 120 81  
East Jaffrey, legacy of Mrs. Nabby,  
W. Beaman, by W. Goodnow, Ex., 72 00

VERMONT—

Vermont, B., 2 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by Benjamin  
Perkins, Treas., 2,000 00  
Andover, Legacy of Eben N. Eaton,  
by M. Foster, Ex., less Gov. tax, 2,079 17  
Boston, D., 5 00  
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Williams, Treas.,  
Northampton, a friend, \$25 00  
North Hadley, Francis Smith, 1 00  
Other sources, 250 00 276 00  
Lunenburg, S. W. Dole, to const. W.  
W. Dole, a L. M., 30 00  
Millbury, Legacy of Solomon Dwinnell,  
by Miss Harriet W. Dwinnell, Ex., to  
const. her a L. M., 50 00  
Monson, A. W. Porter, 224 00  
Pittsfield, South Cong. Ch., by H. M.  
Pierson, Treas., 67 37  
South Egremont, Cong. Ch. and Soc.,  
by P. Karnar, Treas., to const. Mrs.  
Catharine Karnar a L. M., 43 50  
Springfield, Friends, 1,000 00  
Sturbridge, Lucy Gibbs, 10 00

West Millbury, Mrs. Mary Dwinnell, to  
const. G. W. Dwinnell and A. H.  
Dwinnell L. M's, 60 00

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sons, Treas., 1,500 00  
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Cong. Ch., by E. Sterling, Supt., 75 00  
Crested, Samuel Silliman to const.  
Franklin Y. Silliman, Frederick W.  
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L. M's, 100 00  
Clinton, Cong. Ch. by W. E. Brooks, to  
const. J. A. McNamar a L. M., 30 13  
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E. Ruckin, D.D., 20 00  
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R. P. Hibbard, 84 57  
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Timothy Hotchkiss, by T. Dwight  
Hotchkiss, Ex., 850 00  
Hartford, Legacy of Mrs. Nancy S.  
Bacon, by Messrs. G. F. and Francis  
Bacon, Ex's, less Gov. tax, 564 00  
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J. Avery, 37 10  
New Haven, W. S. Conant, 20 00  
New London, Robert Coit, 100 00  
Old Lyme, Cong. Ch., by Miss Julia  
Noyes, 36 72  
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Rev. E. W. Gilman, 10 00  
Stratford, A friend, \$500; A friend,  
\$500, 1,000 00  
Gen. G. Loomis, by O. R. Kingsbury, 3 00  
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and Soc., by Carrie Sheldon, Sec., 5 00  
West Chester, Cong. Ch., by S. Brown, 18 75  
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of Mrs. E. H. Bartlett, by J. Hayden,  
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East Bloomfield, Legacy of Isaac J. Baldwin, by Josiah Porter,	800 00
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Walton, First Cong. Ch., by G. W. Fitch, Treas.,	40 84
Second Cong. Ch., by Jesse L. Wood, Tr., to const. Rev. S. N. Robinson a L. M.,	33 50
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Bloomfield, Luther Clark, to const. him a L. M.,	30 00
Princeton, Philadelphian Soc. of Princeton College, by T. Parry,	10 00

## PENNSYLVANIA—

Philadelphia, Central Cong. Ch. and Soc., by John Edmands,	84 88
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Breckville, Augustus Adams, by Rev. W. T. Doubleday, to const. Henry Colt a L.M.,	80 00
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Freedom, Cong. Ch., by V. M. Noble, Treas.,	15 00
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Sullivan, Cong. Ch., by Rev. C. C. Baldwin,	20 00
Tallmadge, Benov. Assoc. by I. H. Ashmun, Tr., to const. Mrs. M. W. Ashmun and Mrs. Williston Alling L. M's.,	85 85
Weymouth, First Cong. Ch., by Rev. D. W. Marvin,	9 00

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Brickton and Des Plaines, First Cong. Chs., by Rev. J. H. Laird,	35 00
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Greenwood, Cong. Ch., \$13; Ringwood, Cong. Ch., \$14, by Rev. C. C. Adams,	27 00
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Milton, Cong. Ch., by Rev. M. Post,	11 51
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Oshkosh, Cong. Ch.,	\$50 25
Ripon, Cong. Ch.,	82 25
Sheboygan, Cong. Ch.,	82 50
Westfield, Cong. Ch.,	3 50
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East Chain Lake, Cong. Ch., by Rev. J. C. Strong,	2 72
Faribault, Cong. Ch., Rev. J. W. Strong, Pastor, by Rev. D. Clary,	23 00
Mazeppa, First Cong. Ch., by Rev. E. P. Dada,	13 65
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St. Charles and Saratoga, First Cong. Chs., by Rev. G. H. Miles,	10 00

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Ossawatimie, First Cong. Ch., by Rev. S. L. Adair,	10 00

NEBRASKA—

Lincoln, First Cong. Ch., by Rev. C. Little,	6 25
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CALIFORNIA—

Eden Plain, First Cong. Ch., by Rev. R. Graves,	8 00
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OREGON—

Astoria, Cong. Ch., by Rev. D. B. Gray,	14 05
Oregon City, Cong. Ch., \$25; Salem Cong. Ch., \$25, by Rev. E. Gerry,	50 00

HOME MISSIONARY,	8 00
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	\$14,626 24

Donations of Clothing, etc.

Black Rock, Conn., First Cong. Ch., by Mrs Sarah I. Bartram, a box of Sabbath School books,	
Boston, Mass., Mrs. L. W. Dana, a package,	
Hancock, N. H., Ladies' Sew. Circle, by Mrs. Charlotte L. Tuttle, Sec., a box,	50 30
Hinsdale, Mass., Ladies' Soc., by Mrs. C. J. Kittredge, a barrel,	103 00
Pittsfield, Mass., Ladies' Free Will Soc., of Dr. Todd's Ch., a box,	150 00
Providence, R. I., Ladies of the Beneficent Cong. Ch., a box,	
Riverhead, N. Y., Cong. Ch. 1 Communion set,	
Success, N. Y., Mrs. J. B. Woodhull, a barrel,	
Suffield Conn., Ladies of the First Cong. Ch. and Soc., by Carrie Sheldon, Sec., a barrel,	70 00
Waketield, Mass. Ladies' Soc. of the Cong. Ch., a box,	125 00

Receipts of the Massachusetts Home Missionary Society, in July. BENJAMIN PERKINS, Treas.

Amesbury and Salisbury, Mills Village, Cong. Soc.,	24 00
Amherst, South, Lieut. Enos Dickinson,	250 00
Antrim, N. H., Imila Wright,	2 00
Attleboro. Fem. Benev. Soc., Second Cong. Ch.,	55 12
Auburndale, Cong. Ch. and Soc.,	354 72
Belchertown Cong. Ch. and Soc.,	75 00
Boston Highlands Eliot Ch. bal of coll., Vine st. Ch. mon con.,	10 00
Boxford, Legacy of Mrs. Mary Kimball, by M. Damar, Esq.,	25 00
Cambridgeport, First Cong. Ch. and Soc.,	200 00
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	501 05
Dedham, Allin Cong. Ch. and Soc.,	155 75

Dighton, Central Cong. Ch. and Soc.,	41 00
Douglas, Cong. Soc.,	21 00
Hardwick, Co g. Ch. and Soc.,	35 00
Haverhill, Center Cong. Ch. and Soc.,	131 00
Houstonic, Cong. Ch. and Soc.,	20 00
Ipswich, First Cong. Ch. and Soc.,	34 80
Leverett, Cong. Ch. and Soc.,	21 00
Lowell, Legacy of Miss Eliza Coburn,	100 00
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Needham Centre, Mrs. R. Bullen,	10 00
Newbury, Mrs. Sarah and Edna Adams,	3 00
Ladies' Home Miss Soc., First Parish,	30 00
Newburyport, North Ch. and Soc.,	51 37
New London, Conn., J. H. Harris, a Thank offering,	100 00
Randolph, First Cong. Ch. and Soc.,	106 13
Atherton Wales, Esq., for support of a Western Missionary,	100 00
Raynham, From Mrs. Breed's Sab. Sch. class,	3 00
Rockport, First Cong. Soc.,	40 00
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Topsfield, Mrs. A. E. Cleveland,	20 00
Webster, First Cong. Ch. and Soc.,	62 00
Wellesley, Cong. Ch. and Soc.,	112 43
West Boylston, First Cong. Ch. and Soc.,	14 00
Whitinsville, Cong. Ch. and Soc.,	1,562 40
From the estate of the late E. W. Fletcher,	100 00
Worcester Co. Conference, by W. C. Capron, Treas.,	19 50
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	\$4,718 52

Receipts of the Connecticut Home Missionary Society, in August. E. W. PARSONS, Treas.

Birmingham, Cong. Ch., by G. W. Shelton, Treas.,	131 35
Bolton, Cong. Ch., bal. of coll.,	50
Bridgeport, First Cong. Ch., by N. S. Wordin, Treas.,	55 00
Buckingham, Cong. Ch., by J. Ordway,	11 00
Canton Center, a friend to const. George H. Case a L. M.,	30 00
Cromwell, Cong. Ch., of which \$30 from J. S. Stevens, to const. Mrs. F. A. Stevens a L. M.,	77 37
East Hartford, Cong. Ch., by E. A. Williams,	17 25
Easton, Cong. Ch., by Rev. M. Dudley, to const. Philo Beers Sherman a L. M.,	34 00
Meriden, First Cong. Ch., by B. H. Catlin, Treas.,	99 00
Middletown, Second Cong. Ch., by W. E. Wilcox, Treas.,	15 85
Montville, Cong. Ch., by Rev. W. Burchard,	15 00
Morris, Cong. Ch., by H. R. C., to const. Joseph W. Mason a L. M.,	34 91
New Haven, First Cong. Ch., by J. Ritter, Treas.,	189 66
North Branford, Cong. Ch., by W. H. M.,	70 00
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Wallingford, Cong. Ch., by Rev. E. R. Gilbert,	75 00
West Hartford, Cong. Ch., by T. Brace, of which \$2 0, from Charles Boswell, to const. Edwin W. Belden, Edward L. Mix, Edward Keney, Hiram Hurlbut, Mrs. Samuel Hurlbut, Miss Charlotte A. Colton L. M's, \$30, from C. S. Mills and wife, to const. Lillie S. Mills a L. M., and \$30, from B. W. Hamilton, to const. Lucy E. Baldwin a L. M.,	427 04
Bequest of Fanny Selden, dec. by Edward Selden, Ex.,	300 00
Westville, Cong. Ch., by F. T. Jarman,	82 55
Woodbridge, Cong. Ch., to const. Augustus T. Baldwin, Henry F. Merwin and James J. Baldwin L. M's,	90 00

# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*

How shall they preach except they be SENT?...*Rom. x. 15.*

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## OUR IMPENDING CHINESE PROBLEM.

THE Chinese Problem is daily assuming new importance and attracting increased attention; and any information is valuable that awakens interest in it or helps to its solution. The *Galaxy* for July contains an able article on this subject, from the pen of Prof. RAPHAEL PUMPELLY, embodying the results of his own careful study and observation in China. We transfer to our pages those portions of the article which refer to the prospects and effects of Chinese immigration.

If we turn from the splendid sunrise of our national morning to the misty veil that enshrouds the future, we shall see a giant spectre slowly defining its shadowy form against the Western heavens.

Let us look and reflect; for it is the mirage of a distant empire, a looming of one-third of the human race. It is the foreshadowing of a problem which only time can solve; but which is none the less one of the most important in the world's history. Let us examine the elements of this problem: On the Western shore of the Pacific there is a country, not much larger than the United States east of the Mississippi, in which a population of more than four hundred millions treads closely upon the capacity of the soil for supporting existence. So true is this, that those years in which the productiveness of the earth falls below the average, witness wide-spread famine and all the horrors that follow in its train.

By untiring patience and industry, by intelligence and the skill attained through ages of experience, by uniting all these qualities in wresting from Nature the last atom she can yield, and, finally, by returning to Mother Earth, with scrupulous care, all that has been taken from her, with interest drawn from sea and river, this race maintains its vitality unimpaired. But it is a struggle for life. So long as the throes of this tremendous struggle were confined to China by strong natural and political barriers, they found a remedy in decimation by famine and pestilence. But the past twenty years have effected as great breaches in the political barrier which the Chinese had raised about them, as twenty centuries have made in their ancient wall of brick and stone. The social and political restraints which have opposed emigration are disappearing, and the first consciousness of an expansive power is beginning to show itself in the maritime provinces of the empire.

A few years since, the confines of Asia and its archipelagoes were the horizon of the world to every Chinaman. The small fields therein opened to a peaceful

race attracted many enterprising emigrants; but neither were the openings large enough, nor the facilities for reaching them great enough to initiate any very important movement. The discovery of gold in California and Australia and the demand for labor on the distant shores of the Pacific Ocean, gave the needed impulse. Timidly, at first, small numbers went abroad; then tens of thousands, until now there must be nearly two hundred thousand Chinamen on the American continents alone. During these years there has been, also, a continuous stream returning to Asia, and carrying home, in the aggregate, a large amount of money and information. Thus, the number of Chinamen who have seen the outside world cannot be far from one per cent. of the whole male population of the empire. These act as a leaven on ever-growing circles at home, spreading among hundreds of millions those stories of adventure in distant lands, of wonders, of boundless demand for labor and of high wages, which make individuals think and become restless. Thoughts arise which, when they become common to large numbers, are intensified to a degree proportionate to the size of the masses swayed by them, until the sympathetic attraction of remote countries produces the tidal wave and currents of emigration. The measure of this movement is the exact resultant of all the social and physical forces which operate in its action. These are, of course, intricate and obscure beyond computation; but they are resolvable, in general terms, into one set of favorable and opposing forces in China, and other sets, with different resultants, for each country outside of China.

In China we have one-third of the human race, suffering from an excessive death-rate and all the misery of an incessant struggle for life, with no remedy but the ability to overflow into other lands, until the population at home shall stand in a proper ratio to the means of support.

Leaving out all other questions, the capacity of America for receiving emigration is at present boundless, as compared with the capacity of all the world to supply it. An eminent English geographer has carefully calculated that the two Americas are capable of supporting thirty-six hundred millions of inhabitants. Room and subsistence are not wanting. The capacity for absorption of labor is scarcely more limited. The end of the long-continued exodus from Europe cannot be far off; to think otherwise is to believe unjustifiably in a rapidly-approaching decay of the nations beyond the Atlantic. Social and political reforms raising the condition of the people, especially that of the women of the lowest classes, the increase in industrial prosperity, and the continued drain of skilled labor to foreign countries, seem to be silently working throughout Europe toward the establishment of a proper balance between population and means of support.

The Chinaman in this country was for years excluded from all participation in the development of the national prosperity, and was grudgingly allowed to work only in those gold diggings which were considered worthless by the American. But when a pressing necessity arose for labor on the public works of California and Nevada, the Chinaman was found to answer every need; and now, having become identified with our internal improvements, he has obtained recognition as a necessary element of population—the execution of great enterprises is based on his co-operation. For weal or woe, the Pacific Railroad is uniting more distant extremes than the two shores of our continent.

The facilities for crossing the Pacific are yearly increasing; and so is also the knowledge of America in China. Unless obstacles be placed in the way, immigration will increase rapidly; with additional encouragement it will soon become enormous.

Having no rights, exposed to continued extortion, treated with contempt and indignity, branded as an idolator, and charged with every vice by his scrupulously just, religious, and virtuous neighbors, the Chinaman, feeling that he has no position here, seeks California, as the pearl diver does the bottom of the sea, and returns as soon as possible to the free air of his native soil. Place these Chinamen on the same footing with other immigrants, and the result will be that, while many will return to the home of their forefathers, a large portion will make this the home of their descendants. This was and is the case in the Dutch East Indies, where they were less oppressed than in California.

Under these circumstances, if this immigration should be proportionate to the necessity for relief that exists in China, or to the capacity for receiving it here; or, again, if it should bear the same relation to the parent population that the emigration from Ireland and Germany bears to the home population of those countries, the male adults of Mongolian origin on this continent would soon outnumber those of the European race.

When we consider that the prejudice of race is, with us, a part of the foundation of politics; that the moral characteristics of various nationalities become important parts of the frame-work on which parties are constructed; that the opposing armies which fight with the ballot, and at times threaten the sword, are, to a large extent, massed by races; when we consider this, and then turn to the prospect of a homogeneous mass of people among us, their male adults outnumbering largely those of all other component parts of the population, and having no sympathetic bond with us in their language, traditions, or, so far as it goes for anything, their religion; then the social and political importance of this great problem dawns on the mind.

To the thinker who has come to look upon the Americas as the birthright of the European under the tutelage of the Anglo-Saxon; as presenting the prospect of a hemisphere peopled with a new race built up from the best elements of the European, numbering more than twice the present population of the globe; a race which will be homogeneous, enjoying the most complete means of intercommunication by steam and electricity, having one language, one form of government and one idea of God; to him the startling possibilities involved in the problem before us come as the discovery of neglected data, which may invalidate the results of years of calculation.

If the probabilities of the case bear any proximate relation to the possibilities, the teeming population of our hemisphere two or three centuries hence may have more Chings and Changs in their genealogical trees than Smiths and Browns; for, other things being equal, the predominant blood will be that of the race best able to maintain an undiminished rate of increase; and the vitality of the Chinese nation during a constant struggle for life seems to bespeak for it at least equally favorable prospects in less crowded homes.

With an emigration from China standing in the same ratio to the home population that the drain from Germany holds to the population of that country, we should have an influx of more than one million Chinese yearly. Ten years of this rate would place upon our soil a preponderance of male adults of Mongolian blood over those of all the other families of man among us.

The perception of this possibility cannot but awaken in the mind of the true American the gravest thoughts. The social, political, and ethnological questions involved are of transcendent importance.

The question of the prohibition or the heavy taxation of Chinese immigration is almost sure to be one of the earliest and most bitterly fought political



issues of the Far West. The hostility to the Chinese of the white laborers, especially of the Irish, is already beginning to show itself openly in the most violent acts of intimidation. But it is not difficult to foresee that any legislation, which has for its object the suppression of any social element or force that has once shown itself to be a necessity in rapidly carrying forward the system of internal improvements on which a large part of our material industry rests, must ultimately fail.

We may therefore assume that the recognition of the necessity of Chinese labor in the Far West insures an influx of Chinese proportionate at least to the extent of the great system of public works, which will be needful for the growth of the Western States and Territories. These Asiatics are obtaining strong foothold in almost all other branches of labor, because they answer the requirements better than any other class of people. It is therefore not improbable that they will find their way, in large numbers, to this side of the Rocky Mountains.

Is it probable that the party warfare of the country will leave this enormous quantity of possible political force in the latent condition appertaining to aliens?

Gaining the right to vote means gaining citizenship, the removal of disqualifications, and the protection of their distinctive interests and customs to a degree proportionate to the number of their votes. Having obtained these, the Chinese emigrant will become, beyond a doubt, a permanent citizen.

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We have seen that there exists in China a boundless source of emigration, and the necessity for emigration; that the capacity of America for receiving this emigration is comparatively unlimited; that the emigration will be at least proportionate to the encouragement offered; that the encouragement is springing into existence through the recognition of the Chinese as a necessary element for the development of the resources of the Far West; that the immense influx of these people will constitute a possible political power which cannot remain latent, and that the attainment of the privileges of citizenship will make of them a fixed instead of a floating population, which, for anything we know to the contrary, may at no distant date largely outnumber the European element. The first question which naturally rises, is, in what can this people contribute to our material prosperity? It is not difficult to answer to this that by reason of their many-sidedness, their adaptability to all branches of industry, they can contribute more than other foreign element in the first generation. They can supply labor for the house and field, for building railroads, for working in mines and factories, for every need on sea and land. Within the really impassable limits set by nature, they alone can render productive vast tracts of land, the cultivation of which is essential to the prosperity of our mountain territories. They can contribute largely to our wealth and that of the world by their saving of material and by forcing us, through competition, to become more economical in this respect. They can advance greatly our material prosperity, not only by the product of their labor in working for Americans, but by their independent enterprise as capitalists. Indeed, the lowering of the price of labor in America, through Chinese immigration, taken in connection with the almost certain rise in price in Europe, appears to offer the best solution of the vexed question of free trade, by placing us on an equal or superior footing with Europe, in the manufacture of those things which now require protection. It should seem that Chinese immigration, organized on the most liberal plan, in conformity with the emigration laws of China and under the responsible guidance of Chinese contractors,



would rapidly raise our Southern States to a height of prosperity never yet reached by them, and render possible the completion and maintenance of great works, necessary to control the overflow of the Mississippi, and to drain unproductive and malarious regions.

Will the price, at which these benefits shall be gained, be too high? Every one will answer this according to his own way of measuring the future by the past. But he who sees in events the resultants of social and physical forces, the operation of great laws, progressive in their action and tending toward that millennium when every part of the earth, according to its natural endowment, shall justify its existence, by contributing its full share, as a part, to the welfare of the whole; toward the unification of mankind by the assimilation of the best parts of its different races into a new type—who believes that

Through the ages one increasing purpose runs,

will feel the least anxiety in contemplating the future. To the charge that they will largely outnumber the Americans, absorbing many branches of industry and competing in all, he will answer that they can do so only by being able to compete with the European element; in other words, by being really equally efficient and thus justifying their right to citizenship. To the assertion that their use of opium threatens the addition of another national vice to those we have already, he will reply that the rapid spread of the use of this drug, a use of only some sixty years' standing in China, was induced by natural causes, acting in a country which had reached an abnormal condition, and that it can exist as a national habit only where it is a natural necessity. The long-continued generations of temperance of this people show their normal condition, and we have little reason to fear that half a century of opium smoking can destroy the deep-seated, inherited vitality of the race, or have fixed it as a constitutional vice upon those who will emigrate hither.

The political aspect of the question is that of the most immediate importance, for many obvious reasons. Nothing is more certain than the impossibility of a foreign race continuing to live and increase, in America, in other than two conditions, viz., either under the animal-breeding system of slavery, or (and probably only) by being equally strong with the European element, in the average of all things which constitute strength in this age. The ability of any people to prosper, multiply and co-exist among us, proves them to possess an average equality with us when measured by our standard, deficiencies in some points being compensated in others—these differences being desirable in the same degree that individuality is desirable. If an inferior race, or large bodies of vicious and criminal people, prosper and multiply, it does not invalidate this rule, but rather shows that our actual measure, on certain points, is far below our theoretical standard. If the Chinese, having the exercise of equal rights in a fair field, should prove themselves undesirable citizens, it would be proof of inferiority, of inability to contribute their full share to the general good, and the inability to compete with their neighbors would inevitably result in their disappearance from the arena as important rivals.

In view of all the possibilities of the case before us, it becomes evident now, more than ever before, how important it is that we should turn our energies toward Americanizing the foreign elements of our population. A large Chinese emigration is the strongest argument against immediate and unqualified suffrage. With the prospect of an unparalleled influx of Chinese, it is of immediate importance that we insist upon their understanding our social and political organiza-

tion before giving them a voice, and this can be done only by insisting upon a residence of several years in the country, and by an educational test, which should not be less than the ability to read and speak the English language. Indeed, this is only an additional illustration of the necessity for an educational qualification, in the matter of citizenship in general, and it should seem sufficiently clear to convince even the most confirmed advocates of universal suffrage.

The danger most to be guarded against, is the enactment or continuance of special legislation with regard to the Mongolians. Everything which tends to exclude them from the rest of the community, and, in a greater degree, everything which denies to them—as do practically the laws of California—the common rights of humanity, not only affects seriously the character of the aliens and retards the growth of the region in question, but reacts most injuriously on the European element, producing those moral evils which were the worst results of slavery with us—a reaction which is the curse following everywhere intercourse between the European and non-European races. To suppose that a whole state or nation is able to rise above all prejudice of race, to look upon such a question from a cosmopolitan standpoint, is almost the same as supposing the average intellectual level of the people to be on an equality with that of its most liberal minds; but it should not be demanding too much to expect to find this quality in the lawgivers of a land which claims that “all men are created equal;” especially should we look for it in the consideration of a question which presupposes an influx of Chinese by millions.

## MISSIONARY INTELLIGENCE

### CALIFORNIA.

*From Rev. W. L. Jones, San Juan, Monterey Co.*

#### Poor Economy.

My last report was written, nearly a year ago, on Humboldt Bay. I was then about leaving that place to find a home in a different climate. The physical advantages hoped for in the change have all been realized, and I am able to endure about as much hard service as when I first came to the State. In looking back upon my first years in the State, I much regret that I did not compel mules and horses to do a certain portion of my Home Missionary work, which they could do even better than I, and so save myself for more vigorous and enduring efforts in those forms of service for which the Society would hardly accept a mule.

morning, with the thermometer at 100°, and act as superintendent, teacher, chorister, librarian, and teacher of reluctant or diffident teachers, then to conduct the usual exercises of public worship and walk eight or ten miles under the scorching sun, crossing a cañon not much less than 3,000 feet deep, climbing the further side with the sun's rays nearly perpendicular to the slant of the hill, and the reflection from the red earth feeling like a blast from an oven's mouth,—preaching in the evening, and returning before sunrise in the morning to avoid the scorch of another day,—does not seem to me, at this distance, to be a very economical use of Home Missionary vigor. But we “could not afford” to do differently. It seemed to me that, to hire brutes to do the muscular work, at the price at which their services were valued, would nearly break up the American Home Mis-

To attend a Sabbath school in the

sionary Society. But that is over now, and perhaps we are wiser.

#### **A New Field.**

This is a pleasant and fertile valley, capable of sustaining a large population. It is near enough to market to make farming profitable now, and the progress of the Southern railroad brings it gradually nearer to the metropolis.

The village contains about 500 inhabitants, one half of whom are Spanish. A Roman Catholic mission was established here not far from 90 years ago, and the buildings, for church, convent, etc., are the largest in the place.

Our congregations are said to be larger and the work more encouraging than in former years. The Sabbath school is an interesting feature of the work, and the number of pupils increases. From all that I could see and learn of the place, before undertaking this work, I put my expectations at such a moderate height that they are rather exceeded than disappointed. We occupy a Baptist church, which had been empty for several years, and which was leased by some of our friends. Several of that denomination are regular attendants at church.

Immediately after my arrival here, with my family, the small-pox broke out in the village, and raged with fearful violence. About 150 died, the larger part of whom were Spanish. This of course prevented all public worship, for a time, though there was much that had to be done preparatory to this, which part of the work was not so much hindered. The number of families outside of the village increases from year to year, and we hope that this will be among the desirable and prosperous fields of Home Missionary labor in this State.

It is the trading point of the New Idria mines. The climate is fine. The Spanish people are giving way to American (Yankee) immigrants, occupying large tracts of valuable land now being laid off into homesteads and farms.

#### **NEBRASKA.**

*From Rev. R. Foster, Nebraska City, Otoe County.*

#### **The Work and the Workmen.**

We need to be more aggressive. The population is rapidly increasing. New communities are gathering every month. There are at least twenty points in the State that might be at once occupied by Congregationalists, and the proper measures would almost certainly result in laying the foundations of strong Congregational churches. Take, as an example, my work at Camp Creek. When I began there, twenty-one months ago, all other denominations, save the Mormons, had quit the field. The United Presbyterian minister of this city, the Sabbath before my first service there, told his little audience of sixteen that the people were so hard and unimpressible that he had no hope of doing them good, and he would come no more. The Methodists and Baptists had, in turn, tried the field and given it up. I was told there were six Congregationalists, and perhaps a thousand dollars could be raised by strenuous effort, for a house of worship. Four weeks from that time I had an audience, on a week-day evening, of 125. Four months from that beginning we organized a church of twenty-five members, which now numbers thirty-five, and, at our next communion will probably be increased by eight or ten more, making it the third church, as to numbers, in the State. Eight months from the beginning, the people raised \$2,775, built a commodious and comfortable brick church, receiving no help from abroad, except \$150 or \$200 from friends of one of the members in Meriden, Conn. Every Sabbath I have an audience there of 150 or 175, most of them young men and women, who formerly spent the Sabbath in hunting and riding, and visiting. Now, I feel confident that there are twenty points in the State as hopeful as this, many of them much larger.

But men of somewhat peculiar qualifications should be sought for this work—men of practical sagacity are wanted—men of a larger acquaintance with human nature, than with books—men who can accommodate themselves to circumstances—men who can reconcile themselves to living, a little while, in a log house with only two rooms, and who can, in an exigency, take axe and saw and hammer and put joists and boards together, and make a temporary home,—men who do not use tobacco, and whose habits are entirely above criticism. I would especially urge that men be sought who can sing. I believe my ability to teach and lead singing has been a leading cause of my success.

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*From Rev. S. N. Grout, Elmore, Richardson Co.*

#### **Moving to the Front.**

Human history often repeats itself in its essential characteristics. To give you an account of our journeyings and our beginnings, in this new country, would be but to rehearse what many others have related, with a few modifications, perhaps, to illustrate personal identity.

In crossing the large prairies of Iowa, Missouri and Nebraska, in our mover's wagon and buggy, from Monroe, Iowa, to this place, by reason of the weariness and difficulties of the way, occasioned by the frequent and heavy rains, the want of supplies, etc., we were able, *in part*, to appreciate the discouragements of the Israelites in their wanderings; and I doubt if we found ourselves more righteous than they, in our disposition to endure those "temptations" with equanimity. And, in buying a spot and building a cabin, which was necessarily among our first works here, we have but repeated the experiences of many a Home Missionary in this great West. Indeed, the very first Sunday school book that we read, entitled, "*The Prairie Missionary*," gives veritable items

of our own former and recent experiences, making it wholly unnecessary for us to receive corroborative testimony that it is no work of fiction. For the sober facts of Home Missionary life are often stranger than fiction, so much so that those in their well-established homes, in the older portions of the country find it a hard matter, doubtless, to believe them.

#### **Making a Home.**

After much time and money spent in determining our destination and preparing for our journey, and having been more than two weeks upon the road, we arrived at Elmore about the middle of the first day of June. Such had been the rush for land, in this community, since I was here first, that it was somewhat difficult to find a place for our home, on terms that suited our convenience. But after some ten days' search and inquiry, we settled upon a very beautiful spot, that now seems to have been reserved for us by the kind providence of God. Then I had the lumber to haul from twelve to near twenty miles, for the beginning of a home; and my own hands laid hold of the carpenter's instruments, to prepare the material, and, with a few days' assistance from neighbors, our house, 16x20 feet, was so far built that we moved into it on the 3rd of July, thankful for shelter and a place in which to erect our own family altar.

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#### **KANSAS.**

*From Rev. R. D. Parker, Manhattan, Riley County.*

#### **Destitutions.**

I feel compelled to reiterate my plea in behalf of the Blue, Republican, Solomon, and Smoky Hill river valleys. The immigration is immense. New towns are springing up as by magic. These valleys are excelled, in beauty and fertility, by no others in the world. They are adequate to the support of

two million people. Obtaining these choice lands under the Homestead Law, or on long time from the railroads and Agricultural College, there is a fever of excitement. You may judge somewhat of the rapidity of this settlement by the fact that the Agricultural College of this place has sold about one hundred thousand dollars worth of land in three months. Many of these young towns are now, or within two years will be, railroad towns, and several of them county seats.

Kansas has an area of 80,000 square miles, is considerably larger than all the New England States, and one half of it is to-day filling up with settlers.

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### MINNESOTA.

*From Rev. S. E. Lathrop, Alexandria, Douglas Co.*

#### A Student's Vacation.

In the short space of four months, I could not expect very marked results of preaching, especially as this is my first experience before completing my seminary studies. The church had had no preaching for several months before my coming. The former pastor was prostrated in health; the Sunday school had become extinct. On my first Sabbath the school was reorganized on the union plan, and has continued to flourish, numbering now more than the day school.

The church itself is yet small and feeble. Of its twelve members, all but two are women, but they have done remarkably well. Much responsibility is unavoidably thrown upon the minister in these circumstances, and I have felt deeply my inexperience and unworthiness.

Alexandria is still a small town of less than 300 inhabitants, but rapidly growing. It is in the midst of a rich farming country, just beginning to be developed, and will be a point of importance. I think there is some in-

crease in respect for religious institutions. The people give readily as far as they are able, but have not much wealth. I like the frankness and manliness of these Western pioneers. We are here well out on the frontier, being the outpost of Congregationalism north and west in Minnesota, and thence to Oregon and the north pole. Immigration has been active this season. Thousands of families, mostly German and Norwegian, have passed through here to the "upper country" in the valley of the Red River of the North and its tributaries. There is some prospect of the Northern Pacific railroad being built through this section, and attention is now turned to the Sauk Valley and the fertile regions beyond. The country is charmingly diversified by groves, lakes and prairies, and the soil is not surpassed anywhere. We are in the midst of the best wheat-growing region of the world. Surely, the people of Minnesota *ought* to be good, living in the midst of such beautiful landscapes and on such fruitful soil. But among these lovely lakes and enchanting landscapes there is as much need of missionary effort as among the forbidding rocks and mountains of other sections. May God open these hearts to behold his moral beauty as well as the beauty of nature!

There is a good prospect of building within another year. The town proprietor has given two lots, and promised the lumber and \$500 toward a church. Undoubtedly an effort will be made soon. The church itself is prospering as well as could be expected under the circumstances. There are five or six who will unite soon by letter, and, I hope, two or three on profession of faith. A permanent minister has been secured, and everything now promises well.

There is cordiality toward religion, and a readiness to hear, which seem like the forerunners of an outpouring of the Spirit. There are some who seem to



be not far from the kingdom. May God bring them in!

#### Out-station.

At Union Lake school-house, seven miles south, I organized a Sabbath school, with one of our lady members in the vicinity, as superintendent. There are no male professors of religion in the neighborhood. The school is flourishing, and there is good attendance on the preaching. I think it will some day be a point of importance, as it is a thickly settled neighborhood, and a good farming country. The people are everywhere cordial, and glad to be visited. Much good might be done there by a few earnest workers.

#### Voyage of Exploration.

I have made one trip of missionary exploration during the summer. Starting from Glenwood, twenty miles south, with another young man, in a light skiff of about the size and steadiness of a birch bark canoe, we rowed through White Bear Lake, down its outlet into the Chippewa river, and stopped at its junction with the Minnesota river, after a boat journey of 200 miles. Of the trip downward I need only say that it was very pleasant and somewhat adventurous. We found hardly any settlements on the whole voyage. From the marshes and lakes through which the stream ran, myriads of wild ducks, geese and other water-fowl flew up on our approach, like flocks of blackbirds. We "camped out" every night on the banks, living on the game which we shot—enough to satisfy any huntsman. On the lower part of the Chippewa river, are deep ravines between high bluffs of solid clay or rock towering from 50 to 200 feet. Here we had a spice of peril, the river being very rapid and full of rocks. Over and over again we shot down some narrow channel, guiding the frail boat past the visible rocks, and in numberless cases barely escaped wreck on the hidden rocks beneath. *But a kind Providence had us in charge,*

and after running the gauntlet of innumerable rapids, we safely reached Chippewa City, at the junction of the Chippewa and Minnesota rivers. I preached here to a good audience in a log tavern, the second sermon ever preached in the place. This town will be a point of interest, having some prospect of a railroad, and being surrounded by a fine country. A self-denying man, taking one or two counties for his parish, by visiting and preaching, could do great good, and doubtless organize one or two churches which would grow. At Chippewa City are already some twenty members of different churches, most of whom would unite with the first organization formed. Where is the man for this work? There is much need also of Christian immigrants—loyal pioneers.

If there could be scattered over these rich prairies a hundred earnest men who would work as laymen, establish Sunday schools, hold prayer meetings, etc., Minnesota would soon take high rank in the army of King Immanuel. Let us pray that laborers may be sent into the harvest, not only reaping machines but gleaners and binders.

I leave this people to finish my seminary course, with a feeling of regret that I have done so little, and yet of gladness that there has been *something* done. May God bless the church and people of Alexandria, and the American Home Missionary Society, the loving mother of all our Western churches!

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*From Rev. C. Shedd, Wasioja, Dodge Co.*

#### The Eclipse and the Weather.

We have had no occasion, this season, to complain of lassitude, till these times of "dog days," and especially of the great eclipse. Cool weather prevailed, which many attributed to the eclipse, long before that event occurred. Many times I have heard the inquiry, "Has not the coming eclipse something to do with this cold wet



weather?" One man was so confident that this was the true cause of the peculiar weather, that he said he knew it would be so, as soon as he looked into the almanac for 1869, and observed what eclipses were to take place. He further remarked that the corn crops would fail this season. Heavy frosts would come about the time of the eclipse, and vegetation would be destroyed. Thus, ignorance and superstition go together. But the eclipse, almost total here, occurred as was calculated, and no such catastrophe as was anticipated, accompanied the event. On the other hand, it seems as if the sun were many degrees hotter than usual, and the season has been favorable for all kinds of vegetation. The excessive heat of a few days caused blight on some wheat, yet a good harvest of this grain has been gathered.

#### Wheat and Religion.

Missionaries are accustomed to watch the wheat harvest, as having in it the signs of spiritual good, the foundation of higher hopes. Is the church coming to the ability of self-support? The resolution to do so, will doubtless grow out of the abundant harvest. Do we expect good collections for benevolent objects? This expectation is intimately connected with the wheat harvest. Are we hoping to erect a house of worship? We must refer again to the wheat harvest. With us the wheat harvest is the people's banking institution, at which are discounted the support of religion and benevolence.

#### Church Organized.

A few weeks ago the church in Claremont, with neighboring churches, was invited to be present at the organization of a church in Merton, Steele Co. The services were performed in a beautiful grove on the Sabbath. The audience was large, the day was pleasant, and the occasion was

solemn and delightful. Twenty-three, in the prime of life, united in the organization. Some others were detained by illness, or were waiting for letters from other churches. This beginning of the church in Merton is very promising.

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*From Rev. E. P. Dada, Mazeppa, Wabashaw Co.*

#### "A Mind to Work."

This place is thirteen years old, and, for the first time, a temple of God is erected. The frame is up, the roof is on, the floor is laid,—all done, without money, or nearly so. My congregation, by an invitation from the pastor, come in, both from the country and town,—every one that can carry a board—to help in this great work; and when meal-time comes, these free laborers are not obliged to go to their own homes, but the noble women, who cannot aid otherwise, furnish meals. Thus the work goes on, steadily but surely. One young lady of the church, has prepared and sold, this week, three tidies, at \$1.25 each, and to-day gives the money to the church and society. The needle, washboard, and even the spinning-wheel are brought into action to raise means to further this work!

I find, as the hands work for the Lord, so the heart becomes interested. Meetings are well attended, and every thing looks prosperous.

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#### IOWA.

*From Rev. B. Roberts, Buckingham, Tama County.*

#### Graduated with Honor.

This church and congregation have steadily increased, and our house, which we supposed was large for the people here, will prove inadequate if a like increase continues another year.

The people have resolved to relieve the Home Missionary Society, and now becomes self-supporting. I commenced

here with much solicitude. My sixty-nine years admonish me that my ministry, which commenced in 1827, must soon close. I have for the greater part of the time been aided by your Society. I trust I am thankful to God for continuing me so long in the field. My remembrance of the kind treatment I have ever received of the officers of your Society will be gratefully cherished.

Those who came into the church last winter wear well. Many of them were persons who had long been almost persuaded and were of the more stable class of men. This is one of the most desirable churches for ministerial labor that I know. They agree to raise my support to \$600 per annum. I have held my own on \$400; having set the amount at the lowest figures I consistently could, while receiving aid from the Society.

With this report I take my leave of the Society as its missionary, and pledge my prayers and efforts in behalf of the cause while I live.

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*From Rev. T. Merrill, Fairfield, Jefferson County.*

#### Revival.

This has been a half year of great prosperity for the little church in Black Hawk, where I have preached regularly every third Sabbath. During the winter we enjoyed a season of precious revival there, in connection with a series of special services. The simple preaching of the truth was attended with great power. A large proportion of the congregation, I think yielded to the claims of the gospel, and gave their hearts to Christ. Sixteen persons united with the church on profession, and one by letter. Not one of the sixteen had been baptized. Most of them were young persons, and seem to be doing well.

A very interesting case occurred during the meeting. A lady, for some

years a member of the church, said that up to that time she had been a Unitarian, and was received into the church as one. But she now wished to unite again, and be baptized "in the name of her divine Saviour." She was so received anew.

This little church is in very great need of a house. They have made arrangements to build this fall, and I sincerely hope they will succeed, though our crops have been quite a failure.

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*From Rev. A. Lyman, Jasper City, Jasper County.*

#### The Eclipse.

My first year in this place came to a close on the day of the great eclipse of the sun. We had a splendid view, not a cloud appearing to interrupt the vision. The total obscuration was about three minutes. We had the advantage of our brethren of the Atlantic States in two respects: the eclipse was total here, and almost two hours earlier in the day—commencing at 3.45, and closing 5.45. It was truly a solemn moment when the face of the sun was entirely covered, and darkness shrouded everything in gloom, reminding us of that memorable day, when "from the sixth hour there was darkness over all the land unto the ninth hour."

#### Spiritually Brighter.

We thankfully record the favor of the Head of the church during the year. A year ago this church was indeed a little one among the thousands of Israel, and the necessity of building a house to shelter my large family, so occupied me during the autumn and winter, that I hardly dared to hope for a special revival. But in connection with the week of prayer the Lord stirred up his people and visited our youth with salvation. We found but seven members here, and have received thirty-five during the year—eighteen on profession and seventeen by letter; making forty-two now on our list.

We hope for the divine blessing during the year, on which we have entered with favorable auspices. True we have not erected a meeting-house as we hoped to do—the tightness of money in the spring compelling us to defer it. But a few of our members have united and purchased the joint-stock house, heretofore owned by four denominations, so that now we have exclusive control of it. A few weeks since, the ladies got up a festival and raised sixty dollars to improve the house and make it more becoming as a place of worship.

### WISCONSIN.

*From Rev. A. Pinkerton, Orion, Richland County.*

#### Summer Piety.

The three summer months are to a farming people the most important of the year, and the hardest in which to maintain the outward observances of religion. People fagged with their six days' labor "don't feel like coming to meeting;" and when every hour is precious to the husbandman, prayer meetings are apt to be thinly attended and Sabbath congregations to decline. But I am happy to report that both at Pleasant Hill and Bird's Creek our congregations have not sensibly diminished, and our prayer meetings, though often thinly attended, have been increasing in interest. God has seemed to pour out a special blessing on those who attended in spite of the pressure of worldly business.

#### Thanksgiving.

At Bird's Creek we met last week on the anniversary of my first coming here, to thank God for the good crops, all now in stack, and for all the blessings of the past year. All the members of our little church were present. I wish I could report the plain, blunt speeches and the homely prayers, and paint the small school-house with its little

plainly clad band, the tears running down every cheek, as one after another strove with sobs to tell of the goodness of the Lord to them during the past year. It is at such meetings that the Home Missionary gets paid. Two of the brothers "must say something more" after all had spoken. I will endeavor to report these "somethings more." Brother A. says, "A year ago, on Sunday mornings, my children would *put off*, I knew not where; I knew it was wrong, but what could I do? I was just as bad as they were. But now on Sunday mornings, every fellow has the testament or catechism, preparing for Sunday school, and if it was only on account of this one thing I want to thank God."

Brother B. says, "You know what a wicked, swearing wretch I used to be. Well, my oldest boy, learning from me, often took his Maker's name in vain; it used to bother me, and I often reproved him for it. Thanks to my heavenly father, since I began to pray at home and teach them their Sunday school lessons, I have never heard a bad word from him. I tell you what, brothers and sisters, if it were only on our children's account, it pays to be a Christian!"

The evening began to wear away, and one brother spoke of its getting late. Another replied, "Many is the night I've spent in the devil's service, and I can surely stand an hour or two more of this."

#### Building.

I believe I reported that the church had commenced a meeting-house. As the building must be accomplished chiefly by their own labor, under the supervision of a skilled workman, after getting it roofed and enclosed, about the beginning of harvest, they ceased building until their grain should be out and secured. Now they are about to resume labor, and six weeks hence we expect to have a house of our own to worship in. This zeal and self-sacrifice,

shown in building during the first year of their existence, is beyond all praise, and reminds me of apostolic times.

At Pleasant Hill, our prayer meetings (where we feel the pulse of the church), have been better sustained this summer than at any like period heretofore, and we have received one additional member—a young school teacher of more than ordinary talents.

My Wednesday evening catechism class is still maintained, and is a favorite meeting time with my people, especially with the young. The Sabbath school is ably conducted, and I trust will be a nursery to the church.

I have preached at two out-stations during the summer, in an old school-house, and in a barn. In the latter place, some four miles from Pleasant Hill, my congregations have been large, the bulk of them coming from the region beyond.

### ILLINOIS.

*From Rev. B. F. Haskins, Victoria, Knox County.*

#### **Trials.**

Three important members of the little church in Elmore have been taken from their earthly labors to their rest above, as we trust, within the short space of four months. Our trials are great; we feel almost broken up. Yet we believe that our heavenly Father, knowing what is best for us and his cause, will bring good out of these afflictions.

I have also a temporal disaster to record. Wishing to look at a new field, where it was thought that we ought to organize a church, I made arrangements to spend a Sabbath there, and engaged a young man, recently licensed, to fill my appointments at Victoria and Elmore. To meet the appointment with the Elmore church, he was under the necessity of fording a stream which had been swollen by heavy rains

the night before. The horse which I had procured for him was drowned, and the buggy considerably damaged by being turned over and swept down stream. The young man saved himself by jumping to an overhanging vine which was in reach. I expect to bear the loss, unless others should be disposed to help me.

### INDIANA.

*From Rev. A. Brown, Bloomfield, Green Co.*

#### **Homeless.**

I have spent nearly three years in Missouri, pioneering, but was never as unsuccessful even in that State of high rents, in obtaining a place of habitation, as I have been here. There is no habitable tenement that we can obtain to keep house in. We have succeeded in getting two upper rooms in an old wooden building, and board with a family living below. There are four families in the house, which contains eight rooms, great and small.

#### **Means of Grace Needed.**

Having no railroads we are shut from the outside world. Until very recently, we had no station nearer than thirty miles; but to day the people of Worthington, about nine miles from here, are rejoicing over the advent of the steam-horse in that place. This is the first railroad that has ever, by its puffing engine, disturbed the repose of the "native hoosier" of Green county. We trust we shall have a railroad or two through this place soon. We have an abundance of minerals, iron and coal, to justify the building of roads for opening up the vast wealth that lies hidden in these rugged hills. Railroads are a means of grace. If we could get them, we would be likely to get a sprinkling of enterprising people to come in and help to salt this community and keep it from spoiling. I trust God will grant it.

## NEW YORK.

*From Rev. C. Ransom, Westport, Essex County.*

## Fatal Accident.

Mrs. Ransom and myself rode to Port Henry, a distance of twelve miles, to visit a daughter living there. Just after we started for home, and before we got out of the village, while descending a

long hill, my horse took fright. He ran furiously, crushed one wheel of my wagon, threw us both out, instantly killing my wife. My left leg was broken, and my head so injured that my consciousness was not restored for a number of days. I have been confined to the bed since, till within a few days. My limb is now doing well, and my health is otherwise improving.

## MISCELLANEOUS.

## Dr. Thompson's New Book.

"Man in Genesis and in Geology: or the Biblical Account of Man's Creation tested by Scientific Theories of his Origin and Antiquity." By Joseph P. Thompson, D.D., LL.D.

The title of this little book of 150 pages tersely states its purpose, and the name of its well-known author gives assurance that that purpose is carried out in a reverent, candid, truth-loving spirit. The seven chapters of the work are substantial reproductions of six Sabbath evening lectures in the Broadway Tabernacle Church, and an oration before the Phi Beta Kappa Society of Harvard College. Their general titles are: the Outline of Creation in Genesis; the Creation of Man; the Origin of Man; Man's Dominion over Nature; the Antiquity of Man; the Sabbath made for Man; Woman and the Family.

The author says in the preface:

"A sound theology looks upon Nature as the handiwork of God, and while it accepts a supernatural revelation upon evidences peculiar to itself, it accepts also every established fact of the physical universe as equally of divine origin and authority. Hence the devout inquirer after truth will be bent, not upon devising some compromises between Science and the Bible, as presumably at variance, but upon ascertaining the exact facts of Nature, as a portion of God's testimony concerning himself, and

the precise meaning of the Bible according to legitimate principles of interpretation. When each class of declarations is fairly brought out by its own methods, if there is a seeming discrepancy, neither will be set aside as of inferior authority, but either some error of observation, induction, or interpretation will be suspected; or, while both forms of testimony are accredited, the decision of the case will be held in abeyance, until a more advanced knowledge shall reconcile them from some higher plane, where the harmonies of all Science, physical and metaphysical, and of all Revelation, the secondary and the supernatural, shall interblend without confusion or mistake. It is from this last point of view that this book has been written. It is neither a book of Science nor of Theology, but it aims to present the latest results of Science touching the origin and antiquity of man, and his place in this mundane system, side by side with the account of his creation and functions in the book of Genesis, as interpreted by the critical tests of modern philology; and to suggest certain principles of adjustment between the record of Nature and the record of the Bible, without violence to the spirit of either." The author would do something "to diffuse sound views of the interpretation of the Bible in its allusions to the phenomena of Nature, and to strengthen the conviction that in Nature and the Bible alike one living and eternal God is declared the creator and lord of all, and man his image as a spiritual power above Nature."

And this he has accomplished. This

object will be gained as far as the book is read. It is densely packed with the latest results from the wide and varied fields of scientific and biblical learning to which the doctor has been devoted, yet the style is so clear, lively, attractive, and sometimes eloquent, that the reader can hardly lay down the volume in the midst. As a popularizing of themes usually regarded as abstruse, and too often dryly treated, the book, compact as it is, is a complete success. Our Home Missionary brethren, called to cope with various phases of native and imported unbelief, would derive great help from this work of one who for so many years, in the councils of this Society and elsewhere, has proved himself one of their staunchest friends.

The work is published by S. R. Wells, 889 Broadway, New York; price one dollar—by mail, postage paid.

### Early Home Missionary Efforts in Indiana.

As early as April, 1822, when the few Presbyterian ministers then in this State were, for the most part, connected with the Louisville Presbytery, that Presbytery, at its regular meeting at Madison, appointed a meeting of the friends of Home Missions to be held in Livonia, in this State, in the month of August following. A number of ministers and others convened at the time appointed and organized the "Indiana Missionary Society." This Society proved instrumental in securing important results. Although during the first two years of its existence it was able to procure only ten weeks of missionary labor, the third year it had six missionaries in its employ. But the good it was the means of accomplishing was principally by the connection it afterward formed with the "American Home Missionary Society." That Society was organized, under its present name, in May, 1826, and shortly after its organ-

ization the Indiana Missionary Society became auxiliary to it. A correspondence was immediately commenced with the National Society,—the claims of Indiana as a field for missionary effort were urged, and arrangements were made for securing as speedily as possible, through the agency of that Society, the ministers needed to occupy interesting and promising locations rapidly increasing in various parts of the State.

It is pleasant indeed to call to mind those days of good feeling and harmonious action, when the dissensions and suspicions that afterward alienated Presbyterians from each other were unknown, and when Presbyterians and Congregationalists could co-operate with mutual confidence to furnish ministers for our vacant churches and destitute settlements. It was greatly for the benefit of our State that those days once existed and that they continued so long. Whatever changes may have since taken place, and whatever may be said as to the causes of those changes, and how much soever we may admit the wisdom and propriety of the different course now pursued, the beneficial effects of the course adopted at the time to which I refer can not be questioned.

The American Home Missionary Society was manifestly governed by a spirit highly to be commended, and was worthy of the confidence reposed in it by the ministers and churches of Indiana when they made their Society auxiliary to it, and sought the aid their circumstances required in securing laborers for their field. Missionaries in encouraging numbers were sent from year to year. Vacant churches that otherwise must have remained vacant were supplied, and settlements that, but for this instrumentality, would not have been visited, were furnished with the means of grace. The progress made in organizing churches in various parts of the State, and in introducing gospel ordinances, though never so rapid as was



desirable, would have been far more slow had it not been for the readiness of the American Home Missionary Society to comply with our applications for missionaries and for the means of their support. The character of the missionaries sent by that Society, and the fidelity and zeal with which they discharged their duties, were such as fully to justify the confidence that had been reposed in it. And such was the liberality of that Society in granting aid to our State, that within the first ten years after its organization nearly fifty ministers had received a portion of their support from year to year, for a longer or shorter period from its funds, and a still larger number of churches were aided. More than one-half of those ministers that Society was the means of *introducing* into the State, who otherwise would probably never have visited it. Of those thus introduced more than half continued permanently on the field to which they were sent. Of that number much the larger portion have now ceased from their earthly labors, but some still remain to contribute their influence to the furtherance of that cause for the promotion of which, prompted by their desire to do good and aided by the funds of the American Home Missionary Society, they many long years ago first visited Indiana.—*Rev. J. H. Johnston.*

### Attractions of the Ministry.

The corner-stone of the building in process of erection for the Theological Department of Yale College, was laid on the 22d of September last. Rev. HENRY WARD BEECHER, who had been invited to deliver an address on the occasion, being detained by sickness, sent a letter containing the following paragraphs, which are worthy of the attention of other young men than those for whom they were designed:

That young men are to such an extent averting their faces from the Christian ministry, gives an unfavorable im-

pression of their manliness. An ambition of wealth, of political power, of literary eminence, may not be disreputable, but, to go past the noblest profession of all, fearing its trials, to take up with secular pursuits, at a time like this, when the continent from ocean to ocean asks religious instruction, indicates a state of mind much to be deplored. Even if preaching, to-day, was accompanied by as many privations as it was of old, it would still be the noblest profession of all. No man ever entered heart and soul upon the work of the Christian ministry who was not thankful all his life long for the choice. After the vicissitudes of 30 years, the earliest often in straits of health and of means, and all of them laborious; with a clear understanding of the honors, emoluments, and pleasures of other liberal professions, I would, to-day, if I were to begin life again, choose eagerly, irresistibly, the Christian ministry. It has its burdens, all professions have. It has its restraints and limitations, but not more than other pursuits. It is the freest, the most engaging, the most soul-satisfying of all callings, to those who are of the right spirit for it. The commerce of the mind is with the noblest themes, the business of its life is the most benevolent. It keeps a man's heart related to his fellows in its most generous moods. Better than all, the crystal vault above one's head is not darkened by such passions as too often send their fuliginous influence into other avocations, and one has a fruition of the coming joys, even while a stranger and a pilgrim.

At the present day, the work of the ministry demands the services of every grade of mental endowment. In teaching, in pastoral work, in ten thousand humbler fields, men of good sense and deep-heartedness will find abundant occupation, although they are not children of genius. But, in dealing with the phases of philosophic thought, in bringing religion in its authority and

beauty, above the level of jurisprudence, of literature, and of civil affairs, that to it "every knee may bow and every tongue confess"—is a work on which men of the noblest parts, fired with the truest genius, may find the noblest opportunities for the beneficent exertions of their whole nature.

That which approaches nearest to God is the most natural. The ministry of Jesus Christ is the most intensely natural of all pursuits. And I fervently hope that many a young man who shall be gathered in the goodly company, to see the laying of the corner-stone of the Theological building, will be found, when it shall be completed, ready and waiting to occupy its rooms, and to compose its classes.

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### New England's Decline.

It is true that parts of New England are decaying. Thousands of acres which once were under cultivation are now covered with forest. Whole districts which were once occupied by thrifty American families are now quite deserted, or inhabited by foreigners. But, on the other hand, the cities have doubled in population within twenty-five years. New villages have sprung up, and almost all the old towns are more populous, prosperous and beautiful than they were a generation ago. The agricultural interest has declined, but other interests have sprung up and grown into overshadowing importance. The property of the six States has steadily increased in spite of the draft of the war and the greater drain of emigration. New England has declined relatively only because the rest of the Union has grown with such rapidity, and she has contributed more to that growth of population, property, enterprise and ideas than any other section of the country. Every railroad has tapped that cask, and drawn out more or less of its contents. Every new city west of the Hudson, has been built up

at her expense. Brooklyn and Buffalo, Cleveland and Chicago, are practically New England cities. Minnesota is Massachusetts Junior. There is not a village in all the West but traces its best blood back to the veins of the old Puritans of Connecticut, and Plymouth and Massachusetts Bay. New England has declined only because she has been translated. We go back and look in the old nest and find nothing there but shells; on the trees, all through the forests, are the winged ones that rose from the house of straw to fill the whole land with beauty and music. New England has declined—into America. Plymouth Rock is only the doorstep of a house that reaches to the Golden Gate.—*Liberal Christian*.

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### Christianity a Source of Wealth.

This, however, is not the whole case, since this same Christianity actually adds to the *wealth* of a community more than it deducts by the expense incident to its maintenance. In this respect it gives more than it takes. It not only increases the security of possession, which is always one of the essential conditions of individual wealth, but it so elevates men in the scale of being as to generate a productive and thrifty system of industry. While it is a religion to save the soul, it is also a religion to place the rights of property on a safe foundation, and at the same time convert men into a community of active, ardent, and enterprising laborers. For this reason, Christian nations are richer and stronger than the pagan nations of the earth. Any nation will grow rich faster with the gospel than it possibly can without it. It will construct more railroads, build more cities, cultivate more land, erect more factories, supply more merchants, employ a greater amount of skilled labor, accumulate more wealth for permanent improvements—in a word, more effectually do all those things upon which

the thrift of a people depends. Is then the support of this gospel to be deemed an act of grudging charity, doled out to a greedy beggar? Do a people lose money when they pay it for that which makes them richer than they otherwise would be? Is not that a safe business which returns more than it costs? The millions of dollars expended in this country for Christian institutions are wisely spent. No money can be put to a better use. The return, in enhanced value and increased production, is much greater than the outlay.—*The Independent*.

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### Light on the Chinese Problem.

In 1838-9 there were multitudes of Irish laborers, mostly recent emigrants, employed upon our public works. The "Irish Problem" then engaged public attention, and an attempt was made to solve it by making provision for the instruction of their children. The Testament and the spelling-book, with their accompanying instrumentalities, were relied upon, and it is believed with extended and lasting good results. May not this fact, together with the success attending our efforts in favor of the freedmen, throw some light upon the Chinese problem?

If it should not come within the province of our Home Missionary or other benevolent organizations, to initiate a system of instrumentalities adapted to, and commensurate with, the magnitude of the enterprise, ought not some special measures to be instituted that may call forth the requisite philanthropic, and, if need be, governmental aid? The meeting of the Occident with the Orient, and the consequent reversal of the tide of emigration, must form a new era in the history of the world, and will test, upon American ground, the comparative worth, and decide the supremacy, of a Christian or a heathen civilization.

A. I.

### Connecticut Home Missionary Society.

THE fifty-third anniversary of this Auxiliary was held in the College-street Church, New Haven, Wednesday evening, June 16th, 1869. The Secretary, Rev. W. H. MOORE, read the Report of the Directors. Addresses were made by Rev. DAVID MURDOCK, D.D., Rev. A. S. CHESEBROUGH, and Rev. Dr. D. B. COE, one of the Secretaries of the American Home Missionary Society.

From the Report of the Directors we present the following facts and figures:

#### FINANCIAL STATEMENT.

The amount received by this Society in legacies and contributions in 1868 was \$17,705.09; \$1,315.24 larger than in 1867; and was larger than in any former year. The amount expended in Connecticut was \$11,279.03, or \$1,345.64 more than in 1867, and an average of 23 cents to each church member. Total disbursements, \$14,979.03.

The American Home Missionary Society received directly from Connecticut in 1868, legacies, \$4,976.34; contributions, \$8,823.47, and boxes at a valuation of \$10,140.73; total, \$23,940.54. The amount received in contributions and in boxes was larger than in 1867. Of the boxes, \$5,437.21 came from a single church—the first church in New Haven. The amount received by each Society in legacies in 1868 was smaller than in 1867. Both Societies received from Connecticut, \$41,645.63, or \$911.17 less than in 1867.

157 churches made offerings to the Connecticut Home Missionary Society, 111 to the American Home Missionary Society, and 66 to neither Society. The entire amount received by both Societies from Connecticut, makes an average of 85 cents for each church member. But this amount includes boxes which pay no part of a missionary's salary, and also legacies. The contributions of the living in money to carry on the regular operations of the two Societies, were \$26,082.09, or an average of 53 cents from each church member; and this

was paid to the two Societies in the proportion of 35 cents to this Society and 18 cents to the American Home Missionary Society.

Connecticut gave in legacies and contributions for Home Missions in the four years 1860-1863, \$114,074.12, or a yearly average of \$28,518.53; and in the four years 1865-1868, \$142,244.21, or a yearly average of \$35,561.05. This Society sent to the American Home Missionary Society in the four years 1860-1863, \$4,000, and in the four years 1865-1868, \$25,500.

Since 1864 the number of churches receiving aid has been reduced more than one quarter, and the average salary of their ministers has been increased more than one third; the number of churches giving to this Society has increased yearly, and has nearly doubled; on an average, 70 churches yearly give nothing to either Society; the receipts of this Society have more than doubled; the amount granted to aided churches has increased nearly one quarter; the amount spent in Connecticut has increased about one third, and the amount sent by this Society yearly to the American Home Missionary Society has averaged for the last four years, \$6,375.

#### THE AIDED CHURCHES.

Of the thirty-one churches to which grants were voted in 1868, eighteen have funds to an aggregate of \$28,184; twelve have parsonages; thirteen have pastors; thirteen have stated preachers, and five have various supplies. The largest salary was \$1,500, the smallest was \$500, and the average was \$810.

These churches reported, Jan. 1, 1869, a membership of 652 males, and 1,307 females, 1,959 in all, including 224 absentees; or an average of 63 members to each church. In 1868, four churches received, as the fruits of revivals, 130 persons on profession. The entire additions were—167 by profession and 86 by letter, in all, 253; and the removals were—23 by death, 76 by letter, 13 by

discipline, in all, 112. The additions exceeded the removals by 141, and the professions exceeded the deaths by 144. The aggregate attendance upon the Sabbath schools, including 8 mission schools, was 2,994, and the congregations embraced 1,641 families.

Every church reported a weekly prayer meeting and a monthly concert, though in a few cases these meetings were not held regularly through the year. The charities were \$3,111.96, or an average of \$1.59 for each church member, and 37 per cent. of the whole amount granted to these churches for the year.

#### TRANSFER.

At a meeting of the Directors, Jan. 13, 1869, it was *resolved*, that it is desirable that the affairs of the Connecticut Home Missionary Society should be passed over to the General Conference; and that the General Association be requested to take the steps necessary for such a transfer.

#### CONCLUSION.

The Directors have a growing conviction of the magnitude and importance of the service in which the State Missionaries are engaged. At least 200,000 of the citizens of this commonwealth are not yet reached by the preaching of the gospel in our Protestant sanctuaries, and they will be effectually benefited only by a concerted movement on the part of the churches to reach them at their homes. And to keep this duty constantly before the churches, and to be ever bringing forward facts and considerations that will kindle into a glow their interest in these thousands, and also in the more destitute millions in other parts of our land, is a work which cannot be overestimated.

The period under review has been one of prosperity to our finances, of blessing to the aided churches, and of progress in the work of parish culture, as well as of thrift in the home missionary enterprise as carried on by the

American Home Missionary Society, to which this Society is auxiliary.

### Miscellaneous Items.

CALIFORNIA.—At Santa Barbara, 18th of Sept., Rev. E. M. Betts was ordained pastor of the Congregational church, and the corner-stone of its house of worship was laid.

Rev. J. C. Hutchins, of Fulton, N. Y., has accepted a call to the Congregational church of Petaluma.

Rev. W. B. Butcher, under appointment from this Society, left San Francisco, Sept. 1st, with his wife, on their way to Oregon.

The *Pacific* speaks of the opening of several Sabbath schools for the Chinese, in San Francisco and elsewhere, that are well attended and give promise of usefulness.

LOCKEFORD, CAL.—This spirited little church, under the missionary care of Rev. J. J. Powell, has completed one of the most comfortable houses of worship in San Joaquin County. It will seat about 250 people, and cost \$2,400—of which \$200, paying “the last bills,” was collected at the dedication, Sept. 19th, when Rev. Dr. Dwinell preached the sermon and offered the dedicating prayer. The church is encouraged by signs of spiritual refreshing.

GRANVILLE, MINN.—At this outpost of Rev. E. W. Merrill’s mission, in Cannon Falls, a church of seven members has been formed and six have since been added to it. All these are heads of families, save one, a venerable widow of seventy years, whose baptism was a scene of great interest. The congregation is encouraging in numbers, and of good material. Mr. Merrill has commenced preaching also in Douglas, eight miles from Cannon Falls.

LIMA, IOWA.—The house of worship being seated only with rough boards, the missionary said to a young lady,

that if the people would provide lumber, he would make comfortable seats. She took him at his word, and he has nearly completed the work—supplying also, meanwhile, the little flock at El Kader, 23 miles distant.

ALMIRA, MICH.—There has been a religious quickening among this people for several months. About twelve heads of families and twice that number of their children have professed to find Christ. In the neighboring town of Elmwood, supplied by the same missionary, Rev. A. H. Dean, a council has been called to organize a church.

TRAVERSE CITY, MICH. — Rev. R. Hatch reports the raising of \$900 to cancel indebtedness for their house of worship, and \$150 for Sabbath school library; a large addition to the Sabbath school membership, and an increase of interest and hopefulness.

OAKFIELD, WIS.—The church in this place, founded in 1848, was reported “vacant” in the minutes for 1861 and several following years, then dropped altogether and considered as “dead.” Last spring, Rev. F. B. Doe, agent of this Society, reorganized the church, and gave it such service as he could through the summer. A Home Missionary collection of \$42.50 just received, shows that there is life yet in its twenty-six members, and that “the right man” for a pastor might develop it into vigor and usefulness. Mr. Doe would like to find him.

STOCKBRIDGE, WIS.—The people are building a commodious house of worship, to be completed by November 1st, and the prospects of this church are fairer than ever before.

POPLAR GROVE, ILL. — The young people of the Congregational church have supplied the house with blinds, the Society has painted it, and, with the aid of a generous friend, has procured a composition bell, weighing 1000 pounds.



APPOINTMENTS FOR SEPTEMBER, 1869.

Not in Commission last year.

Rev. Henry Rees, Emporia, Kan.  
Rev. William Thomas, Arvonia, Kan.  
Rev. Charles C. Harrah, Monroe and Otley, Iowa.  
Rev. David R. Lewis, Enterprise and Given Station, Iowa.  
Rev. Charles F. Reed, Blairstown and vicinity, and Springer's Settlement, Iowa.  
Rev. William F. Rose, Waukon, Iowa.  
Rev. Gottlieb Scheuerly, Elgin and vicinity, Iowa.  
Rev. Christopher J. Switzer, Montana, Iowa.  
Rev. Alexander R. Thain, Agency City and Frederic, Iowa.  
Rev. James H. McChesney, Quincy, Friendship, White Creek, Easton and Lincoln, Wis.  
Rev. Edward A. Mirick, Bloomer, Jim's Falls and Cook's Valley, Wis.  
Rev. James B. Parmelee, Sandstone, Michigan Center and Napoleon, Mich.  
Rev. Willard Burr, Rochester and Brighton, Ohio.  
Rev. L. M. Birge, Paterson, N. J.  
Rev. H. S. Dox, Royalton, Gasport, and Middleport, N. Y.  
Rev. William Macnab, West Newark, N. Y.

Re-Commissioned.

Rev. Everett B. Hurlbut, Pappillion, Neb.  
Rev. Harvey P. Robinson, Mound City, Kan.  
Rev. Leicester J. Sawyer, Burlingame, Kan.  
Rev. Horatio W. Shaw, Highland and White Cloud, Kan.  
Rev. Simon Barrows, Quincy, Iowa.  
Rev. Philo Canfield, Washington, Iowa.  
Rev. Allen Clark, Wilton, Iowa.  
Rev. William L. Coleman, Mitchell and vicinity, Iowa.

Rev. Frederic Crang, Franklin, Seventy-six and South English, Iowa.  
Rev. C. H. Eaton, Prairie City, Iowa.  
Rev. Dudley B. Eells, Farmington, Warren and three out-stations, Iowa.  
Rev. Edwin P. Hill, Atlantic, Iowa.  
Rev. Robert Hunter, Nevinville, Iowa.  
Rev. Ozias Littlefield, Seneca, Armstrong's Grove and two out-stations, Iowa.  
Rev. Jacob P. Richards, Keosauqua, Iowa.  
Rev. George Smith, Big Rock, Inland and New Liberty, Iowa.  
Rev. Christian F. Veitz, Decorah and Locust Lane, Iowa.  
Rev. Oliver Brown, Fox Lake, Wis.  
Rev. Nicholas Mayne, Beestown and Potosi, Wis.  
Rev. A. A. Overton, Arena and vicinity, Wis.  
Rev. John F. Boughton, Kalamo, Mich.  
Rev. John W. Fitzmaurice, Pinckney, Mich.  
Rev. Charles Machin, Flat Rock and vicinity, Mich.  
Rev. Benjamin F. Monroe, Alamo, Mich.  
Rev. Porter B. Parrey, Three Oaks, Mich.  
Rev. Samuel Phillips, Le Roy and four out-stations, Mich.  
Rev. William Platt, Utica, Mich.  
Rev. John M. Bowers, Sedalia, Mo.  
Rev. Henry D. Lowing, Neosho and vicinity, Mo.  
Rev. Joseph S. Rounce, Wellsville, Mo.  
Rev. Charles C. Breed, East Paw Paw, Twin Grove, West Paw Paw, Wyoming Station and Allen's Grove, Ill.  
Rev. Thomas Chafer, Downer's Grove, Ill.  
Rev. Pliny F. Warner, Alledo, Ill.  
Rev. Cyrus L. Watson, Loda, Ill.  
Rev. John M. Fraser, La Fayette, Ohio.  
Rev. William Irons, Bowling Green and Center, Ohio.  
Rev. George A. Miller, Port Leyden, N. Y.

RECEIPTS IN SEPTEMBER, 1869.

MAINE—

Bangor, A friend, \$100 00  
Hallowell, Ladies, by Miss S. H. Agry, 3 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D., Treas. N. H. M. S., Bennington, Cong. Ch. and Soc., \$18 21  
Hollis, Cong. Ch. and Soc., 54 00  
Pelham, Mrs. H. C. Wyman, 20 00 92 21  
Dunbarton, Cong. Ch. and Soc., by C. Kimball, 20 40  
Hopkinton, Ladies of the Cong. Ch. and Soc., by Sophia W. Bailey, 3 00  
New Market, T. H. Wiswell, 10 00  
Piermont, Miss Helen Hill, 2 00

VERMONT—

Vermont, A friend, 10 00  
Wells River, Cong. Ch. and Soc., by F. Deming, to const. D. Allen Rogers a L. M., 36 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by Benj. Perkins, Treas., 1,000 00  
Braintree, Rev. Dr. Storrs's Soc., by Mrs. C. L. Phisted, 3 00  
Florence, Cong. Ch. and Soc., by A. L. Williston, 75 00

Hadley, Ladies' Sewing Soc. of the Russell Ch., by Abby P. Smith, Sec., \$3 00  
Hatfield, Cong. Ch. and Soc., by J. A. Billings, Treas., 239 00  
Newburyport, Belleville Cong. Ch. and Soc., by W. Thureton, to const. W. McConnell, Miss Eliza A. Jackman, Miss Mary H. Carlton, Mrs. Caroline B. Bailey L. Ma., of which from Josiah L. Hale to const. W. Strangman a L. M., \$30; from Mrs. A. L. March, to const. Miss Hannah K. Smart a L. M., \$30, 311 87  
Northampton, Legacy of Josiah D. Whitney, by J. L. Whitney, Ex., 100 00  
Springfield, Charles Merriam, 500 00  
Walpole, Ladies' Benev. Soc., by Mrs. Mary P. Stetson, Treas., 4 00  
Westboro, Ladies' Sew. Circle of the Evan. Ch., by Mrs. Susan M. Hardy, Treas., 5 00  
Worthington, W. Packard, 2 00

CONNECTICUT—

Derby, First Cong. Ch., by L. D. Sanford, 58 00  
Goshen, Ladies' Benev. Soc., by Mrs. F. M. Doubleday, 2 50  
Greenwich, Second Cong. Ch., Two Friends, by L. P. Hubbell, 20 50  
Stillson Benev. Assoc. of the Second Cong. Ch., by Mrs. Edward Mead, Treas., to const. Miss Alice Ball, Mrs. Emily Reed, Mrs. Almira Platt, Miss Mary Marshall, and Mrs. Robert Mead L. Ma., 550 00



Gullford, Mrs. Joel Tuttle, to const. Edgar J. Doolittle, Jr. and Henry W. Doolittle L. Ms.,	\$100 00
Mansfield, Cong. Ch. and Soc., by M. C. Welch,	28 50
Middletown, Ladies' Home Miss. Soc. of the North Cong. Ch., by Miss C. M. Bacon,	6 00
R. Dunning,	30 00
Mystic Bridge, Cong. Ch., by E. Dennison,	12 00
New Haven, on account of Legacy of Mrs. Julia C. Hine, by F. Ives, Ex.,	69 09
Legacy of Mrs. Eunice White, by Henry White, Ex., less Gov. tax,	47 00
Sharon, First Cong. Ch. and Soc., by Charles Sears,	153 50
Stanwich, William Brush,	50 00
Stratford, Gen. G. Loomis, by O. R. Kingsbury,	3 00
West Killingly, Westfield Cong. Ch. and Soc., by G. Danielson, Treas.,	101 28
Woodbury, On account of Legacy of Treat Lambert, by Thomas Bull, Ex.,	1,068 65

## NEW YORK—

Brooklyn, E. D., New England Cong. Ch., by E. B. Kingsbury, Treas.,	55 63
Camden, First Cong. Ch., by J. Stark, Treas., to const. Rev. Ethan Curtiss a L. M.,	65 47
Crown Point, Sab. school of the First Cong. Ch., by G. Gunnison, to const. Mrs. Edwin Duane a L. M.,	50 00
Lenox, Rev. W. B. Hammond,	4 50
Mooers, On account of Legacy of Dea. Samuel Churchill, by Mary E. Churchill,	10 00
New York City, Lewis Tibbals, \$25; a friend, \$15,	40 00
New York Mills, Welsh Cong. Ch., by Rev. E. W. Jones,	10 00
North Lawrence, Cong. Ch., by Rev. J. Gray,	50 00
Potsdam Junction, First Cong. Ch., by Rev. G. Hardy,	11 50
Saratoga, Cong. Ch., to const. Rev. P. R. Day a L. D., by L. H. Fish, Treas.,	210 00
Smyrna, First Cong. Ch., by C. M. Dixon,	23 05
West Brook, Plymouth Cong. Ch., by Rev. G. R. Entler,	10 00
Woodhaven, First Cong. Ch., by Rev. W. James,	5 25

## NEW JERSEY—

Mont Clair, a friend,	3 00
Newark, Belleville Avenue Cong. Ch., by D. Owen, Treas., to const. Miss Frances E. Owen and Miss Emma E. Riker L. Ms.,	82 01
Newark, a friend,	1 00
Orange Valley, Cong. Ch., by Rev. G. B. Bacon,	879 35

## DELAWARE—

Wilmington, Legacy of Stephen C. Purdy, by John Ferris, Admr.,	261 71
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## MISSISSIPPI—

Columbus, Salem Ind. Presb. Ch., by Rev. S. C. Feeinater,	22 00
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## TEXAS—

Brownsville, Cong. Ch., by Rev. J. Porter,	40 00
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## OHIO—

Received by Rev. L. Kelsey, Berea, Cong. Ch.,	\$1 00
Cincinnati, Welsh Cong. Ch., by Rev. R. Griffiths, \$40; by Rev. W. T. Richardson, \$5,	45 00

New London, Cong. Ch., by W. Scott,	\$54 10
North Fairfield, Cong. Ch., by Rev. T. C. Thomas,	5 00
Strongsville, Cong. Ch.,	7 40
East Cleveland, Cong. Ch., by H. Ford,	27 00
Greenwich, Marcus E. Mead,	2 50
Harmar, Cong. Ch., mon. con., by D. Putnam,	62 44
Rome, Presb. Ch., H. Arnold, by Rev. W. F. Millikan,	10 00
Southington, Silas H. Griffin,	2 00

## ILLINOIS—

Downer's Grove, Cong. Ch., by Rev. T. Chafer,	6 25
Earlville, Cong. Ch., by Rev. C. S. Harrison,	5 00
Kankakee, First Cong. Ch., by Rev. F. W. Beecher,	7 50
Ludlow, First Cong. Ch., by Rev. G. Schlosser,	5 76

## MISSOURI—

Athens, Waterloo and Kahoka, First Cong. Chs., by Rev. W. B. Atkinson,	5 00
Lebanon, Cong. Ch., by E. M. Hill,	7 00

## MICHIGAN—

Received by Rev. L. Warren, Lowell, Cong. Ch.,	29 50
Received by Rev. W. B. Williams, Eaton Rapids, Cong. Ch.,	\$8 77
Grand Blanc, Cong. Ch.,	10 25
J. P. Cook,	5 00
Kalamazoo, Plymouth Cong. Ch.,	5 09
Pinckney, Cong. Ch.,	12 00
St. Clair, Cong. Ch.,	10 25
Vermillionville, Cong. Ch.,	31 06
Delta, Solomon Troop, by Rev. J. M. Ashley,	5 00
Lansing, Cong. Ch., of wh. from Dea. D. L. Shaw, \$20; Dea. C. W. Cherry, \$5; R. P. Spencer, \$5; others, \$7.50, by Rev. O. Clark,	37 50
Richland, Eli R. Miller,	5 00
Royal Oak, Cong. Ch., by Rev. O. C. Thompson,	15 00
Wheatland, Sab. school, by S. N. Rowley,	9 21

## WISCONSIN—

Received by Rev. F. B. Doe, Fond du Lac, Cong. Ch.,	\$60 08
Oakfield, Cong. Ch.,	42 50
Arena, Cong. Ch., by Rev. A. A. Overton,	10 00
Berlin, Welsh Cong. Ch., by Rev. H. Davies,	16 31
Bird's Creek, Cong. Ch., by Rev. A. Pinkerton,	3 00
Elk Grove, Cong. Ch., by Rev. W. H. Cross,	25 15
Markesan, Cong. Ch., by Rev. D. McG. Bardwell,	16 75

## IOWA—

Buckingham, First Cong. Ch., by Rev. B. Roberts,	25 00
Castalia, Cong. Ch., \$7.30; Conover, Cong. Ch., \$2, by Rev. C. Hancock,	9 30
Deep Creek, Cong. Ch., \$8; Elk River, Cong. Ch., \$13; Sterling, Cong. Ch., \$9, by Rev. O. Emerson, Jr.,	30 00
Dewitt, Cong. Ch., by Rev. J. Van Antwerp,	10 00
Monroe, Cong. Ch., by Rev. C. C. Harrah,	5 50
Onawa, Cong. Ch., by Rev. G. L. Woodhull,	15 00
Salem, Cong. Ch., bal. of coll., by Rev. J. S. Barris,	8 50
Webster City, First Cong. Ch., by Rev. W. F. Harvey,	15 00
White Cloud, Cong. Ch., by Rev. O. W. Cooley,	12 00

## MINNESOTA—

Received by Rev. R. Hall,  
St. Paul, Plymouth Cong. Ch., to  
const. Peter Berkey a L. M., \$42 00

## KANSAS—

Council Grove, Cong. Ch., by Rev. L.  
Harlow, 15 40  
Fort Scott, Cong. Ch., by Rev. J. C.  
Plumb, to const. Miss Carrie C. Batch-  
elder a L. M., 80 00  
Oswego, Cong. Ch., by Rev. T. H. Can-  
field, 9 00

## NEBRASKA—

Fontenelle, Cong. Ch., by Rev. J. P. Smith, 3 25  
Omaha, First Cong. Ch., by Rev. E. S.  
Palmer, 20 15

## COLORADO—

Ward District, E. T. Davidson, 50

## CALIFORNIA—

Antioch, Cong. Ch., by Rev. J. Woods, 8 00  
Rio Vista, First Cong. Ch., by Rev. S. B.  
Dunton, 12 00

HOME MISSIONARY, 4 00

\$7,053 85

*Donations of Clothing, etc.*

Berlin, Conn., Mrs. L. A. Bentley, a barrel, \$84 00  
Braintree, Mass., Rev. Dr. Storrs' Soc., by  
Mrs. C. L. Plaisted, a barrel, 73 00  
Goshen, Conn., Ladies' Benev. Soc., by  
Mrs. F. B. Doubleday, a barrel, 90 00  
Hadley, Mass., Ladies' Sewing Soc. of the  
Russell Ch., by Abby P. Smith, a barrel, 91 00  
Hallowell, Me., Ladies, by Miss S. H. Agry,  
a barrel,  
Henniker, N. H., Ladies' Home Miss. Soc.,  
by Mrs. M. R. T. Childs, Sec., a box, 65 85  
Hopkinton, N. H., Ladies of the Cong. Ch.  
and Soc., by Sophia W. Bailey, a barrel, 52 19  
Lowell, Mass., Ladies' Benev. Soc. of the  
Kirk St. Ch., by Miss S. H. Stickney,  
a barrel, 154 00  
Middletown, Conn., Ladies' Home Miss.  
Soc. of the North Cong. Ch., by Miss  
Caroline M. Bacon, a barrel, 121 00  
South Cong. Ch., by S. P. L. Browning,  
Sec., a box, 213 14  
New Haven, Conn., Ladies' Soc. of the  
Third Cong. Ch., by Mrs. H. Beebe, four  
boxes, 773 68  
New York City, Miss Clark, a trunk, 100 00  
Pomfret, Conn., a friend to missions, a  
barrel, 100 00  
Talcottville, Conn., Ladies' Miss Soc., by  
Mrs. E. D. Talcott, a box, 74 00  
Vernon, Conn., Ladies' Char. Soc., by  
Mrs. L. H. Kendall, a box, 48 50  
Walpole, Mass., Ladies' Benev. Soc., by  
Mrs. R. P. Stetson, Treas., a barrel,  
\$141.90; a half barrel, \$37.65, 179 55  
Ware, Mass., Ladies' Soc., East Cong. Ch.,  
by Mrs. Lewis N. Gilbert, Sec., a barrel, 60 00  
Westboro, Mass., Ladies' Sew. Circle of  
the Evan. Ch., by Mrs. Susan M. Hardy,  
a barrel, 116 30  
Woodbridge, Conn., Ladies' Miss Soc. of  
the Cong. Ch., by Miss Emily M. Perkins, 150 00  
Providence, R. I., Beneficent Cong. Ch.,  
Ladies' Miss. Soc., by Mrs. J. W. Taft, a  
box, 200 00

*Receipts of the Massachusetts Home Missionary Society, in August, BENJAMIN PERKINS, Treas.*

Becket, Cong. Ch. and Soc., \$3 00  
Bennington, N. H., Francis M. Whitte-  
more, deceased, 25 00

Boston Highlands, Vine St. Ch., mon. con., \$20 00  
Centreville, Cong. Ch. and Soc., 21 82  
Charlton, Cong. Ch. and Soc., 24 22  
Clinton, Evan'l Cong. Ch. and Soc., 100 00  
C. L. Swan, 100 00  
Curtisville, Cong. Ch. and Soc., 25 00  
Framingham, Hollis Evan'l. Ch. and Soc., 200 00  
Franklin South, Cong. Ch., 9 25  
Groton Junction, Cong. Ch. and Soc., 100 00  
Hatchville, Cong. Ch. and Soc., 11 30  
Haverhill West, Cong. Ch. and Soc., 23 00  
Ipswich, South Ch. and Soc., 20 70  
Milford, First Cong. Ch., 35 00  
New Bedford, First Cong. Ch., 10 00  
Newton Centre, Cong. Ch. and Soc., 36 75  
Petersham, Ortho. Cong. Ch. and Soc., 12 50  
Phillipston, Three friends, 7 00  
Thank Offering, 5 00  
Provincetown, First Cong. Ch. and Soc., 21 25  
Seekonk, Cong. Ch. and Soc., 20 81  
Shrewsbury, Mrs. Rice's Sab. sch. class, 22 00  
Southboro, Cong. Ch. and Soc., 23 85  
Spencer, Cong. Ch. and Soc., 185 82  
Taunton West, Cong. Ch. and Soc., 10 00  
Upton, Mrs. Ruth C. Fisk, 50  
Westminster, Cong. Ch. and Soc., 29 00  
West Roxbury, South Evan'l Ch., 30 00  
Winchendon, Cong. Ch. and Soc., 116 25  
Woburn, Legacy of Abijah Thompson, by  
Stephen Dow, Ex., less Gov. tax, 940 00  
Wrentham, Miss Cynthia Hawes, 10 00

\$2,148 02

*Receipts of the Connecticut Home Missionary Society, in September, E. W. PARSONS, Treas.*

Barkhamsted, Cong. Ch. and Soc., by Rev.  
J. R. Freeman, \$7 25  
Birmingham, Cong. Ch. and Soc., bal. of  
coll., by G. W. Shelton, 10 00  
Bridgewater, Cong. Ch. and Soc., by Rev.  
W. H. Dean, to const. Josiah L. Miner a  
L. M., 40 00  
East Granby, Cong. Ch. and Soc., 4 40  
East Woodstock, Cong. Ch. and Soc., by  
N. E. Morse, Treas., 103 25  
Essex, Cong. Ch. and Soc., by W. H. M., 27 02  
Falls Village, Cong. Ch. and Soc., by W.  
H. M., 13 00  
Franklin, Cong. Ch. and Soc., by W. B.  
Hyde, Treas., 61 60  
Hartford, Asylum Hill Cong. Ch. and Soc.,  
by R. Terry, Treas., 596 35  
North Coventry, Cong. Ch. and Soc., by  
C. H. Dillingham, to const. Luther P.  
Gager a L. M., 59 50  
North Haven, Cong. Ch. and Soc., by W.  
H. M., 49 00  
North Woodstock, Cong. Ch. and Soc., by  
Rev. H. T. Hyde, 88 00  
Preston City, Cong. Ch. and Soc., by Rev.  
A. H. Wilcox, 10 00  
Rockville, First Cong. Ch. and Soc., by C.  
H. Dillingham, 64 17  
South Meriden, Cong. Ch. and Soc., by  
W. H. M., 8 00  
Torrington, Cong. Ch. and Soc., by Dea.  
F. P. Hills, 17 52  
West Suffield, Cong. Ch. and Soc., by Rev.  
S. Harris, 9 50

\$1,118 56

*Receipts in coin, of California Agency, by J. W. CLARK, M. D., Financial Agent.*

Cache Creek, Cong. Ch., \$20 00  
Grass Valley, Cong. Ch., 15 00  
Oakland, First Cong. Ch., mon. con., 303 75  
San Francisco, Green Street Cong. Ch., 10 15  
Second Cong. Ch., 8 00  
Santa Cruz, Cong. Ch., 34 00

\$390 90

# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*  
How shall they preach except they be SENT?..*Rom. x. 15.*

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Vol. XLII.

DECEMBER, 1869.

No. 8.

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## WHAT HOME MISSIONS HAVE DONE FOR ILLINOIS.

WE commence in this number, and propose to complete in our next, an interesting and valuable Historical Sketch of Home Missionary work in Illinois, by Rev. JOSEPH E. ROY, D. D., Agent of this Society. The paper was read before the General Association of that State, at its Quarter-Century Celebration, in Farmington, May 27, 1869, and printed in the *Congregational Review* for September:

ONE of the fruits of the era of revivals, which followed the Revolution, was: a home missionary spirit, that took to itself the organic form of a Society in each of the New England States. The home missionary committee of the General Association of Connecticut was changed to a Society in 1798; that of Massachusetts, in 1799. The New Hampshire Society was formed in 1801; that of Rhode-Island, in 1803; that of Vermont, in 1807. Their first field of operations was in the new settlements of New England and of New York. They gradually pushed westward into the central and northern parts of the latter State; then along the Susquehanna and the Delaware into Pennsylvania. In 1800, by request of the "Connecticut Land Company," the Society of that State sent Rev. Joseph Badger as the first missionary to the Western Reserve.

In 1812, the Connecticut and the Massachusetts Societies sent out Rev. Samuel J. Mills (of missionary hay-stack memory, the associate of Judson, Nott, Newell), and John Schermerhorn, to explore the Southwest. They made an extensive tour, going as far as to New Orleans, where they found not a single Protestant church, and where they preached several weeks and organized a Bible society. As they passed along the southern line of the Ohio and Indiana Territories, they learned and reported that "In the Illinois Territory, containing more than 12,000 people, there is no Presbyterian or Congregational minister. There are a number of good people in the Territory, who are anxious to have such ministers among them. They likewise wish to be remembered by the Bible and Tract societies. There are in the Territory five or six Methodist preachers in several circuits, and about six hundred Methodist members, and five Baptist churches, with about one hundred and twenty members."

In 1814, the Massachusetts Society, at an expense of \$2,000, a part of which was borne by other Societies, sent Rev. Samuel J. Mills and Daniel Smith upon another tour of exploration through the Southwest. They took with them six hundred Bibles, from the Mass. Bible Society, and ten thousand tracts from the

New England Tract Society, and four or five thousand French Testaments from the Philadelphia Bible Society. Their mission was to gather information as to the religious condition of those new regions, to preach as they had opportunity, to initiate missions, to form Bible societies. Passing, on horseback, across the length of Pennsylvania, and along the southern borders of Ohio and Indiana, they came to Shawneetown, on the Ohio river in Illinois. There they found Judge Griswold, from Connecticut, who proved to be a friend of their missionary enterprise. He gave them letters of introduction to Governor Edwards at Kaskaskia, whither across the Territory they went. This old French settlement, on the Mississippi, made in 1682 by La Salle and his adventurers, was then the capital of Illinois. The Governor entertained the object of their mission generously; and Father Lippincott, who came to the Territory in 1818, says in his historical sermon that the two missionaries "made a deep impression upon the family of the Governor." In that town of from eighty to one hundred families they found only four or five Bibles, and made arrangements with the Governor to secure the organization of a Bible society there. At Prairie Du Rocher, another of the French Catholic settlements, they conferred with Bishop Flaget respecting the circulation of the Scriptures among his people. He said he heartily approved the measure and would coöperate in it. Going on to St. Louis they found it to be a town of only 2,000 population, while the Territory of Missouri had only 80,000. In neither, since the foundation of the world, had a sermon yet been preached by a Protestant minister, except that in the year before Rev. Dr. Blackburn, of Louisville, had preached once in St. Louis. Gov. Clark they enlisted as a hearty friend of the Missouri Bible Society, which they organized. Returning through Kaskaskia they came back to Shawneetown and found Judge Griswold active in getting up a Bible society for the eastern part of the Territory, and anxious for a missionary to be sent. In their final report, which, in *The Pano-plist*, reads like the record of the missionary tours of Paul and Barnabas, they recommend, with all the force of argument and appeal, that missionaries be sent to the three Territories which they had explored,—two to Indiana, two to Illinois, one for the eastern side at Shawneetown and one for the western, at Kaskaskia; and one for Missouri, at St. Louis. "If one or two faithful missionaries," they say, "could be sent into each Territory to travel through it and search it out, to collect congregations and organize churches, who can tell how much good might be done? They might become the fathers of the churches there. Thousands would rise up hereafter and call them blessed."

In 1816, as the result of Mr. Mills' report and of his correspondence with Andover, Mr. Salmon Giddings, just graduated from that seminary, a brother of Joshua, the distinguished member of Congress, came on, under the Connecticut Missionary Society, and located at St. Louis. During the first year he visited nearly every settlement in Missouri, and organized two Presbyterian churches, one of thirty members at Bellevue, and one of sixteen at Bonhomme. It was not until the second year of labor, that he was able to gather the first Presbyterian church of St. Louis, with six members, the same church of which Drs. Bullard and Nelson have been pastors. He taught school during the week, and preached in his school-room on the Sabbath. He was the first minister of our faith to settle beyond the Mississippi. He was as much a missionary in Illinois as in Missouri, having organized here the very first churches of our faith. At the time of his death, in 1828, of the twenty churches in Missouri presbytery—ten in Missouri and ten in Illinois—he had himself formed six in Missouri, and eight in Illinois, viz: those at Kaskaskia, Lebanon, Bellville, Shoal Creek, McCord's

Settlement, Edwardsville, Turkey Hill, and Collinsville. To him missionaries sent on from the East were directed for counsel as to location. Thus into the short period of twelve years this young man compressed the results of a fully rounded life, developing his own metropolitan church, and laying the foundation of thirteen others, giving direction to the religious interests of two rising States, and, as appears in history, engaging in the preliminary steps that led to the planting of Illinois College. Mr. Giddings was all this time under commission of the Connecticut Society. His wife, a sister of the Collins Brothers, at Collinsville, who has survived him these forty years, is now in her seventy-eighth year, and is in full vigor of mind.

In 1818, Rev. O. Fowler came from the Connecticut Society and labored one year in Indiana *and* Illinois. In 1819 the New York Evangelical Society sent on David Tenney and C. S. Robinson, a son of Williams and of Andover. Mr. Tenney was located at Shoal Creek, where he soon closed his labor in death. Mr. Robinson was located at St. Charles, Mo., but did missionary work in Illinois. He was a noble coadjutor of Giddings, a man of wonderful devotion and self-denial, who did a vast amount of missionary labor, and who by ten years of this exhausting toil was cut down in death. In this year two students from Princeton, and Rev. Nicholas Patterson, Presbyterians, visited Illinois.

In 1820, Rev. Edward Hollister and Daniel Gould, from Andover, came on, under the Connecticut Society, to labor in Illinois *and* Missouri, as the Society refused to send a man to a field so limited as that in Illinois. Mr. Gould remained a year and then went to South Carolina. Mr. Hollister still lives at Alton, where, in 1821, he and Mr. Gould organized a Presbyterian church. He was the first resident minister at Griggsville. For five years, from '45 to '50, he was a missionary in Adams and Hancock counties, under the A. H. M. S. In 1821, Rev. Dr. Gideon Blackburn, a pastor at Louisville, Ky., came over and held a camp meeting at Shoal Creek. A great revival was the result. The camp meeting was a favorite and successful method of special service among the Presbyterians of the Southwest. Dr. Blackburn bought 16,656 acres of Illinois land, which is now the foundation for the Blackburn University at Carlinville. Rev. Abraham Williamson, from Princeton, followed, a year, at Shoal Creek.

In 1822, the N. Y. Evangelical Society and kindred societies in New York were merged in the United Domestic Missionary Society. In this year, Rev. Oren Catlin and Daniel G. Sprague were sent by the Connecticut Society "to labor in the United States, west of the Alleghany mountains." Reporting themselves to Mr. Giddings, they were directed to Illinois. After itinerating among the churches, which he had organized in this State, they gathered a Presbyterian church at Carrollton, which is now in a prosperous condition. After one year of service they went back East, expecting to return to labor as pastors at Carrollton and Shoal Creek. But, with their hearts at the West, they fell into papal alliance at the East and remained there. Mr. Sprague still survives at East Orange, N. J., and has furnished me historic items. At Kaskaskia he heard, in the Catholic church, a bell that had been captured in the old French war. At St. Germanus he met a physician, who told him that he had himself seen the burning in that place of three hundred Testaments which Samuel J. Mills had left there; and this burning was with the approbation of the priest. Alas, for the pledge of Bishop Flaget! Where in the scale of Christian civilization would Illinois be to-day, if that early scheme of the papacy for the preoccupation of the Mississippi valley had not been met by Protestant missions? In 1823, Rev. Thomas E. and B. F. Spillman come over from Kentucky and spent their lives



as missionaries at Hillsboro', Bethel, Greenville, Vandalia, Shawneetown, and other places, under the A. H. M. S. In 1824, Rev. Isaac Reed, who, coming out in 1817, under the Connecticut Society, had spent seven years in organizing Presbyterian churches in Kentucky and Indiana, formed a church at Paris, Ill., the county seat of Edgar county. In '24 came also, under the Connecticut Society, E. G. Howe, from Andover. Directed by Mr. Giddings to Illinois, he itinerates three years among the churches, preaches at Vandalia, since 1818 the capital, where he finds not a single professor of religion, except a Methodist backslider, and where he is entertained by the clerk of the United States court, William H. Brown. Mr. Howe also preached at Diamond Grove, where Jacksonville was to be, at Springfield, then a village of cabins, and at Paris. On the way between the last two places, there being no track for the last seventy miles, he and his wife lay out two nights upon the prairie.

In this year, 1824, occurred the great contest for the introduction of slavery into Illinois. Under the beneficent ordinance of 1787, it had been organized in 1818 as a free State. In 1820, Missouri, after a convulsion that well nigh disrupted the nation, was received as a slave State. The rush of emigration from the South, *through Illinois*, to Missouri, because settlers were not allowed to keep their slaves in Illinois, excited a desire to change the constitution so as to admit slavery. The legislature of '22 and '23, by a piece of political jugglery, secured the *one vote* necessary to the requisite two-thirds for ordering an election to vote upon a new constitution. Then for eighteen months came a hot and passionate canvass. Two newspapers were established to oppose the convention,—one at Shawneetown and one at Edwardsville, edited by Hooper Warren, with Gov. Coles, Thomas Lippincott, and Samuel D. Lockwood, for special contributors. William H. Brown, who was also one of the free state laborers, says, in his historical address, that "the great man of the day was Rev. John M. Peck, D.D., a Baptist minister, who came west in 1816. His plan of organizing the counties by a central committee, with branches in every neighborhood, was carried out by his own exertions and personal supervision, and was greatly instrumental in saving the State." He was a missionary under the Mass. Missionary Society, (Baptist,) and was for a long time an agent of the American Bible Society. Gov. Ford, in his history of Illinois, says: "the old preachers preached vs. a convention and slavery." Finally in a vote of nearly 12,000, the people decided by a majority of nearly 2,000 against the convention and slavery. All praise to the men who, under God, saved our Commonwealth from that curse!

In 1825, Mr. Stephen Bliss, a yankee schoolmaster, was ordained by a presbytery in Indiana to labor in Wabash, now Edwards County, Ill., where for many years he was a good missionary under the A. H. M. S. Into that county, in 1835, came a yankee colony, some of whom were direct descendants from John Alden, of the Mayflower. Their church, at first Presbyterian, was changed, in 1840, to Congregational. It has had a faithful ministry, a good Sabbath school, and the children of these large families have all been converted. The church has exerted through a wide region a decided influence in behalf of education, freedom, and Christianity. Edwards county was the first in "Egypt" to become Republican. That church is now furnishing the men for several new churches in Minnesota and Kansas. In this year came also Rev. John Brich, an Englishman, who had been educated in Lady Huntingdon's school. He settled on a farm near Jacksonville, and, in 1827, organized the first Presbyterian church of that place. While upon an exploring tour to the northward, he was found frozen to death, near Maquon, in Knox county. In that same year came also Rev. John M. Ellis, from Andover, under the U. D. M. Society, to Kaskaskia.



From 1820 to '30, the Connecticut Society sent out fifteen men to "Indiana, Illinois, Missouri, Kentucky, and Tennessee," without assigning them to any more restricted field. In this way came Rev. Hezekiah Hull, Nathan B. Darrow, John Matthews, Jesse Townsend, David C. Proctor, Lyman Whiting, Samuel Balding, and Horace Smith. The last named is the only one whose services I have been able to identify with Illinois. He itinerated three years in this State and in adjacent parts of Missouri, and then returned to Richfield, Ohio, where he served the church twenty-one years, and where, in last November, he died. In 1830, the same Society sent, with their wives, to labor in Missouri *and* Illinois, Rev. Joel Goodell, Benj. F. Hovey, Asa Johnson, Cyrus Nichols, George C. Wood, Alfred Wright, and Joseph M. Ladd. After one year's service under the Connecticut Society they passed under the care of the A. H. M. S., and were nearly all, in the subsequent reports, connected with Missouri. Thus was New England, almost with prodigality, pouring her life into the West, and into another and a rival ecclesiastical system.

In May, 1826, forty-three years ago, the American Home Missionary Society was organized at New York to take the place of the U. D. M. S., and to receive the New England societies as auxiliaries. The new National Society took up the 130 missionaries of its predecessors, of whom 100 were in New York State, and only 16 in all the Western States and Territories; and of these only two were in Illinois, the young men from Andover, E. G. Howe and John M. Ellis.

It is difficult for us now to realize the inferiority of the State at that time in every thing except territory and natural resources. The population, besides the French Catholics along the American bottoms, was mainly from North Carolina, Kentucky, and Tennessee,—the mass being "poor whites." The settlements were mostly along the three rivers on the south and west, emigrants having taken advantage of those highways which Providence had made ready.

In 1827, Solomon Hardy was sent on from Andover by the new National Society. For a time he supplied at Kaskaskia, while Mr. Ellis went out to explore the northern frontier, in Morgan, Sangamon, and Green counties. He then located at Shoal Creek as its first pastor, and then, in February, 1833, he organized, at Mendon, the first Congregational church of Illinois. After two years he went to Cape Cod and died. His widow now resides in Jacksonville. In 1828, came Rev. Dr. J. G. Bergen, from Bottle Hill, N. J., to Springfield; which he found a village of twenty-six cabins. This first church, which Mr. Ellis had organized, remained with the old school, and was subsequently Abraham Lincoln's place of worship. In '28, also came John Matthews, under commission, to take up, at Kaskaskia, the work of Mr. Ellis, who went to take charge of the church at Jacksonville, where, as a missionary, he remained three and a half years. Thomas Lippincott began, at Edwardsville, a ministry which lasted forty years in Illinois; C. L. Watson began at Rushville under a commission for the "Military Tract," and, after a temporary agency for the Society and pastorates in several churches, he yet, at Loda, abides in the pastoral work. In this year, Aratus Kent, of Connecticut, applying to the Society for a place so hard that no one else would take it, was sent, by way of the Ohio and the Mississippi, to Galena, the metropolis of the lead mines. Above St. Louis there was not another Protestant minister on the river,—none in Northern Illinois, Iowa, or Wisconsin. In the fall, he traveled nineteen days, on horseback, following down the Mississippi, preaching nine times on the way, to find the Indiana synod, which was to meet in Bond county, Ill. On the way he preached to seventy-five of the one hundred and fifty soldiers at Fort Armstrong, on Rock Island, got lost once,

crossed Bear creek "at the peril of life," rode one day forty miles without seeing a house. But, reaching St. Louis, he found that he was too late for the synod. It was not till after two and a half years of labor that he was able to form a Presbyterian church of six members at Galena.

Here now comes in the wonderful providential coincidence in behalf of Christianization in Illinois. Mr. Ellis, while living at Kaskaskia, had conceived the idea of founding a Christian seminary. It had been located at Jacksonville, whither he had removed to take charge of the church in that place, and to help on the seminary. A half-quarter section had been secured for a site, and a subscription of \$3 000 had been raised. In his report to the Society, published in the *Home Missionary* for December, 1828, Mr. Ellis made a brief statement of this seminary project, and appealed to the East for aid and for missionaries. Meantime, God had been preparing, at a distant place, another train of causes to fit into this occasion. Before the Society of Inquiry in the theological department of Yale College, Theron Baldwin had read an essay upon Christian Evangelism. An association was proposed, whose members should go as a band to some newly opening part of the country to plant churches and an institution of Christian learning. Just then Mr. Ellis' report came to hand. It fired enthusiasm. Mr. Ellis was written to for more information. Early in 1829, seven young men signed their names in solemn pledge, as the "Illinois Association," to go out to that State, of which there was less known then, than we now know of Washington Territory. Their names were Theron Baldwin, Mason Grosvenor, John F. Brooks, Elisha Jenney, William Kirby, Asa Turner, and J. M. Sturtevant. In consultation with the professors at Yale, they concerted a plan for putting the seminary upon a regular college basis, and for raising at the East, in behalf of the scheme, \$10,000, which, after Mr. Ellis had gone on, was soon secured. Pres. Sturtevant in his quarter century address, says: "Great assistance was derived, in the prosecution of this work, from the coöperation of the American Home Missionary Society, especially from their able and efficient Secretary, Rev. Abalom Peters, and the lamented Rev. Charles Hall. These gentlemen, together with many other active and influential friends of the Society in New York, were consulted in the very outset by the young men, and the enterprise received from that quarter warm sympathy and cordial support." Soon were added to this band the names of William Carter, Albert Hale, Flavel Bascom, Romulus Barnes, and Lucien Farnham. Every one of these twelve apostles, except Grosvenor, upon the completion of their seminary course, came on to Illinois. All came under commission of the Society, with outfit furnished, and the current missionary salary of \$400 pledged. And it is a remarkable fact, after these forty years of frontier labour, they are all alive and in active service, except William Kirby and Romulus Barnes, who were permitted to labor in this field of their choice many years before going to their rest. It is also to be said that this Illinois band came on fourteen years before the Iowa band, and so, leading the way, had shown how to do the thing.

In the fall of 1829, Messrs. Baldwin and Sturtevant, designated in their commission to "the State of Illinois," came on and set up the college,—Mr. Sturtevant becoming an instructor, and Mr. Baldwin locating at Vandalia, the capital. There his first convert was the late Hon. Wm. H. Brown, of Chicago, whose estate is now paying over the sum of \$70,000 for Home and Foreign missions. There, too, was hung the first Protestant church bell that ever rang in Illinois. Two years at Vandalia, four or five in the agency of the Society, and six in the *principals*hip of Monticello Seminary, together with his experience in founding

Illinois College, had given Mr. Baldwin such a knowledge of the elements of the western problem that, becoming, in 1843, the secretary of the College Society, he has attained the title of "the Father of Western Colleges."

In 1830, Asa Turner came on to Quincy, where he organized a Presbyterian church, which in three years became Congregational, and where, in connection with a four days' meeting, a revival was enjoyed, which numbered twenty-four hopeful conversions. After a pastorate of eight years in Quincy, Mr. Turner crossed over the river and planted, at Denmark, in Iowa Territory, its first Puritan church, which he has served these thirty years. (In June, 1869, the General Association of Iowa came back to the old homestead at Denmark, and reported nearly two hundred churches.) In that year, 1830, Dr. Edward Beecher was called from the Park Street church, Boston, to become President of Illinois College, in which capacity he served fourteen years before returning to a Boston pastorate. Dr. Beecher, going down to Vandalia to secure a charter for his college, found there a prejudice against corporations of an ecclesiastical character. The Solons of Illinois, at that time, feared that these men from the East were designing to buy up great quantities of land, put tenants upon it, and so control the politics of the State. And not until that beloved man had formed a "ring," was he able to secure an incorporation. He got the two colleges, McKendree (Methodist), Shurtleff (Baptist), to go in with his, under the same form of charter, which he had prepared by modifying that of Yale College to suit the circumstances. But even then, these charters had to have put upon them these two provisos: 1st, that each college should possess only one section of land; and 2d, that neither one should establish a theological department. Yet how shortsighted the wisdom of these legislators! for these institutions have by their moral influence come to exercise an extensive power even in political affairs. In this year arrived Lucien Farnham. After itinerating a season among the churches, he spent a year in teaching and preaching at Jacksonville, and then took a location upon the frontier at Lewiston, in Fulton county, where a revival soon followed in connection with a four days' meeting. After four years, he took the Hampshire Colony church at Princeton, where he remained six years, reporting, in the very first, a revival and thirty conversions. Thence he went to Lockport, Batavia, and Newark, where he is now preaching.

In 1831, Romulus Barnes came on to Canton. He also labored at Washington, East Dupage, and Newark, and organized Presbyterian churches at Granville, Knoxville, and Farmington. Dying in 1846, he left his son, C. M. Barnes, to preach Christ in his place. He was prominent as an anti-slavery man, and was honored with mobs. This year came also Albert Hale to serve five years at Bethel, giving half his time to assist Mr. Baldwin in the agency, and, in 1839, to settle over the 2d Presbyterian church at Springfield, where, in a pastorate of twenty-five years, he received eight hundred members, and where he is now laboring as a city missionary. John F. Brooks came to Collinsville; Elisha Jenney, to pastorates at Alton, Carrollton, and Waverley, and then to enter the agency; and William Kirby, to teach two years in the college, and then to preach at Union Grove, Blackstone's Grove, where Chicago, his nearest post-office, was twenty-eight miles distant, and then at Mendon, before entering the agency, in which service he died.

In 1832, came Lemuel Foster, from Connecticut, to labor at North Sangamon, at Bloomington, where he organized the first Presbyterian church; at Mount Hope; at Bethel, where, in seven years, he had three revivals, and where, for his anti-slavery fidelity, he received a severe lashing with an ox-whip; at Upper

Alton, where he fought with the surviving spirit which murdered Lovejoy; at Atlanta, where he preached the first sermon in the place, and organized the first Congregational church; at Onarga, where he also developed the new church of South Brenton; and now at Blue Island. At Bloomington, Bethel, and Atlanta, he established schools of a high order.

In 1833, William Carter came on to preach at Winchester, then to take the pastorate of the new Congregational church at Jacksonville, and then to develop, and for a quarter of a century to serve, the church at Pittsfield, where he yet lives, laboring, under the old Connecticut Society, among the Sunday schools of the county. With Mr. Carter, came Warren Nichols, from Williams and Andover. After a few years of missionary service he died. His widow resides at Jacksonville. This year came also E. H. Hazard, with a commission for "Ottawa, La Salle, and Putnam counties,"—a dear man of God, under whose ministry, at Lyndon, a few years later, the writer was led to Christ and to his service in the ministry.

At this point in our history it is seven years since the National Society was organized, and it has already sent forward to the Illinois frontier *thirty-seven missionaries*. The men of the "Illinois Association" are nearly all settled around the college of their founding; some are trustees; all are its enthusiastic supporters; and one, whose public life began with that of the institution, is developing himself in the chair of a professor to become its honored president. Thus far, emigration has come over from the South, or, coming from the East, has swung around by way of the rivers. But now the Black Hawk war is over. The Indians are going from the northern part of the State across the Mississippi. Back to Fort Dearborn, where Chicago is to be, they only come to receive annual payment, and, with it, to get up a "big drunk." Emigrants are beginning to course their way through the forests of the northern route, and some are scudding around the lakes to land upon the western shore of Michigan.

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## MISSIONARY INTELLIGENCE.

### CALIFORNIA.

*From Rev. J. H. Warren, Agent.*

#### Dixon.

Since my last letter I have been going almost constantly. The first Sunday of this month I visited Dixon. On my arrival I found the Rev. Mr. Brier just come from the mountains on a special invitation from old friends. We spent the Sabbath together, and made preliminary arrangements for the organization of a church and the building of a house of worship. I go to-day to attend the council called to organize.

#### Santa Barbara.

Last week I returned from Santa Barbara in company with Drs. Stone

and Moor. Sept. 17, we assisted in laying the corner stone of the elegant brick church our folks are building. The day, the gathering of the people, the off-hand eloquence of Dr. Stone, and the exercises as a whole, as well as the gifts of friends, made it an occasion long to be remembered by all interested in the good cause. Those who a short time before had expected to attend the funeral of the Congregational church of Santa Barbara, saw quite another sight: instead of dying, the dear church seemed to take possession of the town. It did so almost literally on Sunday following. Rev. E. M. Betts, having passed a very good examination by council, was on that day duly ordained and installed. The Methodist and Presby-

rian churches dismissed their congregations and worshiped with us, in the largest room that could be obtained. Dr. Stone's sermon was impressive and weighty; Dr. Mooar's ordaining prayer and charge added to what had gone before; Mr. Atherton did well with his right hand," and your agent brought up by addressing the people. Sunday evening we held service in the same building, with nearly the same congregation as in the morning—sermon by Dr. Mooar. On Monday it was seen and felt by every body that Congregationalism was a power in Santa Barbara. The members of the church and congregation, some fifty or more, improvised a pic-nic for the benefit and entertainment of the council on Monday; and after that was over, Dr. Stone gave a lecture for the benefit of the church, which netted more than a hundred dollars. The edifice when completed will cost some \$8,000. Those who have the charge of it—among them a substantial man from Boston—will not let a debt lie on it long, and declare that the enterprise shall not fail. Mr. Betts is doing grandly. His Sunday school is filling up, his members increasing, his influence extending every day; and on the whole the prospects are flattering that after next July Santa Barbara will be off your hands.

#### **San Buena Ventura, Vallejo.**

I visited San Buena Ventura, thirty miles down on the coast, and spent a Sabbath; spoke for a lot, and got the promise. On my next visit, in November, I expect to accomplish a good work. Vallejo sends me word to-day "come up and organize."

I am expecting early reënforcements. Many letters from Eastern ministers, who want to come to California, give encouragement that we shall soon have a fair supply of laborers for our great field and work. Let them come; there will be no lack of work for men of the true missionary spirit.

*From Rev. E. Corwin, Oakland, Alameda County.*

#### **Grateful Review.**

With heartfelt gratitude your missionary acknowledges the great goodness of God in blessing his labors during the past year. A little disheartened at first by the comparative narrowness of my field, I adopted the theory that a few well-cultivated acres might yield a more abundant harvest than a larger area less carefully worked, and made this mandate my motto: "Be thou faithful over a few things." Hence my heart has been as warm and my labors as earnest as at any period of my ministry. Among a mixed population, in a somewhat isolated suburb between two important cities, acting as pastor of the only church in the locality, I have endeavored so to preach Christ that all classes might be profited, and no worshiper alienated by having his denominational prejudices excited. One result has been the drawing together, in a well-ordered Christian assembly, for harmonious work and worship, such elements as might else have been riven asunder in contending factions, no one of which could have maintained itself as a distinct organization. Another result has been that these various denominations have not only worked and worshiped together, they have united in spiritual fellowship in one church.

This little church has visibly exerted a harmonizing influence in the community. Some who have cared comparatively little for it as a spiritual organization, and less for it as distinctively Congregational, have recognized and prized its influence in shaping society. The additions to the church during the past ten months lack but two of increasing our number three-fold during the year, while others are seriously considering the duty of joining us. So that as respects spiritual results, we have occasion to rejoice together, and to thank God for what is due solely to



his grace. Prayer meetings are well attended with sustained interest, and the Sabbath school has been very prosperous. The people of their poverty have given liberally for the support of the church. A debt of two thousand dollars on the property requires the raising of twenty dollars interest money every month.

A new, fine-toned bell, large enough to be heard all over Oakland Point, hangs in our tower, and for several Sabbaths has sounded out its invitation to all to come and worship. These expenses, however, make a heavy draft upon the resources of a small, and for the most part poor congregation, and give opportunity for rigid economy and self-denial. But so long as my labors are blessed and there are so many visible fruits, I ought to be and am content and happy in my work. We hope for future temporal prosperity and so for a growth in spiritual usefulness.

#### DAKOTA.

*From Rev. J. Ward, Yankton, Yankton County.*

##### Further Progress.

Five persons admitted to the church on profession of their faith, at the last two communion seasons, carry up our membership to twenty-four—more than double the number first uniting to form the church a little more than a year since. The quarter has been a very busy one, and yet there is not much to tell. The main topic of thought and conversation has been and still is church building. Five Sabbaths in July and August I was at the East, securing from friends money for the building, and raising enough to carry the work forward with good hope of success. Services were kept up by the people themselves during the week and on the Sabbath for most of the time, so that it was not difficult to gather up the ends on my return.

The necessity for a house of worship is very apparent—more so than ever since my return. The population of the place has increased very fast, and our room is lamentably small. But before Christmas we hope to have a larger room in our new church, though it will not be finished until later. Circumstances seem to compel me to be building committee, contractor, teamster, draughtsman and errand boy; so that I have not much time left for work distinctively ministerial. Yet I am not without the hope that thus laboring with my hands I may benefit some. The people are kind and sensible. They say, "Put this work of building through as fast as possible, and give us what time you can. Repeat your sermons, or give us a 'talk,' as is most convenient."

The high winds have hindered me on four Sabbaths from going over the river into Nebraska; but they have had Sabbath school as usual. This school is gaining in strength and numbers. While at the East I got a helpful supply of books for it from the Massachusetts Sabbath school rooms.

#### NEBRASKA.

*From Rev. J. B. Chase, Jr., Columbus, Platte Co.*

##### Churches Multiplied.

During the year the church at Columbus has increased from eight to seventeen members, and there have been organized within my field three new and promising churches: one at Monroe, twenty miles northwest from Columbus, and two in Butler county, south of the Platte river—respectively five and fifteen miles from Columbus. At another point, twenty-five miles from Columbus, there is a fourth church gathered, and waiting to be organized. I have deferred it until I can be with them for a number of days, and by a little protracted meeting get all hearts



warmed into a closer sympathy with each other and with the Master.

Though I am now about removing to Fremont, I shall have charge of these three churches in Butler county and keep them together until a minister can be found for them. They are so situated that, for the present, one resident minister of the right sort can care for the three satisfactorily. These churches are in a right line on the south side of the Platte river, in the valley, ten miles apart. The minister should reside in the center.

Prospects for increased strength in Columbus are not as favorable as we had all hoped, from the incoming of other denominations, dividing the interest and of course the pecuniary support of the people. But Columbus has a good future, and I hope the Society will be able to sustain the church in its struggle.

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*From Rev. M. Tingley, Blair, Washington County.*

#### **The Young Town.**

It is now about six months since the first sale of lots after Blair was laid out, and its condition and prospects are as encouraging as could have been reasonably anticipated. About a hundred buildings of all descriptions have been erected, and they continue to go up steadily at an average of not less than two a week. The stores have done a paying business. Sufficient country is naturally tributary to sustain a respectable town, and that it will become such there can be little doubt. There has been nothing like what might be called a rush; people have come in steadily and have generally remained. Most of them are of limited means, and come here because they can start with small capital. The cause of Christ was the last thing many thought to aid by their coming: still religious effort has not been altogether wanting.

#### **Other Denominations.**

The Methodist brethren have some membership in the country about, and quite the larger proportion of the religious element in town. They had a half-built church, two miles away, which they have moved hither and fitted up; the only church building here.

A Presbyterian minister has been visiting this point, in connection with three others on the railroad. On his last visit, he organized their church, consisting of two members, a man and his wife, the man being ordained elder.

The Baptists organized recently with three members besides the minister and his wife. They have a strong church for this country, with meeting-house only two miles away, and will receive additions from that.

The Episcopalians have, as they say, "occupied" the point, holding a bi-weekly week-day service.

Thus it will be seen that the ground is pretty well covered. Still I have shared but little in the common nervous anxiety for the ark, believing as I do that the church belongs to God, and that he will care for it without undue shrewdness or strategy of mine.

#### **Out-Stations.**

I have visited Tekoma, eighteen miles up the river, the seat of Burt county, and proposed to preach to them every Sabbath evening; having it understood that I should eventually organize a church. They desired that I should make no arrangements that would not leave me free to come there; but I am now inclined to make Fort Calhoun, the former seat of this county, the place of alternate appointment. A large congregation can be brought together there, and the prospects of eventually organizing a church are as good as anywhere. The distance is not more than eight or nine miles, so that in all kinds of weather it can be reached the same day of the preaching here. A Congregational church was once organized

at Calhoun, but not a member of it remains. It never had a minister, and so shared the fate of many other organizations in this region of country.

I have settled down here with the feeling that there are years of work before me in this vicinity, and shall labor with patience and hope, although I sadly miss the church fellowship which I have heretofore enjoyed.

### KANSAS.

*From Rev. L. Harlow, Council Grove, Morris County.*

#### Aspect of His Field.

As was expected, the building of the southern branch of the Pacific Railroad from Junction City down the Neosho valley has given a new start to Council Grove. The track is laid through Davis county and for several miles in this county, and the grading is nearly completed to our town. The road is furnished with two engines, two passenger coaches, and all the freight cars needed. In a few weeks we expect to have a free ride to Junction City in the cars. Business has revived, buildings are going up; a brick store, with stone front, 24 by 150 feet, two stories high, is nearly ready for the roof. The stone is like the noted Junction City stone, and said to be superior to that. A large warehouse has been erected; several private dwellings are in process or contracted for, one of which will cost from \$5,000 to \$8,000.

But not all the business men are Christians, and so the church suffers.

#### Crops.

Last year was the year of drought, and almost all our farmers have been buyers of corn and flour. But Providence has smiled upon us this season, and all kinds of crops are abundant. The fall wheat yielded about thirty bushels to the acre. Some spring

wheat blighted, and some was injured, after being cut and stacked, by the incessant rains, but it is a very good crop. Potatoes and all kinds of vegetables are plenty; corn will yield heavily; the farmers are paying off their debts and are hopeful. Rents have advanced, and it is difficult to get a respectable house at any reasonable rate.

#### Immigration.

Immigration has not as yet helped us very much. Many have come in from Missouri, Texas, and the South. Most of our merchants are southern men and send south for clerks. Hence that class of young men go elsewhere to church.

Our church matters are about the same as three months ago. We are hoping and praying for a work of grace. I am preaching pointed, practical sermons, and the church have voted to invite Rev. J. W. Fox to labor with me for a week or more. Pray for us, that we may be blessed.

#### Diamond Creek.

We have taken steps to organize a church on Diamond creek this fall. We have fourteen members, all from one church in Illinois, and we expect about ten more this fall. It is a very interesting field. There was no common or Sabbath school on this part of the creek before. Now they have built a school-house, have had one term of school, and have a good Sabbath school in operation.

My audience has averaged about fifty in the morning and thirty-five in the evening. They have either a sermon or prayer meeting when I am not there.

### MINNESOTA.

*From Rev. E. Brown, Medford, Steele Co.*

#### Loss and Gain of Emigration.

Some of us have been feeling discouraged on account of the prospective emigration to Tennessee, of several families from our church and society.

But though several of our reliable members are moving from us, others are coming to their places that bid fair to make them good, and we shall contribute our quota to build up one or two churches in the mountain region of Tennessee. We are not laboring in vain as long as our members go out to sow the Word. We can look upon the church of Windsor, Missouri, as the child of this church; being largely made up at the first from our emigrating members. And if, with our sister at Faribault, we can welcome another at Crosseville, Tennessee, I shall not feel compelled to preach against "the sin of emigration," nor publish to the world that "emigration tends to barbarism."

#### A Lay Missionary's Child.

I have a bright picture to present in the formation of a new church, six miles east of us, in a town heretofore almost given up to Sabbath neglect and irreligion. It is the fruit of faithful, earnest labor by a lay brother who came in there about a year and a half since, and resolved to do what we could in a Sabbath school and neighborhood prayer meeting. A revival soon commenced in the Sabbath school and went through the town. About fifty hopeful conversions were numbered, and the interest has never ceased. On the eleventh of July, we held a meeting of four neighbouring churches, in a grove on the border of a large prairie, and organized a church of twenty-three members, and then sat down to a communion of five churches. The revival began in the midst of harvest, and without a minister's or missionary's labor a working church had sprung up. How many such might we see in the new settlements, had we more such lay missionaries! Will not Eastern pastors thoroughly drill for *work* such of their members as propose to make *homes in the West*? No where does *honest work for Christ* pay better.

#### IOWA.

*From Rev. S. B. Goodenow, Jefferson, Green County.*

#### Tramp after Lost Sheep.

My labors this season have largely consisted in scouting on the prairies, and hunting up "lost sheep of the house of Israel." In this work I have had to travel mostly on foot, and have found great difficulty in crossing streams and traversing "timber" and "sloughs."

After a long tramp one day in search of a new-come family, I reached the river, vulgarly the Racoon or "Coon," but in my Indian version the *Asban Seebur* (river.) No boat, except tantalizingly on the other side. No human being within a long distance of that tangled wild. After considerable rustication and rumination, a partial stripping to try fording of the swift current. Out into the stream; but no, it is too deep, too violent. Then a further tramp for a mile or two, till a friendly house was reached. A hospitable dinner, a confab in the corn-loft, and then I was rigged off on horseback, with an outrider, to see if the river could not there and thus be forded. All the kindness was in vain. A half mile brought us to the wonted crossing; but the submergence of "lone rock" in mid stream proved the passage impracticable, without swimming the horses and drenching our garments, as well as risking our lives. (The continual rains of this season have fairly flooded our region.)

Then a detour was determined on; and after walking some miles and crossing two large creeks, I found another new family whom I had had in view. The old story. A couple in mid-life, with a little group, struggling to begin a new home of their own; lately from away off East, once Congregational members, but membership lost in several migrations, the family altar broken down, and the heart altar too (of course) lying waste. An acquaintance was soon made, attendance at church secured.

(though many miles away); and at the late sacrament we welcomed the wanderers to our fellowship and love.

That afternoon was yet but half spent, and further reconnoitering was in view. A mile of footing brought me to the school-house. Thence I enlisted one of the family just visited, and with maiden bare-foot convoy I made further acquaintance still a mile further on. There I learned, that by a longer jaunt over the fields and around through the "timber," I might reach an old bridge, and cross the river after all. Two miles more of pilgrimage; and lo. the bridge has been washed away! But fortunately one is found to act the ferryman, and get me safe across. On the other side of Jordan, at last! and not at Bethabara. But two miles more "foot-back" in a course toward home, brought me to the domicile I had first sought.

#### A "Numerous Welcome."

The sun was going down, and my strength was going out; but the family made me welcome in their new house, just roughly boarded in, on the raw ocean-like prairie. That was no small welcome, the greeting of a family of just *twenty persons* in one unfinished room! Two brothers and their wives, one with nine children, the other with six, and an aged grandfather from Scotia, formed the *little* group. Here on the borders of being, the two circles from widely separated States, had met within a month, the first time in twenty years, and so to most of them the first time ever. Here two cousin Georges, two Willies, two Hatties, of similar age, and sundry other fair prairie blossoms were having good times together, as children know how. And wasn't there life and love, a little Babel of cheery voices, a densely populated citadel far out on an island refuge!

Supper dispatched,—and they have *virtuals*, yes, for *strangers*, even in these *lone huts* far "out of sight of land,"—*prayers* said, and chat ended, then to *bed*. Myself the twenty-first lodger,

among beds and bed substitutes strewed all around. I had a comfortable night, saying nothing of mo-quitos, which are a terrible nuisance hereabouts, and nothing of the savory "smudge" wherewith the invaders were partly smoked out. The next morning I was taken on my way rejoicing. The result was, four members from under that roof, of three generations, grandfather, parents and daughter. That tramp cost me fourteen miles walk, and any amount of mud and weariness; but it *paid* full "ten per cent." Thus we pioneers have to gather them in.

I have spent much time touring and preaching in a new settlement eighteen miles from here. And the way I have enjoyed the rude hospitalities, and made trial of emigrant accommodations, would be more amusing than credible to unaccustomed minds. Lodging here, there, and everywhere, with all ages and sexes crowded into the same rough room—the women and girls sometimes, with notable delicacy, going out doors while the stranger "gets in."

#### A Broken-hearted Mother.

One good woman, pious soul, entertained me for hours with the doleful tale of her poor boy, the oldest of eight, lately torn literally in pieces by the railroad cars. It was a sickening recital, how the scattered bits and shreds of that loved form were gathered and encased, how awfully she had been shattered by the stroke. And when from the old chest by the bedstead, she brought forth the tattered fragments of his raiment, here part of a collar, there a vest-pad, now a ragged sleeve-piece, and then part of a sock, one end of a coat-side, all which had been cleansed from their gore, and were laid up as relics, and guarded with all a mother's care—so Jacob viewed Joseph's bloody coat—and when the family gathered around me, each bringing some memento picked up from the ruins of that bodily wreck, I could but reflect, what then is the wreck of a soul, when that

stone shall fall upon him, and shall grind him to powder?

#### Her Consolation.

The young man had, only the day before his terrible fate, at a Sunday revival meeting, expressed a new-found hope. And among the relics shown me, was this verse, on a slip taken from his tattered vest pocket, which I took the pains to copy, as of most interest to me:

"Could all the sins that men have done,  
In thought, and word, and deed,  
Since worlds were made or time begun,  
Unite on one poor head,  
The blood of Jesus Christ alone  
For all this sin could well atone."

Upon this Christian hope for her lost son, how the poor broken mother dwelt! That slip, with the gospel verse on it, hangs in a little black frame carved by the father's hand, a strange adornment of that rude cabin, preaching of Jesus every hour of the day. When I read it in public, one young lady dropped her head and wept, recognizing it as the very verse she gave him at their last interview. Thus dropping here and there a leaf from the tree of life, she made herself unwittingly a missionary; and "this that she hath done shall be told for a memorial of her."

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*From Rev. W. F. Harvey, Webster City,  
Hamilton Co.*

#### Gratitude.

With this quarter closes my fifth year as a missionary of your Society, to which I am under great obligations for its generous aid. Whoever may have been dilatory in meeting obligations, the Society has always been prompt, and its drafts have furnished timely aid. The Home Missionary Society will ever have a warm place in my heart.

#### Advance.

I am happy to report progress in the building of our house of worship. We commenced on the foundation in the lat-

ter part of June; have erected a frame building, 37 by 60 feet, and have the outside nearly finished. It is in Gothic style, and will be very pretty and tasteful. The front is ornamented with four turrets, with a steeple in the centre. We think it will do credit to our town and to the architect—one of our citizens. We hope to have it ready for use by November. It will be a joyful day to us when we leave our present straitened quarters for a comfortable house of worship.

#### Cure for Blue Mondays.

By constant application to study for over four and a half years, I had become somewhat exhausted. Having no money to spare for recruiting by a visit to the lakes or the mountains, I concluded to try manual labor, and the building of the church furnished an excellent opportunity. I commenced by breaking ground for the foundation, then made the mortar for it; tended the masons; made mortar and carried brick for the chimneys; assisted in boarding and shingling the house; and of late have tried my hand at painting the outside. The result thus far, after working fifty-one days, is that I have no more "blue Monday's." I can now labor six days in the week, preach three times on the Sabbath, walking from three to five miles, some times eight or nine, to fill an appointment, and be ready to resume manual labor on Monday morning. I would recommend this plan to my brethren in the ministry, as a cure for the "blue Monday." Those who can adopt such a temporary change of work will find it beneficial.

#### Our Itinerary.

During the last quarter I have held appointments at four places besides Webster City; preaching at Rose Grove and Leakin's Grove every fourth Sabbath, and on the remaining Sabbaths, morning and evening here, and at three o'clock in school-houses on the prairie, one five, the other nearly seven mile



away. People in one or two more places have asked me to come and preach to them; but my time on the Sabbath is wholly occupied, and I have to decline these invitations.

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### ILLINOIS.

*From Rev. F. W. Beccher, Kankakee, Kankakee Co.*

#### **Drops the Leading String.**

I am glad to be able to say that this church will drop the leading string, and ask for no aid from your Society this year. This result is different from that foreshadowed in my last report. From failure of crops, and general prostration of business consequent, I felt then that we could not get through the coming year without asking help; but circum-

stances have favored us. Through personal friends, I have been nominated to the office of county superintendent of schools. Salary, with what the church can raise, will be sufficient support.

I take leave of the Society with feelings of gratitude for the cheerfulness and kindness with which the aid asked has been granted. It is a long period of nurture that you have been called on to give to this church. You have not made us feel like beggars, by chary and reserved granting of our requests, and I trust we have not asked needlessly, or too largely.

I thank you, in the name of the church, for this our past relationship; and now that we "are graduated," I hope you will not forget us, and we shall gratefully remember the Society that was an "alma mater" to us.

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## MISCELLANEOUS.

### **Life in Texas and Mexico.**

The following brief extracts from the familiar correspondence of Rev. Jeremiah Porter, received at these rooms, give a vivid idea of some diverse phases of life and labor in the region where his Christian walk and work are doing so much to commend the pure gospel to those lamentably in need of it:

WE have signs of a war with cattle thieves or "Mexican land-pirates." Gen. Clitz, commanding this district, has authorized the citizens to arm themselves and march for the protection of their cattle. Col. Ford, a teacher in our Sabbath school, has just come in with a detachment of United States cavalry, bringing two prisoners and rescuing some hundreds of cattle. Another party, between this and Corpus Christi, is reported to have arrested *and hung* seven of these thieves. Our citizens do not justify this taking the

law into their own hands. There may be retaliation, calling for more troops here to keep the peace. Poor Mexico, when will she recover from the effects of 300 years of Romish superstition!

This morning's paper brings particulars of the inhuman murder and robbery of a dear young man who frequently traveled on business between this city and San Antonio. When last in town he attended church and prayer meetings, and was with us one evening at family prayers, having passed a couple of hours in pleasant remembrances of his life in the Union army and in business in Texas and Mexico. I hope he was further advanced than that young man that Jesus loved, that "went away sorrowful" because he could not give up his possessions for Christ. On the 21st of August, on his way to or from San Antonio, meeting with a party by whom he was well known, he was killed by a rifle shot, to prevent—as



is supposed—his giving information of their cattle stealing. Though the murderers are known in Hidalgo county, where the awful tragedy occurred, they are still at large. They are well-known cattle thieves. A gentleman here said last week that he had lost ten thousand dollars in cattle stolen by these “land-pirates” of Texas and Mexico. The Mexican authorities across the river wink at these crimes, apparently.

It is reported on the streets to-day that Gen. Clitz, commanding here the Rio Grande district, sees a coming storm, and is preparing for it by ordering cavalry from Corpus Christi. He is determined to forestall a collision, if possible, and to check the cruelties of this frontier. Gen. McCook, stationed at Ringgold barracks, is now here counseling with Gen. Clitz. By Mrs. McCook, I send packages of English and Spanish tracts to Ringgold. There are very few Protestants there aside from our troops. Gen. McC. requests me to visit them; which I hope to do at some time. The steamers run there. They have only Romish services, a priest visiting them from time to time.

“The Reformistas of Mexico,” ex-Catholic priests, said to be sixty in number, I hope are doing good, though the report from the New York *Churchman* that their “bishop elect is at Brownsville with a congregation of 200 Mexican families,” and is waiting here ordination by American bishops, is entirely untrue.

Rev. T. M. Westrup, of Monterey, writes me:

“Lovers of the Bible in the United States and everywhere have reason to rejoice and bless God for what he has done here. The very opposition the Bible creates, brings proof of its wonderful efficacy. I have now staying with me a Colonel Rodriguez, from Tamaulipas, with his brother and daughter, who has had no teacher but God and his Word, which he has deeply studied and

thought over. Hearing of us, he set out to visit us and learn whether we thought alike. He finds that we do, and has joined us.

He tells me that he has a large sum invested in laborers and miners that he has employed as peons. This sum he has relinquished, freeing the debtors from peonage; besides intending to divide an estate of his among the deserving poor he can find, as a free gift. He has other plans of benevolence. He says he has not given up his military profession, only changed commanding officer.”

Many other facts Mr. Westrup writes, showing that the truth is in some places becoming popular in Mexico. Converts like the above, bringing forth fruits meet for repentance, prove that our northern friends are well investing their money in giving to evangelize this country so long held in the iron grasp of Rome.

The following fact, from our *Ranchero* of this morning shows how unwilling Rome is to relinquish that grasp:

An eminent patriot, D. Guadalupe Soto, mayor of Allende, was murdered in that city on the 20th ult., while trying to sustain the Government which allows all religions the privileges of worship, and yet forbids the wearing of priestly garments outside the churches; the ringing of bells in connection with processions outside the churches, etc. Such a procession moving out on that day, in violation of law, the mayor, Soto, ordered the leading priest to stop it; fining him \$50. A brother of the priest, Don Laura Cordero, appeared before the mayor, and promised to pay the fine, saying he would return with the money. He did return soon, on horseback with a rifle, and shot the mayor dead in his office door without saying a word. Fleeing before the enraged people firing rapidly at him, he escaped their balls. Continuing his flight, he reached Coronado and confessed to a village priest. A guard, ordered to catch him dead or alive, overtook him

there. Taken from his hiding place and lodged in jail to avoid his pursuers, one of the guard shot him there. The curate defying the law by his procession, has thus caused the death of the honored mayor, and of his own brother. I send you our *Ranchero* of the 4th, having my reply to the padre here who is enlightening its readers on "the Blue Laws of Connecticut!" He has not yet replied to my article, nor called to see me, though he has promised months ago to Mayor Downey that he would do so.

### The Future of Mormonism.

It is not to be expected that the people, who are now getting into communication with the rest of the world by means of the Pacific Railroad, will long remain blind to the character of the despotism that is exercised over them, or that they will continue to pour their money into the coffers of a few rapacious men who are rolling up wealth. Some of the more successful have already declined paying their tithes, and have been cut off from the church. I saw the elegant residences of four brothers, who, together, are worth half a million of dollars or more, who came at length to the point at which, in their opinion, compliance with the increasing demands of Brigham Young and his apostles ceased to be a virtue. One of them sent \$500 at one time in payment of tithes. Brigham sent it back, saying it was not enough. The man coolly put the money into his pocket, telling the avaricious rulers that he would henceforward do his own tithing and administer his own charities. They are all now independent of the church. Some men must acquire intelligence; this will extend, and it is not in the nature of man, especially in this age of the world, to submit to such absolute tyranny as is exercised by the Mormon rulers.

Then, again, these rulers, governed

alike by selfish motives, will fall out among themselves. There is already among them more or less jealousy of Brigham's power and increasing wealth, and the world will ere long have another illustration of the adage, that "When rogues fall out, honest men will get their dues." The religious element, even that of fanaticism, has far less to do with the government at Salt Lake than I had imagined; the three cardinal principles of the system I have already alluded to, love of power, avarice and lust, and these are not calculated to consolidate a government or a community.

There is also among the people a growing feeling against polygamy, especially among the young. The leaders, for the fulfilment of their own lusts, have imposed this shame upon the community, under the guise of religion, but the natural sense of the more intelligent revolts against it. The women, especially, declare against it, while all who submit to it regard it as a cross, and to some it is a real crucifixion of soul. I was told by a gentleman who had conversed with some of Brigham Young's daughters, who are comparatively well educated, that they declared positively that they would never marry a man who had more than one wife. Aided by the revelations and preaching of young Smith and his brother, this sentiment may spread among the people, and the foul blot be thus removed.

There are so many indications of dissension in the Mormon community, that I feel confident it will not be long before the thing will go to pieces by its own rottenness. At present it is impossible to enforce the law of Congress against polygamy in a judicial way, because juries will not convict, or even indict; and if the general Government should attempt to break up the system by military power, which many heedless persons advocate, it would do more than anything else to perpetuate it; it would be like putting out a fire by

scattering the brands over new material for the flames. This excrescence, this foul blot is one which we must leave for the providence of God and for moral means chiefly to remove; and I feel hopeful that the day is not distant when the work of removal will commence in earnest. "EUSEBIUS."

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### Death in Missionary Homes.

MRS. B. S. BAXTER.

Died in Bangor, Wis., Sept. 13, 1869, Mrs. Sophia Strong Baxter, wife of Rev. B. S. Baxter. Rev. N. C. Chapin, of La Crosse, who preached her funeral sermon, communicates the following facts:

Mrs. Baxter was the youngest daughter of Capt. Aaron Strong. She was born in Berlin, Vermont, July 10th, 1806. Her Christian life began, as she believed, in 1827, when she gave herself in fullest faith and consecration to the Savior. She became an earnest and active member of the Congregational church then under the pastoral care of Rev. Mr. Hobart, giving heartiest assent to the Bible creed of the New England churches. To this old faith of the fathers and of the church catholic she clung firmly through all her days. The great Christian truths and promises were ever dear to her. In these she found refuge and rest in all darkest, stormiest days. These were her strength and joy and song in the house of her pilgrimage. Especially firm in her confidence and dear to her heart was the covenant of promise which includes the homes and the children of the church.

She became the wife of Rev. B. S. Baxter in 1836, and was the mother of nine children, of whom one died in infancy, and eight are still living. She was ever the faithful wife, the devoted mother, true to those high and holy trusts of the home, and meeting them all with Christian patience and fidelity.

With her family she came from New England to the West in 1855. For

about four years her home was in Illinois, where her husband was engaged in the work of a Home Missionary. In 1859, Mr. Baxter came to Wisconsin and fixed his residence in Bangor, finding in the adjacent region his field for ministerial work. Mrs. Baxter lived constantly under great burdens of care and responsibility, and during these latest years she bore these burdens in much bodily weakness and suffering. Long before her death, her eye-sight failed, and for many months she was entirely blind. She was, however, able to keep the charge of her home till within a few days of her death. At last the strong will could no longer brace up the failing physical strength, and she lay down to die. It was a peaceful dying. The soul's faith in Christ subdued all fear, and the bright Christian hope scattered all the glooms and terrors of death. It was a brave, patient, earnest, Christian life ended bravely and triumphantly, passing rather, we may believe, as by gentle transition, into the glorious life everlasting.

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MRS. WILLIAM L. COLEMAN.

Died, in Mitchell, Iowa, Sept. 9, 1869, Mrs. Temperance L., wife of Rev. Wm. L. Coleman.

"Mrs. C. was born near Middletown, N. Y., Feb. 29th, 1820. Her parents, Mr. George and Mrs. Abigail Little, were for many years members of the Presbyterian church of Middletown, her father being a deacon and ruling elder. Daily she heard the voice of prayer in the family, her childhood and youthful character growing under kind and faithful religious influences. When about sixteen years old, she became a Christian, uniting with the church of her parents. Subsequently she was a pupil in the Middletown Academy, and, later still, of the female department of Oberlin college, in which last she remained nearly a year and a half, till about the time she was married to Mr. C., Sept.

12, 1846. In the spring of 1847, Mr. and Mrs. C. removed to Iowa, and settled in Bellevue, where Mr. C. gathered and organized a Congregational church, of which he became pastor, and with which he remained for more than nine years, in the Home Missionary service. Here Mrs. C. labored much for the welfare of the poor and the sick, securing also the establishment of a female prayer meeting, which was maintained till years after her removal from the place. Here, too, her four sons were born, the first-born dying while yet an infant of eight months. In August, 1856, she removed with her husband and family to Stacyville, where another church was gathered, greatly to her joy. In July, 1863, the family removed to Mitchell. In each of these places of her residence she rejoiced in seeing a house of worship erected, and in each became warmly attached to dear friends, to whose confidence and love she was ever true.

For several years past, her declining health restricted her efforts and care almost entirely to her own family, for whom no self-denial seemed hard to her. Many otherwise dark hours have been made light by her cheerful, hopeful spirit. Her trust in Christ, as her atoning Savior, had been constant in life—it was firm and supporting in sickness and death. She reposed on the bosom of infinite mercy, looking calmly into the eternal world, the home of her heavenly Father—her home. Her husband and three sons, and many other friends, mourn her loss, but rejoice in her gain. "Blessed are the dead who die in the Lord." To the kind friends who proffered their help and sympathy in her sickness—to the Christian ladies of Stacyville and Mitchell, who so tastefully arranged the beautiful flowers in cross and wreath for her burial—and to our long-loved "Brother Windsor," for an excellent and consoling funeral sermon, the family feel deeply indebted.

### Miscellaneous Items.

**OREGON.**—It has been settled that Rev. W. R. Butcher, from Chicago Theological Seminary, commissioned by this Society, shall be stationed at Albany. Rev. Mr. Clark's location is not decided on; perhaps Seattle, in Washington Territory.

**SOQUEL, CAL.**—Rev. W. A. Tenney reports encouraging progress on the house of worship, the outside being nearly completed and the floor laid. He finds plenty of work—on the house, in prayer meetings, Sabbath schools, and visits to out-stations.

**CHEYENNE, WYO. TER.**—Rev. J. D. Davis reports that, after delays by the flood, the lumber for a house of worship is on the ground, and the building under contract to be ready for use by December. The little church now numbers sixteen.

**PAOLA, KAN.**—Rev. A. P. Johnson reports an unusual amount of sickness. For three or four weeks his whole attention was given to the sick, the dying, the dead and the bereaved.

**IOWA FALLS, IOWA.**—Rev. J. L. Atkinson has been ordained and commenced labor here in great favor with all the people. He is a spiritual child of the Cedar Falls church, and commenced his theological studies with its pastor, Rev. L. B. Fifield, spending two years afterwards in Chicago Theological Seminary.

**BIG ROCK, IOWA.**—The church under the care of Rev. George Smith, after worshiping for twelve years in an inconvenient school-house, dedicated its new and tasteful house of worship, August 8th. The house is 28 by 40 feet, cost \$2,500, and with the aid of \$400 from the Congregational Union was entered free of debt—\$200 having been subscribed by parties during the previous week, that there might be no "begging" at the dedication. This church

is also building a parsonage, to be ready before winter.

WAUKON, IOWA.—Rev. W. F. Rose joyfully reports efforts of his people that, with a pledge of \$500 from the "Union," have reduced the church debt of \$2,800 to \$1,800, with a fair prospect of lifting off the balance.

CRESCO, IOWA.—Rev. J. W. Windsor reports steady growth by additions to the church at every communion season, save one, since the dedication. The church has lately received to fellowship a husband and wife joyfully professing their faith in Christ, at the age of nearly seventy years.

FORT DODGE, IOWA.—The church under the care of Rev. David Wirt, is building a chapel, 22 by 36 feet, to cost about \$2,000. Mr. Wirt is extending his missionary labors to the surrounding country, rapidly filling up with a promising class of settlers.

NEW RICHMOND, WIS.—To this little church of eleven members about twenty-five have been added during the two years of Rev. W. W. Norton's labor as its missionary. Pecuniarily this people have suffered from light crops and low prices, but at every communion they have welcomed souls to the church.

OAK HILL, WIS.—This is a preaching station in the missionary field of Rev. H. H. Hinman, where a thriving Sunday school also has been sustained. In July last, a church of nine members was organized, and seven or eight others are ready to unite with it. It is a field of much promise.

CLIO, MICH.—Rev. E. W. Borden reports encouraging advance in population, business, education, morals and religion. With \$200 from the "Union," his people have built and furnished free of debt a church edifice, seating nearly 250 persons. They have also raised, within eighteen months, about \$2,500 for religious and benevolent purposes, and are looking to speedy self-support.

HUBBARDSTON, MICH.—Rev. James Gregg rejoices over the new meeting-house rapidly approaching completion, and the parsonage freed from a troublesome debt.

GLEN ARBOR, MICH.—The "homestead settlers" of Leelanaw county are seeing "hard times," the wheat crop, on which they chiefly depended, proving almost a failure. Rev. Daniel Miller still holds on his way among them, preaching regularly at three or four stations. He has organized four Sabbath schools also within the year.

WEST ELMWOOD, MICH.—A council has organized a church of nine members, all heads of families, and more are expecting to unite. The church has the missionary service of Rev. A. H. Dean.

CAMERON, MO.—This young church, under the care of Rev. W. A. Waterman, is vigorously working off the debt upon their new house of worship, notwithstanding the failure of the wheat crop in that vicinity. They have also added \$100 to their subscription for the missionary, asking that amount less of this Society. Best of all, a revival of marked power is in progress, some 80 or more persons being already among its hopeful subjects.

LANARK, ILL.—The missionary reports much sickness among the people, and many deaths of children, from dysentery, bilious and typhoid fevers, caused by long and heavy rains filling the cellars to the depth of from six to eighteen inches. The patients have numbered between four and five hundred in a population of about 1,500.

WINCHESTER, IND.—A Congregational church of nine members has been organized in connection with the labors of Rev. Mr. Hyde, agent of this Society, who hopes to secure the erection of a house of worship in due time. A church has also been organized in Angola, Steuben county.



RENSSELAER FALLS, N. Y.—Nine persons united with the Congregational church at a recent communion, of whom seven were baptized. A general improvement in religious affairs is marked by the missionary, who is extending his labors into the neighboring districts.

APPOINTMENTS FOR OCTOBER, 1869.

<i>Not in Commission last year.</i>		Rev. Elijah W. Merrill, Cannon Falls and Granville, Minn.
Rev. William R. Butcher, Albany and Corvallis, Oregon.		Rev. Henry Willard, Plainview, Smithfield and Beaver, Minn.
Rev. Eben M. Betts, Santa Barbara, Cal.		Rev. John L. Atkinson, Iowa Falls, Iowa.
Rev. Robert Brown, Leavenworth, Kan.		Rev. Richard B. Bull, Marshalltown, Iowa.
Rev. George D. Marsh, Altoona, Woodville, Mitchellville and three out-stations, Iowa.		Rev. Herman Ficke, Dubuque, Iowa.
Rev. John Holway, Grand Rapids and vicinity, Mich.		Rev. Luther P. Matthews, Colesburg and Yankee Settlement, Iowa.
Rev. John W. Youngs, East Johnstown and two out-stations, Mich.		Rev. J. W. Donaldson, Wautoma, Wis.
Rev. Zenas E. Feemster, Christian County, Gainsville and Turkey Creek, Mo.		Rev. Phillip J. Hof, Marion, Wis.
Rev. William H. Warren, Ellettsville, Mo.		Rev. Amos Dresser, Pentwater and Hart, Mich.
Rev. George S. Codrington, East Lisbon, Ill.		Rev. Jacob F. Guyton, Canandaigua, Mich.
Rev. Henry Jacobs, Nekoma, Ill.		Rev. John S. Kidder, Avon (Rochester), Mich.
Rev. Robert Quaife, Toledo, (East), Ohio.		Rev. William Mulder, Laingsburg and Victor, Mich.
		Rev. C. C. Cadwell, Lamar, Mo.
		Rev. William A. Waterman, Cameron, Mo.
		Rev. Henry N. Baldwin, Chesterfield, Ill.
		Rev. Edwin G. Bryant, Union, Ill.
		Rev. William E. Holyoke, Chicago, Ill.
		Rev. Julius L. Danner, Fort Lee, N. J.
		Rev. George Hardy, Potsdam Junction, N. Y.
		Rev. Otis Holmes, New Village and Farmingville, N. Y.
		Rev. Abel S. Wood, Niagara City, N. Y.
<i>Re-commissioned.</i>		
Rev. J. W. Fox, Williamsport, Ridgeway and vicinity, Kan.		
Rev. G. A. Hoyt, Hiawatha, Kan.		

RECEIPTS IN OCTOBER, 1869.

MAINE—		Sunderland, Ladies of the Dorcas Soc., by Mrs. C. B. Trow,	\$5 00
Saco, First Cong. Ch. and Parish, mon. con., by S. V. Loring, Treas.,	\$9 70	Ware, Ladies' Soc. of the East Cong. Ch., by Mrs. L. N. Gilbert,	4 00
NEW HAMPSHIRE—		RHODE ISLAND—	
Derry, Legacy of Dea. Henry Taylor, by J. C. Taylor, Ex.,	217 59	Tiverton Four Corners, Cong. Ch., by Rev. A. L. Whitman,	31 00
Hancock Ladies' Sewing Circle, by Mrs. C. L. Tuttle, Sec.,	8 00	CONNECTICUT—	
Ipswich, A friend,	50	Received by F. T. Jarman,	
New Ipswich, Children's fair, by W. D. Locke,	10 89	New Haven, North Cong. Ch., A friend,	600 00
New London, Miss Sarah E. Trussell,	2 00	Bristol, Ladies' Home Miss. Soc., by Mrs. A. L. Atwood,	2 00
VERMONT—		New Fairfield, Cong. Ch. and Soc., bal. of coll., by C. B. Dye,	1 50
Georgia, Ladies' Miss. Sewing Soc., by Mrs. M. J. Jackson,	5 00	New Milford, Ladies' Mite Soc., by Miss G. M. Merwin,	50 00
MASSACHUSETTS—		Pomfret, First Cong. Ch. and Soc., by G. B. Mathewson, Treas.,	55 20
Mass. Home Miss. Soc., by Benjamin Perkins, Treas.,	2,000 00	Putnam, Ladies, by Mrs. H. G. Shaw,	3 00
Hampshire Miss. Soc., E. Williams, Treas.,		Roxbury, W. Camp,	5 00
Other Sources,	260 41	Southport, Cong. Ch., mon. con., by F. Marquand,	26 45
Haverhill, Legacy, with interest, of Mrs. Sally Kimball, less Gov. tax, by Jesse Smith, Ex.,	475 64	Stamford, First Cong. Ch., by M. Lockwood, Treas., to const. Rev. R. B. Thurston, Dea. Philip H. Brown, and Monson Lockwood L. M.,	126 31
Lowell, High Street Cong. Ch., by S. A. Chase, Treas.,	158 96	Stonington, First Cong. Ch., by Miss Maria Stanton. to const. Richard A. Wheeler a L. M.,	30 00
Northampton, On account of Legacy of Miss Sarah Dwight, by Harvey Kirkland, Ex.,	500 00	Stratford, Gen. G. Loomis, by O. R. Kingsbury,	3 00
Phillipston, Ladies' Circle of Industry, by Mrs. H. B. Goulding,	5 00	Talcottville, Ladies' Miss. Soc., by Mrs. C. D. Talcott, Sec.,	4 00
Sheffield, First Cong. Ch. and Soc., mon. con., by J. Bradford,	14 79	Vernon, Ladies' Charitable Soc., by Mrs. L. H. Kendall,	4 00
Stockbridge, Mrs. Sally Gillett, by T. G. Jerome,	30 00	West Killingly, John D. Bigelow, to const. Miss Fannie A. Weld a L. M.,	30 00



West Hartford, Ladies' Sew. Soc., by Mrs. L. Buckland,	\$5 00
Woodbury, On account of Legacy of Treat Lambert, by T. Bull, Ex.,	1,398 09
First Cong. Ch., L.,	50 00
Woodbridge, Ladies' Miss. Soc. of the Cong. Ch., by Miss E. M. Perkins,	5 00

## NEW YORK—

Received by Rev. L. S. Hobart,	
Lisle, Cong. Ch., to const. Edwin I. Wells a L. M.,	30 00
Chenango Co., S. M.,	4 50
Ellington, Cong. Ch., by H. Terry,	16 00
Morrisville, Cong. Ch., by J. E. Smith,	27 45
New York City, Harlem Cong. Ch., mon. con., by W. W. Ferrier, Treas.,	11 00
Mrs. James Donaghe, \$5; A friend, \$25,	30 00
Poughkeepsie, John Peterson,	1 00
Riverhead, Rev. Azel Downs,	1 00
Schenectady, First Cong. Ch., by Rev. J. G. Cordell,	14 00
Smyrna, Sab. school Miss. Soc. of the Cong. Ch., by M. C. Dixon,	23 03
Woodville, Cong. Ch., by Rev. H. H. Waite,	50 00

## NEW JERSEY—

Fort Lee, Cong. Ch., by Rev. J. L. Dauner,	15 00
Newark, Richard Underwood,	1 25

## PENNSYLVANIA—

Chapmanville, Welsh Cong. Ch., by Rev. J. R. Williams,	5 00
Hawley, First German Cong. Ch., by Rev. F. A. Bauer,	1 14

## OHIO—

Received by Rev. L. Kelsey,	
Collamer, Cong. Ch., by Rev. C. W. Torrey,	\$32 60
by N. West,	22 40
Sandusky, Cong. Ch., by L. H. Lewis,	40 00
Strongsville, Cong. Ch., by Rev. L. Smith,	8 00
Napoleon, First Cong. Ch., by Rev. S. Ramsey,	13 00
Pisgah, Cong. Ch., by Rev. W. W. Diggs,	5 00
Toledo, First Cong. Ch., by M. Brigham, Treas.,	159 50
Troy, Cong. Ch., \$13.10; Maple Grove, Cong. Ch., \$3.90, by Rev. W. Potter,	17 00
Wayne and Williamsfield, Cong. Chs., by Rev. A. Fitch,	5 00

## INDIANA—

Received by Rev. N. A. Hyde,	
Terre Haute, Cong. Ch.,	12 05
Francisco, Cong. Ch., \$6.10; Mechanicsville, Cong. Ch., \$8.40, by Rev. T. B. McCormick,	14 50

## ILLINOIS—

Received by Rev. H. D. Platt,	
Upper Alton, Cong. Ch.,	\$5 00
Jeffersonville, Q. Q. Wakefield,	5 00
Brimfield, Cong. Ch., by Rev. A. J. Drake,	15 00
Chebanse, First Cong. Ch., by Rev. D. R. Miller,	5 50
Crete, Cong. Ch., by Rev. S. Porter,	8 00
Danvers, Cong. Ch., by C. H. Carpenter,	14 00
Elmwood, Cong. Ch., bal. of coll., to const. Augustus Phelps a L. M.,	15 00
Griggsville, Cong. Ch., by C. W. Kneeland,	23 30
Hoyleton and Richview, Cong. Chs., by Rev. C. B. Barton,	15 00
Hoyleton, Cong. Ch., by Rev. J. Blood,	18 00
Jefferson, Cong. Ch., bal. of coll., by Rev. E. C. Barnard,	5 00

Lawn Ridge, Cong. Ch., by Rev. L. B.,	\$9 31
Monticello, Church of Christ, by C. H. Mason, Treas.,	53 25
Naperville, Cong. Ch., to const. E. R. Loomis a L. M.,	50 84
Ottawa, First Cong. Ch., by Rev. O. Black,	10 00
Peru, Cong. Ch., bal. of coll., by Rev. C. B. Thomas,	16 00
Pittsfield, Cong. Ch., bal. of coll., to const. Rev. W. W. Rose a L. M.,	24 35
Princeville, Miss Elmira Jones,	15 00
Rantoul, First Cong. Ch., by Rev. A. Doremus,	8 18
Tonica, Cong. Ch., by Rev. J. W. West,	26 58
Wayne, Cong. Ch., Rev. S. H. Kellogg,	14 25
Wyanet, First Cong. Ch., by Rev. E. H. Baker,	5 00

## MISSOURI—

Greenwood, Cong. Ch., by Rev. B. G. Page,	16 00
Hamilton and Gallatin, First Cong. Chs., by Rev. W. Wilmott,	7 00

## MICHIGAN—

Detroit, Second Cong. Ch., by D. O. Penfield,	45 00
Glen Arbor, Cong. Ch., by Rev. D. Miller,	6 30
Hubbardston, First Cong. Ch., by Rev. J. Gregg,	8 00
Lexington, First Cong. Ch., \$21.60; Galbraith, Cong. Ch., \$4.65; Wright's School-house, \$2.55; Huckins' School-house, \$1, by Rev. C. Spettigue,	30 00
Middleville, First Cong. Ch., by Rev. E. N. Raymond,	5 00
Orion, First Cong. Ch., by Rev. J. Emmons,	4 25
North Adams, First Cong. Ch., by Rev. J. L. Crane,	17 21
Pleasanton, Cong. Ch., by Rev. J. D. Millard,	9 30
Somerset, Cong. Ch., by Rev. J. B. Ladd,	4 00

## WISCONSIN—

Received by Rev. F. B. Doe,	
Waupun, Cong. Ch.,	17 00
Baldwin's Mills, Cong. Ch. and Soc., by Rev. M. L. Eastman,	5 65
Black Earth, Cong. Ch., by Rev. A. W. Curtis,	5 45
Genesee, First Cong. Ch., by Rev. J. A. Mitchell,	12 38
Lodi, Mrs. Emily Mitchell, by Rev. H. K. Edson,	25 00
New Richmond, Cong. Ch., by Rev. W. W. Norton,	12 00
Palmyra, First Cong. Ch., by Rev. E. Southworth,	8 00
River Falls, Cong. Ch., by Rev. W. Gill,	10 00

## IOWA—

Boonsboro, First Cong. Ch., by Rev. O. C. Dickerson,	7 00
Crawfordsville, Cong. Ch., \$12.45; Wayne, Cong. Ch., \$7.75, by Rev. S. V. McDuffee,	20 20
Farmersburgh, Cong. Ch., by Rev. M. M. Wakeman,	5 00
Fontenelle, Grand River, Greenfield and Richland, Cong. Chs., by Rev. J. W. Peet,	12 50
New Jefferson, First Cong. Ch. by Rev. S. B. Goodenow,	10 00

## MINNESOTA—

Brownsville, Mrs. S. M. McHose,	4 50
Medford, Cong. Ch., \$12.45; Clinton Falls, Cong. Ch. \$4.15, by Rev. E. Brown,	16 60

## KANSAS—

Geneva, Cong. Ch., by Rev. C. Gray,	8 50
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Hiawatha, Cong. Ch., by Rev. G. A. Hoyt,	\$8 00
Milford, Cong. Ch. \$9.20; Rev. C. L. Guild, \$4.95, by Rev. C. L. Guild,	18 75
North Lawrence, Plymouth Ch., by Rev. J. F. Morgan,	10 50

## NEBRASKA—

Columbus, Cong. Ch., bal. of coll., \$10;	
Monroe, Cong. Ch., \$12, by Rev. J. B. Chase, Jr.,	22 00

## DAKOTA TER.—

Yankton, First Cong. Ch., by Rev. J. Ward,	6 45
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## CALIFORNIA—

Murphy's, First Cong. Ch., by Rev. J. W. Brier,	15 00
Oakland, Second Cong. Ch., by Rev. E. Corwin,	21 50

## OREGON—

Portland, Cong. Ch., mon. con., \$7.78;	
Rev. G. H. Atkinson, D.D., \$15, by Rev. Dr. Atkinson,	22 83
Rev. O. C. Dickinson,	8 00

HOME MISSIONARY,	12 50
	<hr/> \$7,530 83

*Donations of Clothing, etc., received at office of Mass. Home Miss. Soc., from Feb. to Nov. 1, 1869.*

Abington, Ladies' Sewing Circle, a box,	\$80 00
Andover, South Parish, a barrel,	83 00
Andover South Parish, a barrel,	60 00
Arlington, Ladies' Sewing Circle, a barrel,	120 00
Foxboro, Ladies' Benevolent Soc., barrel,	
Holliston, Ladies' Soc.,	178 00
Ipswich, Ladies' Benevolent Soc., a box,	56 00
Phillipston, Ladies' Benevolent Soc., cash,	20 00
Walpole, Ladies, cash,	20 00
Wayland, Ladies, barrel,	
Weymouth, Ladies' Benevolent Soc., a box,	
Worcester, Old South Ladies' Benev. Soc., a box,	70 00
Central, Ladies' Benev. Soc., a box,	185 00

*Donations of Clothing, etc.*

Acworth, N. H., Mrs. Mary S. Merrill, a box,	\$42 20
Bristol, Conn., Ladies' Home Miss. Soc., by Mrs. A. L. Atwood, a half-barrel,	46 99
Brooklyn, N. Y., Ladies of the South Cong. Ch., by Mrs. C. H. Parsons, Sec., box and cash,	236 23
Concord, N. H., Ladies of the South Cong. Ch., by Mrs. Dea. Parker, a barrel,	1 8 35
Dover, N. H., Ladies' Home Miss. Soc. of First Cong. Ch., by Miss C. M. Palmer, Sec., a barrel,	211 53
Georgia, Vt., Ladies' Miss. Sew. Soc., by Mrs. M. J. Jackson, a barrel,	25 00
Guilford, Conn., Young Ladies' Sew. Soc. of the First Cong. Ch., by S. E. Starr, a barrel,	54 00
Phillipston, Mass., Ladies' Circle of Industry, by Mrs. H. B. Goulding, Sec., a barrel,	48 55
New Haven, Conn., Ladies' Home Miss. Soc. of First Cong. Ch., by Mrs. D. W. Lathrop, a box,	258 34
Putnam, Conn., Ladies of the Cong. Ch., by Mrs. H. G. Shaw, a barrel,	69 41
Royalston, Mass., Mrs. Emily B. Ripley, a box,	70 00
also, two previous boxes, not before acknowledged,	
Sunderland, Mass., Ladies of the Dorcas Soc., by Mrs. C. B. Trow, a barrel,	77 33

Swanton, Vt., Cong. Ch. and Soc., by S. F. Blackman, a box,	\$41 84
Ware, Mass., Mrs. Geo. H. Gilbert, a box,	167 00
Westfield, Mass., Ladies' Benev. Soc. of the First Cong. Ch., by Miss F. A. Chadwick, Sec., a barrel,	157 83
West Hartford, Conn., Ladies' Sew. Soc., by Mrs. L. Buckland, a barrel,	97 39

*Receipts of the Massachusetts Home Missionary Society, in September, BENJAMIN PERKINS, Treas.*

Allston, A friend,	\$1 00
Andover, South Parish Ch. and Soc.,	467 35
Ashburnham, North Cong. Ch.,	3 28
Ashby, Cong. Ch. and Soc.,	12 35
Bedford, Cong. Ch. and Soc.,	26 83
Boston, Berkeley Street Ch. and Soc.,	225 17
Shawmut Ch., bal. of coll.,	25 00
A friend,	5 00
Boston Highlands, Vine St. Ch., mon. con.,	15 00
Boxboro, Cong. Ch.,	5 00
Braintree, Rev. Dr. Storrs' Soc., quarterly coll.,	20 00
Byfield, Cong. Ch. and Soc.,	10 00
Chelsea, Winnesimmit Ch. and Soc.,	29 25
Franklin Co., H. M. Soc., S. S. Eastman, Treas.,	
Ashfield, Cong. Ch. and Soc., to const. Dea. L. E. Coleman a L. M., \$41;	
East Hawley, Cong. Soc., \$2; Gill, Cong. Ch., \$6.20; Northfield, Orthodox Soc., to const. Lorenzo Brown a L. M., \$35.75; Bernardston, Cong. Ch., \$24.10; Sunderland, 80c.,	115 45
Georgetown, Rev. C. Beecher's Soc.,	87 50
Gloucester West, Cong. Ch. and Soc.,	10 00
Harvard, Cong. Ch. and Soc.,	12 00
Haverhill North, Cong. Ch. and Soc.,	139 50
Hawley West, Cong. Ch. and Soc.,	20 00
Leominster, Cong. Ch. and Soc.,	39 05
Monson, A. W. Porter, Esq.,	300 00
Orleans, Cong. Ch. and Soc., to const. J. E. M. Wright a L. M.,	30 00
Plainfield, Cong. Ch. and Soc.,	23 00
Taunton, Sab. school in Union Ch.,	100 00
Washington, Cong. Ch. and Soc.,	10 00
West Roxbury, Central Ch. and Soc.,	246 00
Weymouth South, Second Cong. Ch.,	23 00
Wrentham North, Cong. Ch. and Soc.,	18 90
	<hr/> \$2,029 63

*Receipts of the Connecticut Home Missionary Society, in October, E. W. PARSONS, Treas.*

Bolton, Cong. Ch., by Rev. I. Hills,	\$14 26
Bristol, Ladies' Assoc.,	2 05
Burlington, Cong. Ch., by W. Henry, Treas.,	20 00
Eastford, Cong. Ch., by H. H. Hyde, to const. Increase Sumner a L. M.,	30 00
Ellington, Cong. Ch., by C. H. Dillingham,	26 15
Hartford, Park Cong. Ch., by L. M. Hotchkiss, Treas.,	232 26
Hebron, Cong. Ch., by J. H. Jagger,	19 25
Middle Haddam, Cong. Ch., by S. North,	19 58
Middletown, Legacy of Mrs. Olive Boardman, to const. Mrs. Louisa Boardman a L. M.,	50 00
Naugatuck, Cong. Ch., by L. D. Weaver,	16 30
New Haven, First Cong. Ch., by J. Ritter,	10 00
New Milford, Cong. Ch., by G. W. Whittlesey,	114 92
Somers, Mrs. E. P. Collins, to const. Mrs. E. C. Shepard, Mrs. M. C. Pease and Mrs. L. C. Whitney L. M.,	100 00
Unionville, Cong. Ch., by E. N. Gibbs,	10 75
Westminster, Cong. Ch., by Rev. J. W. Sessions, to const. Stephen H. Carter a L. M.,	35 00

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\$700 52

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL . . . . . *Mark* xvi. 15.  
How shall they preach except they be SENT? . . *Rom.* x. 15.

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## WHAT HOME MISSIONS HAVE DONE FOR ILLINOIS.

An Historical Sketch read at the Quarter-Century Celebration of the General Association of Illinois, May 27, 1869, by Rev. JOSEPH E. ROY, D.D.

[Concluded from the December number.]

JEREMIAH PORTER, coming, under commission, in 1831, to Fort Brady, where he is blessed with a revival, in which very many of the soldiers are converted, and where he organizes a church, finding that the removal of the troops to Fort Dearborn will take away most of the members of the church, determines to go with them. And so, in the summer of '33, he finds himself preaching within Fort Dearborn to the soldiers, and such citizens as choose to come. With twenty-six members, all of whom, except Dea. Philo Carpenter, are Congregationalists, he organizes the first Presbyterian church, which, in one year, becomes self-supporting. His first report announces a revival and twenty conversions. In transferring him to Fort Dearborn, the Society instruct him also to look after Fort Howard (Green Bay), Fort Winnebago (Portage City), and Fort Crawford (Prairie Du Chien). It is a remarkable fact that this direction has been faithfully observed by Mr. Porter in a pastorate of eighteen years at Fort Howard, in frequent preaching at Fort Winnebago, and a late pastorate at Fort Crawford, after a service of five years in the army, and before going, last fall, under the same old Society, to labor at Fort Brown, in Texas, where he has already organized a church, dedicated a house of worship, and instituted a seminary of learning in the midst of that Catholic population. During that year ('83), Mr. Kent, of Galena, comes on horseback across the State to make a missionary visit to Chicago, finding only one settlement on the way, lodging nights upon the prairie, and feeding himself upon berries, and his horse upon prairie grass. He rejoices to find Mr. Porter on the ground, and to welcome him as his nearest neighbor. He reports to the Society: "I have rarely addressed a more attentive and apparently devout congregation than that which I met on Sabbath morning in the garrison, and which, combining the people of the village and gentlemen of the army, constituted a large assembly for this country. It is an important station, for he will have opportunity to visit several settlements just forming in the vicinity, which are entirely destitute of Presbyterian preaching; and if the pier now commencing should be permanent, and the harbor become a safe one, Chicago will undoubtedly grow as rapidly as any village in the Western country."

This was a good deal for a Galena man to say, when it is known that, as late as 1836, sugar was transported in four-horse wagons from that place to Chicago, which was considered quite inferior to its rival in the other corner of the State.

Through this northwestern gateway came, that year, N. C. Clark, and Flavel Bascom, the last of the New Haven band. Mr. Clark's commission ran for "Cook county," which then embraced nearly the whole of the northern part of the State; and well has he fulfilled his mission, having had a share in the organizing and training of nearly all the churches of our faith in the Fox river region. Mr. Bascom, preaching a Sabbath in Chicago for the church of which he is by and by to become pastor, pushes on and takes Tazewell county as his field, with the little Pleasant Grove church, of five members, as his center, where his congregation worship in a log cabin, seated upon rail benches. Within the six years of this location, this young bishop preaches also at Fremont, Pekin, and Land Ridge, and organizes Presbyterian churches at each of these places, and at Peoria and Washington; he builds two houses of worship, and follows the dedication of one of them with a revival meeting; organizes a half dozen Sabbath schools, and as many temperance societies, besides as many Bible and tract societies; with Theron Baldwin he holds a four-days' meeting, which results in a revival; and holds one union camp meeting, alike blessed in result. Upon leaving that work for the agency, he reports that, whereas he found upon that field of Peoria, Bureau and Putnam counties, but one Presbyterian minister, who soon left, there were now ten such ministers, and eleven churches of that order, which had been organized into Peoria presbytery.

Among those early workers in Illinois, under missionary commission, we find the names of R. W. Gridley, who, coming from an eighteen years' pastorate at Williamstown, Mass., labored as a missionary four years at Ottawa and Big Grove, and spent the last two years of his life in the pastorate of the Presbyterian church at Jacksonville; Julius A. Reed, at Warsaw and Carthage, where within his two years' service a revival was reported, before he went over to Iowa, to measure by his ministry in that State the entire Congregational development there; David Nelson, the converted infidel, the founder of Mission Institute, whose missionary field was "Adams county;" Elijah P. Lovejoy, whose field for two years, while he was editing the *St. Louis Observer*, was at Bonhomme and Des Prees, Mo., before removing to Alton, where he became the proto-martyr of freedom; J. J. Miter, at Knoxville; Channcey Cook, who having come West at an advanced age, yet labored eight years at Hennepin, Aurora, and Bristol, and two years as an anti slavery agent, who, in 1838, in company with Mr. Gridley, went up from Ottawa, through the Fox river towns, with a big tent that had been sent on from the East for missionary meetings, and who left a son, an honored Christian gentleman, to become one of the representatives of Illinois in Congress; Lewis Benedict; Asa Donaldson; M. N. Miles; C. S. Cady; Jairus Wilcox; Lucius Foote; Levi Spencer; Darius Gore; H. G. Pendleton; R. M. Pearson; Daniel C. Rockwell; A. B. Hitchcock; M. K. Wittlesey; William B. Dodge, just gone home, at the age of fourscore and five; S. G. Wright, who, beginning in 1840, with a centre at Henderson Grove, itinerated in twenty-four distinct neighborhoods, and organized six churches, who, in those twelve years of missionary commission, traveled by private conveyance an average of 3,075 miles each year, who was indicted and put under bonds for harboring fugitives, whose salary for those twelve years was never over \$400, and averaged only \$300, and who for ten of those years had no pulpit to preach

from ; L. H. Parker, who, coming in 1844, took a pastorate of a year or two at Galesburg, and has since been laboring as an evangelist under the old Connecticut Society, having in this time built twenty houses of worship, organized as many churches, and held twice as many protracted meetings ; and Horatio Foote, who, after his successful career as an evangelist at the East, came, in 1836, to Rockford, to rusticate, then to act as pastor at Galesburg, and, since 1840, to be a minister of Jesus Christ, at Quincy, in connection both with the First and the Center churches, and in the service of his country, as hospital chaplain ; and many others, who have left their names and their influence upon the history of the State. It appears that the first men in any such great enterprise are the historic men—a providential compensation to be considered over against the incidental hardship and deprivation.

An essential part of the Home Missionary system is its agency for exploring, for organizing churches, for superintending, for raising funds. Such a work, not a little like that of the apostle Paul in planting and training churches, it would seem might tax the wisdom, the piety, the energy of the most gifted men. Much of the advancement of our religious institutions is due to the administration of those men who have gone before. We find that five of the New Haven band have served our State in this capacity—Baldwin, Hale, Bascom, Kirby, Jenney. Indeed the agency, as a method of the Society, now so prevalent, was inaugurated here, and by those early laborers who thus induced a new era in Home Missions. The agency grew naturally out of the ideal of the band, which was not simply to plant a college, and around it a cordon of supporting churches, but to put in motion through the length and breadth of the selected field, the State of Illinois, all the civilizing and Christianizing influences of the Society. In order to carry out this scheme, it was necessary that some one should take the field as explorer and superintendent ; and this, too, was coincident with the designs of the Society, viz., to reach with the gospel the advancing waves of immigration, wherever they should roll into the wilderness.

Mr. Baldwin was the first agent, entering the work in the spring of 1833, and continuing in it four years. A sample of his work was a tour, made in that first year, on horseback, in company with Mr. Hale as a-sistant, from Jacksonville to Chicago,—a trip of seven weeks, of seven hundred miles, on which they preached fifty sermons, and held several four-days' meetings. They were glad to learn that Chicago, which they found to be a town of three hundred and fifty inhabitants, with twenty-two doggeries, had already been supplied with a missionary, Jeremiah Porter, for whom, within a week, they preached five times. On their way, fording Crooked creek, Mr. Hale was plunged into the stream, and, by the current, was carried down to a drift-wood, from which, with difficulty he was saved. A like experience was that of Pres. Beecher and Prof. Sturtevant, who, at a later time, traveling the same road from Jacksonville to Chicago, upon missionary business, and driving their buggy into the Mackinaw, found the fore-wheels dropping from the vehicle, and their horse pulling them up the farther bank. The travelers, left in the stream, jumped out, clutched their baggage, and waded back, breast-deep, and the President, going down stream with a hooked pole, fished out the floating buggy. A countryman brought back the horse and the cart ; they then tied up and forded, and turned in at a cabin for the night to dry out their wardrobe. Mr. Hale, for awhile giving half his time to this work, soon followed Mr. Baldwin in the sole charge, serving thus, in all, five years. Flavel Bascom served as an apprentice for a few months under Mr. Hale, and then, in 1839, assumed the whole work, especially in the northern part of the State. Taking the pastorate



of the First Presbyterian church of Chicago in 1840, he yet, for several years, gave a portion of his time to the agency, leaving his church for six months in the care of a young preacher, R. W. Patterson, who was one of the first-fruits of Illinois College, and who now for more than a quarter of a century has been the pastor of the second church in the same city. He organized Congregational churches at Ottawa, Bloomingdale, Millburn, Elk Grove, and other places. At the end of his first ten years in Illinois, he reported that within that time in Northern Illinois, sixty Presbyterian and Congregational churches had sprung up—all but two of which had been formed and fostered by the Society—and that two Presbyteries and two Associations had been organized. Mr. Hicks followed him in Northern Illinois, and William Kirby in Central and Southern. Mr. Kirby continued in the work until 1851, when, in death, he delivered up his commission to the Master. A scholar of high rank at Yale, a man of rare business quality, distinguished for a cool, impartial judgment, fervent piety, and a conciliatory spirit, he magnified his office. His last work was the founding of a church at Naples. Pres. Sturtevant, in his funeral sermon, says that for the twenty years of his membership in the board of trustees of Illinois College, he was never absent but twice—once by reason of the pestilence, and once on account of a flood in the Illinois river, which arrested his journey. And this was his devotion to the college, when it required a trip of two hundred miles in his own conveyance, at his own charges, often over muddy roads and swollen streams. The fatigues of his work cut him down. "The memory of the just is blessed," was the appropriate funeral text.

Aratus Kent, leaving his original pastorate at Galena, served some years in the agency for Northern Illinois, performing a prodigious amount of work, and seeing the region, which he found a wilderness, turned into the garden of the Lord. From '58 to '68, Elisha Jenney, with an apostolic zeal, served in Central and Southern Illinois, having had much to do, during that period, with organizing forty-one churches, with the building and dedicating of thirty-nine houses of worship, with the graduating of twenty-one churches into self-support, and with numerous revivals of religion, in which he personally participated. His successor is H. D. Platt, who is now in the freshness and vigor of his devotion to missions in Egypt.

What now may be something of an aggregate of Home Mission work in Illinois? We find that of our two hundred and fifty Congregational churches, all but twenty-one have been beneficiaries of the Home Mission enterprise, through its succession of Societies. Of the one hundred and fifty-four new school churches, fully three-fourths have been helped in the same way. Then the old school churches at Kaskaskia, Hillsboro', Greenville, Paris, Springfield, Lewiston, Canton, have been among those thus aided. In all, not less than *three hundred and sixty-six* churches in Illinois have been organized and developed by this scheme of evangelism. Besides these, multitudes of out-stations have been supplied with the gospel in the same way. The National Society for the forty-three years of its existence has had in this State an average of sixty-six missionaries, at an annual average expense of \$150 making an aggregate of \$425,700 appropriated to Illinois. Including the aid of the earlier societies, and the proportion of expenses in conducting these institutions, the total amount will reach a full *half million dollars*. After this sort, for more than fifty years, has the East been giving of *her money* and her missionaries to Illinois.

But these figures of churches matured, and of money given them, present no adequate estimate of what has been done. We must consider these churches as



the repository of that organic force which Christianity imparts to social life and the civil State. I have already shown how the scheme for Illinois College was enfolded as a bud in that grand Home Missionary enterprise, by which it has been brought into fruitage. In 1836, one of the missionaries reported: "Within a little more than a year, \$80,000 have been subscribed to the funds of Illinois College within the bounds of this State; and almost all of this is from churches which, in their infancy, were nurtured by the Society." Of the two hundred and sixty-four graduates of the college—among whom are Senator Yates and Newton Bateman, the Christian man who stands at the head of our public school system—sixty-six have gone into the ministry, and also a good many of those who did not graduate. The whole number of students in all departments of the institution must reach "several thousand," while the "unconscious influence" that has gone out into all that region to stimulate education and a truer enlightenment cannot be measured. I heard Dr. Bacon remark, at the National Council, in the presence of a company of gentlemen, that, in his judgment, that band which went from New Haven to Illinois, had saved the West. Of course, he included in that remark, the stimulus which that movement gave to the cause at the East, and the example it set to other such undertakings at the West, e. g., that of the Iowa band. The Jacksonville Female Academy was founded in 1830, by Mr. and Mrs. John M. Ellis, she having taught the first classes in her own house. This was the first institution of the kind to gain a charter within the State. It is now a flourishing school, embowered by the trees of its own planting, having a four years' course, from which two hundred have graduated, besides the multitudes who have pursued a part of its curriculum, and having now one hundred pupils, and a property worth fifty thousand dollars. Newton Bateman, in his last report as Superintendent of Public Instruction, giving an account of this academy, as founded by Mr. and Mrs. Ellis, refers to the fact that Mr. Ellis came to the State as a home missionary, that "education was, in his mind a matter of interest next to religion," and that he was one of those through whose influence Illinois College was founded. Monticello Seminary, though endowed by one person, Captain Godfrey, was planned in its location and organization by one of the band, Theron Baldwin, who was its principal for the first five years—an institution in which not less than two thousand young ladies have been educated, and whose property amounts to \$100,000. In his account of this seminary, the State Superintendent says, that this principal "came from Yale to Illinois for educational purposes, in 1829. He was connected with the American Home Missionary Society, for this end." Thus does the State recognize the relation of Home Missions to its own institutions.

Knox College, although endowed by a wise forecast in the purchase of land, was yet the child of a missionary colony, which came West to plant the gospel, and was ever nurtured by the missionary churches around, without whose favor, as dear experience has proved, it could not prosper. Its President, who graduated its first thirteen classes, Rev. J. Blanchard, did a prodigious amount of home missionary work in church conferences, and in protracted meetings. The grand catalogue represents a total of 7,687; three hundred graduates, of ladies and gentlemen in equal number; thirty-eight of whom are in the ministry, and three in the foreign mission work. Beloit College, on the line between the two States, was the joint production of Wisconsin and Illinois, and largely of men who were then home missionaries. Rockford Seminary, the sister of Beloit, had the same parentage. The man who conceived the idea and the plan of the Chicago Theological Seminary, who was its first agent, Rev. Stephen Peet, had been for

many years agent of the Society in Wisconsin; while the institution, now rising to a vigorous maturity, has been the outgrowth of the Home Missionary enterprise in the Northwest. And so the academies which sprung up early at Genesee, Lyndon, Lisbon, Granville, were the children of Home Missions. What perennial fountains of Christian influence these varied schools have opened! As institutions, with a vital organism, they are a permanent blessing; they are to live on, dispensing good, though their founders pass away.

The influence of Home Missions in forming other societies auxiliary to the gospel is to be considered. In the commotion of the newly-forming society the Home Missionary becomes a central, organizing mind, around which the elements crystallize; so that in his own person he often becomes a Missionary society, a Tract Society, a Bible Society, a Temperance Society, an Education Society. I have already noticed the work of Samuel J. Mills, in 1814, in organizing two Bible societies. The first Illinois Sunday school Union was formed in a log school-house at Jacksonville, in 1829, the first anniversary of which was held in the state-house at Vandalia, the next year. And this was initiated by those men of the band. Out of the same root in 1833, at Jacksonville, started the Ladies' Education Society for aiding females in a course of study—orphans, daughters of poor ministers, and indigent young women. The thirty-sixth annual report of the Society shows that about nine hundred and fifty young ladies have thus been aided, at an expense of not less than \$20,000. Then the national College Society was born, out of the brain and the experience of one of the band, who has thus made other States debtors to this, in the matter of their college enterprises. A person in reading the *Home Missionary* for its first twenty years, is amazed at the persistency with which the missionaries were engaged in organizing societies at home, and in the regions round about. I have only to refer back to the account of the work of the young bishop of Tazewell county for a sample. It seemed to be a part of their quarterly report to name the number of pages of tracts distributed, of Bibles circulated, of temperance meetings held, and, in many cases, of anti-slavery meetings attended. Nor has this activity ceased, though it is not so manifest in the working of auxiliaries; the local church itself becoming more and more the embodiment of these operations.

Consider, also, the relations of Home Missions in Illinois to revivals of religion. In the early day, the young men coming fresh from the scenes of the revival era at the East, brought with them the instrumentalities with which they were familiar. Four-days' meetings were a common and successful method. Such meetings, involving less of wear and tear and risk than long ones, were easily resorted to by the missionaries, who, in their reports, evince an apostolic zeal thus to spread the gospel. In six months, two of the early workers held services of this kind, amounting, if you count a week for each, to four and a half months. Even *camp meetings*, after the manner of the Southwest, were made effective. Then, as the protracted meetings came into vogue, they were as readily undertaken, and have proved many times, the power of God unto salvation. There is nothing like a revival to assimilate the Western heterogeneous masses. Eternity alone will reveal the elevating, sanctifying power of revivals, promoted, under God, by the missionaries in this commonwealth.

Who then can estimate the influence of these missionaries in constant and harmonious action upon the great civil revolution that has been going on, whereby the old southern precinct system has been displaced in so large a part of the State by that truly democratic, educating, and elevating township organization, which,

through the Pilgrim churches, came out of the New Testament; and whereby the free-school system, now only thirteen years old, has become the established and approved order. The Puritan and the Cavalier systems met upon these prairie-fields, in the halls of our legislature. The Cavalier had possession of the country—had picked its position. The contest was sharp and prolonged; but Puritanism now gives law to the Empire State of the Interior! The relation of pioneer missions to the cause of freedom and of patriotism is also to be noted. The most of those early workers were the outspoken friends of the slave. Many of them were mobbed for their fidelity. They hesitated not to help on the flying fugitive. In the deliverances of their General Association, they were always in advance of public sentiment, until the Red Sea swallowed up the oppressor. They led the way in bearing testimony against the complicity of the national societies with slavery; and when, to some of them, it seemed necessary to form a separate State society, in order to bring the two great missionary organizations up to the true position, none were more rejoiced than they to have the Home Missionary Society, the mother of them all, come out the first of all the societies, and, as a matter of principle and not of expediency, withdraw all fellowship from slave-holding churches; while none are now more cordial than they in support of the American Board. And yet, as a matter of justice as well as of history, it should here be said that the American Missionary Association, through its auxiliary in this State, a period of eight years, aided not a few of our churches and home missionaries, and actually, in the embarrassing denominational relations of the old Society, did for Illinois a valuable work, which could not otherwise have been done. Then the relation of the pioneer missionaries to the cause of patriotism appears from the fact that in the war for national life, of the 258,217 soldiers furnished by the State, these Congregational churches sent into the army *one in four of their entire male membership, including old men, invalids, and boys!* Of this aggregate 28,842 lost their lives.

Such a history as this, even in resumé, would not be complete without a reference to the influence, the heroism, the sacrifice, on the part of the *wives* of the missionaries. And yet it is as difficult to find the record of their history as it would be to do justice to the same, were it to be found. Searching for their names and their work in the reports and the *Home Missionary*, we do not ordinarily find them until we come to the fragrance of the crushed flower in the brief memorial of the loving life and the happy death. Rarely do we read such a record as that of the founding of Jacksonville Female Academy by Mrs. Ellis; yet many, many others have just as truly left their impress upon society, upon the church, and upon its auxiliaries. Many a missionary who has been blessed in the training of the social life, has said in honest tribute: "I am myself, largely, what my wife has made me." Much of his courage was due to her Christian pluck; much of his social amenity, to her refining touch; many a piece of his sweetest pastoral guile, to her instinctive and forecasting good sense. The Sabbath school, the choir, the social circle, the ladies' prayer meeting, each bears the imprint of her thoughtful, patient, constant attention; while as wives and mothers at home they have often been models of domestic character. In short, as they have been partners in life, so have they been equal partners in the missionary enterprise, which has been prosecuted under the one name. Without the romance, and without the sympathy and prayerful remembrance which attend the departure of the foreign missionaries, they left their Eastern homes of culture and of comfort, here to share in the experience of the rude frontier. Yet *they would be the last to magnify, or to wish to have us magnify, their physical trials and discomforts, and the aching void of social life. Rude homes, much*

sickness, frequent removals, lack of domestic help and conveniences, much work, maternal suffering and care, pastoral anxieties and labors, wear hard upon them, until the canker of sadness eats at the husband's heart, as he sees his companion wasting away under the accumulating burden, which he sees no way of easing. I have been moved by the early sacrifice of life on the part of the wives of several of the first Illinois missionaries. In the summer of 1833, at Jacksonville, while Mr. Ellis was away upon missionary business, his wife and her two children were taken away by the cholera, which swept off seventy persons in that neighborhood. In the same season and place, and by the same fell destroyer, Mrs. Farnham was removed. Soon followed the wife of Mr. Sturtevant, and then her early friend and fellow-townswoman, the wife of Mr. B. T. Messenger, of Edwardsville; then soon, the wife of Mr. Jenney; then the wife of Mr. Watson; and then the wife of Mr. Bascom, only four years after his coming to Illinois—all of whom passed away at the opening of domestic life. "Some of them," says one of the bereaved men, "were women at whose death hundreds were ready to exclaim, when shall we see the like again?—women of rare beauty, purity, and high culture, to whose services to the cause, justice will only be done in another sphere than this." And yet they lived not in vain. Of one of them, the same sorrowing man said: "God only knows what the cause of education and of religion in this State owes to her wisdom, energy, and cheerful self-denial. May her spirit always dwell in the wives and mothers of the place." He also speaks of "another, whose loveliness has long been shining in a higher sphere, whose services to Illinois College are recorded only in the hearts of those who knew her well, and in heaven." The breaking of the golden bowl was the breaking of an alabaster box of precious ointment in sacrifice for the Master. Of all such, the Saviour's words, "She hath done what she could," are at once a memorial and a benediction.

As this article is to fall under the eyes of Eastern friends, I trust that its report of the harvest gathered from their seed-sowing in the Prairie State will gratify them. Have not they and their missionaries built larger than they thought? Thus, too, have they been building homes for their own sons and daughters, who, in such numbers, have here been brought into the church of Christ by the faithful pioneer missionaries. In those years of missionary toil, New England was here preparing fortifications against the approaching rebellion. By her ideas she was conquering the West as an ally for subduing the South with arms. We, who are natives of the West, desire to lay some wreath of gratitude upon the altar, whose sacrifices for Christ's sake have brought such blessings to us.

If, from this review, those friends shall learn that their service had been for many years building up another church-system at the expense of their own, even this, I think, will not rob them of satisfaction in the result. They will remember that they did it out of a glow of enthusiasm for the gospel, as far above its machinery; they will bear in mind that a vast deal of good has thus been done. They will consider it something of a compensation for the loss of numbers that their ideas have exerted so much of a modifying influence upon other denominational systems, and that the science of theology has been made so largely the gainer—that by this affiliation and the resultant conflict there was not only a gain to the Puritan theology of that large body of New Englandized Presbyterians who were excised, but that the old Scotch-Irish system, under the attrition of discussion, was so materially modified that it is now willing to receive back into its fellowship the brethren of its excision. And so in the end, Puritanism, having filled an old form with a new spirit and power, will be found to

have gained more in the dissemination of its principles than it has lost in numerical strength; if, indeed, this also, by the precipitation that is to follow the approaching coalescence, will not be more than made up.

What Home Missions have done for Illinois, they yet propose to do for Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, Utah, Washington, Wyoming, and for the new States that are to come out of Texas, and for the reconstructed States of the South. To these nascent and rejuvenating States, Illinois and the other States of the older West owe the care of elder to younger sisters. Freely have we received; freely must we give.

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## MISSIONARY INTELLIGENCE.

### OREGON.

*From Rev. D. B. Gray, Astoria, Clatsop Co.*

#### **From Spiritism to Spirituality.**

The most encouraging feature of our work, during the quarter, has been the accession to the church of a lady from the ranks of the 'Spiritists.' She and her husband were members of a society among us, called "The Friends of Progress"—admirably named, if there be such a thing as progressing toward barbarism. This lady was an occasional attendant on our worship; but it greatly surprised us all when, one Sabbath after sermon, she announced her determination to lead a Christian life, and unite with God's people. Her husband not only did not oppose, but encouraged her, and has promised her every advantage he can afford, in the enjoyment of her new faith and in living according to her own conscience.

This withering, blighting doctrine of Spiritism, though strongly intrenched in the town when we began our labors, has gradually gone down, until now it makes scarcely any show of respectability.

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### CALIFORNIA.

*From Rev. I. W. Atherton, Los Angeles,  
Los Angeles Co.*

#### **Resuscitated.**

Yesterday, we observed, with rare interest, the Lord's supper. Eighteen

persons were present, and our little flock was increased by the addition of one, on profession of faith. When I came here, nearly a year ago, no records or other documents being found, and the previous organization having died out, your agent, Mr. Warren, helped us to reorganize. Ten persons then entered into covenant with God and each other. Since then, our number has increased to twenty-eight, three of whom have been dismissed by letter, leaving our present number twenty-five.

Our Sabbath school, during the heated term, has been thinned by the absence and sickness of members. We find it working difficult; none of the teachers being so situated that they can go into the field to work up and retain classes. Their energies are exhausted by other necessary cares. And when the material is gathered in, we find it almost impossible to retain it. You at the East can scarcely conceive of the diverting influences which exist here. Large numbers of persons do not attend church at all. With them the Sabbath is a day of business or pleasure; and of course they are indifferent as to the attendance of their children upon Sabbath school. In the nature of the case, the feeling of the parent is imparted to the child. If the parents project a ride into the country, or to the seaside, or a visit to friends, or if they receive visits, the children must be taken away. If no principle, or positive influence



the part of the parents, has sent children to the Sabbath school, there is nothing forceful or controlling to keep them there. The least impulse, whim, or fancy takes them here, there, and everywhere.

Yet, on the whole, we gain a little. We will keep heart and work on, in hope yet to gain more.

### COLORADO.

*From Rev. N. Thompson, Boulder, Boulder County.*

#### Items from the Mountain Bishop.

As a church we are moving on very much as usual; as a people we seem to be working a little harder than ever before. Since I last wrote, the first of our members has gone home to her "Father's house!" Bowed with infirmities more than with her sixty-six years, she left us suddenly at the last, as our friends always do. The rest of us are trying to do our duty, but our progress is very slow, and we often seem to be stationary or moving backward. Yet I trust the life of Christ is ours, and that there is an unseen growth. Our little church, which I make my first love here, now has propositions with the masons for plastering, and we expect that very soon that work will be in progress. The tower is completed, and the bell no longer stands upon the ground. To-morrow evening, the ladies are to give a festival for its benefit.

No grasshoppers have troubled this portion of the county this year, and the farmers have not been disappointed in the harvest, although I think the yield of wheat and oats was not so good as the fields seemed to promise. I have too much work, and sometimes feel that I may have to be relieved from duty here when the church is finished. I am glad you have a "vedette" on the Pacific railroad at Cheyenne. I trust he is only the first. And now that I am the only Congregational minister in all Colorado, I might begin to feel that I am beyond

the lines, did I not know that Christ's kingdom is without bounds.

### NEBRASKA.

*From Rev. D. Knowles, Salt Creek, Cass County.*

#### The Missionary Pony Proved.

I returned home last evening from a missionary tour with your agent, Rev. R. Gaylord, through the southern portion of this State. As Mr. Gaylord will report the trip, I will not at present give you any account of it. I have found, on my arrival at home, a sick wife, (chills and fever, during my absence, almost killed her), my house unplastered, and in need of many things. But God be praised for his loving-kindness! The good ladies of the Center Church in New Haven sent me \$100 to purchase a pony, and \$40 to buy a cow. We have them, both paid for. Kate, the pony, will travel in a buggy or under the missionary saddle (which was paid for by the darling little bright-eyed K. L.), sixty miles between eight in the morning and dark, without trouble, and really seems to love her work.

### KANSAS.

*From Rev. I. Jacobus, Junction City, Davis County.*

#### The Frontier Mixture.

For one who is willing to work, there is always enough to do, on this frontier, where everything is in the formative state. The mixed elements require skillful management, to crystallize about proper centers. People are here from almost every State and nation, speculating, trading, or seeking homes. They find all excitement and commotion, and soon catch the fever. Many tarry until they have looked out a homestead, then move their little all to take possession. We may see them once or twice at church, and they pass beyond our reach. Others, undecided as to the future,



remain with us a few months, plying their trade, or "waiting for something to turn up," and then remove, to go through the same programme elsewhere. Thus a portion of our population is continually changing, and our churches feel the effects. There are very few upon whom we can count as permanent resident members. But as this is the law, we must bow to the inevitable.

#### **Still They Come.**

Immigration is rolling into the State at an unprecedented rate. Large English, German, and Swedish colonies, besides those from "the States," are seizing these valuable lands beyond and around us, and very soon there will be no frontier. The Indian troubles, early in the spring, compelled many to abandon their claims along the Smoky Hill and Republican valleys, and deflected, for a time, the in-flowing stream. But now we hope that the inexorable military arm will prove more effective with the red men than the periodical attempts at bribing them with presents, and that the settlers will be unmolested.

#### **Harvests, Material and Spiritual.**

The great freshet and devastation of which I wrote, appear to be forgotten in the wonderful harvest of the season. Such crops were never before raised here. The capabilities of Kansas soil, as revealed this season, satisfy the most greedy. The mouths of constitutional grumblers are stopped, and everybody seems to be congratulating everybody else. A good report has gone up from the land, and those who have come to see for themselves, say the half was not told them. It requires no voice of a prophet, or eyes of a seer, to foretell that Kansas is to be a densely populated State, ranking among the foremost.

#### **What Shall be Done?**

To the Christian, the picture of the future is one full of interest and anxiety. *Will there be found under-shepherds to lead and to feed these thousands?*

Will the Christian spirit of missions keep pace with the rushing spirit of the age? These are grave questions forced upon us for solution. The inducements to young men are so great to enter the arena of trade, and so slight, from a worldly point of view, to enter the ministry, that the fields whiten and perish because no one thrusts in the sickle and reaps. Never was there more urgent call to pray the Lord of the harvest to send forth laborers into his harvest.

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### **MINNESOTA.**

*From Rev. J. D. Todd, Winnebago City,  
Faribault Co.*

#### **Sickness.**

I have closed a quarter of the most severe experiences of my missionary life. My plans for pastoral labor have been interrupted by the severe sickness of my youngest child, which confined me at home for weeks, and kept me from all other labor. We almost despaired of his life, but in answer to prayer, he was given to us as from the grave. In his sickness, an older child fell down the steps to the upper rooms we occupied, was attacked with brain fever, became delirious, and for days our hopes of his recovery were small.

#### **Our Missionary Home.**

I felt it my duty to build a small, cheap cottage, for the greater security of our little family, and to save rent. Upon this, I wrought with my own hands, because little help could be obtained, and that at high wages. This work I have carried on with my necessary parochial duties, and now we have moved into the house. It is unplastered, but so papered that we hope not to suffer during the winter. We have entered it, dedicating it in prayer to Almighty God, as our missionary home, with the humble desire that we may be able to do much, during these remaining months, for Jesus.

**Floods.**

The Blue Earth river has been so swollen that it has been impossible to cross it, to the Woodland Mills church, except by skiff or ferry, and on some Sabbaths, I have crossed with peril; once leaving my very helpful missionary wife on the bank in the cold, to await my return, because the ferryman's little extemporized boat was entirely inadequate to take us three in safety.

Considering the stormy weather and bad roads, the congregations have been good, and seldom does a Sabbath pass without clear manifestation of interest. A family of five church-members is on the way to settle here and unite with the Winnebago Church. Another family has arrived, and will identify themselves with us soon; a few among us are showing a hopeful interest in the great subject. So we are looking for considerable accessions to the church this autumn. The Winnebago City church has invited a conference of Congregational churches, and I pray that it may be a time of refreshing from the presence of the Lord.

**IOWA.**

*From Rev. D. Lane, Belle Plaine, Benton County.*

**A House for God.**

I did not suppose, three years ago, that I should preach here so long without a house of worship; but so it is. God, in his good providence, has now permitted us to commence the work of building. Part of the bricks are on the ground, for the foundation of a small chapel, 28 by 40 feet. We have secured subscriptions for the house and lot, amounting to \$1,525. A friend in Philadelphia has promised me \$100, fifty of which is already paid. This pays for the lot, and leaves our available means for the building \$1,265. I shall, doubtless, secure more from individuals here, and if I can obtain \$400 from the Congregational Union, the

darkness of the past will be dispersed, and our little church will see the sun. I think \$1,700 will cover all expenses. Were it not for the dullness of trade, and the stringency of the money market, we might build this edifice without outside aid.

*From Rev. J. W. Peet, Fontenelle, Adair County.*

**How He Circulates.**

Owing to the large and heterogeneous immigration, the outside, miscellaneous labors of a missionary are constantly increasing. For example, last week on Tuesday, just as I got home from my Sunday station, twenty miles east, I was sent for to go fifteen miles in another direction, to preach the funeral sermon of a woman I had never seen. The services were late, and I was detained all night. On my arrival home, the next day, I found a messenger waiting for me to go ten miles in another direction, to attend the funeral of an aged man who had been killed in a horrible manner by a mowing machine. Then my next Sabbath appointment was thirty miles away in still another direction. From that I have just returned, about "used up." I did hope that, before this, I should have at least one helper in this large county; but I know the dearth of men and of funds, and do not expect it this year.

*From Rev. O. Littlefield, Seneca, Kosuth County.*

**A Moist Reception.**

The settlement on this eastern branch of the Des Moines is very recent, and most of the houses are of sod walls, with sod and clay roofs. These roofs are comfortable in dry weather, and shed light rains; but the long, heavy rains of this season have penetrated them and tried the occupants. I once retired to a shop and stable combined, to rest, because it was more airy than

the close sod house. My hostess admonished me, if it rained, to return to the house, for the shop roof leaked. Loud claps of thunder broke my slumbers, and I went to the house, threw my robe on the floor, and laid me down to sleep. Soon a splash of muddy water on my face proved that the roof of the house, as well as that of the shop, did not very effectually shed rain. I curled into as small a compass as possible, and my host did his best with mop and broom to prevent my bed from being drenched.

#### And a Sharp One.

I have been troubled to find a comfortable place of retirement for prayer and study. I have found the shade of some lonely tree on the broad prairie airy and cool, and it would have been comfortable, but for what Bridget calls "the 'skeeters," bent on blood. We spend wakeful nights in fighting them. Some weeks since, I appointed a meeting at a sod school-house, for preaching to the children. Before the people assembled, the flying ants took possession of the house. It was thought best to permit them to enjoy the Sabbath in their own way, and we held our meeting in the open air. The cold weather renders it necessary to have a less airy study than the open heavens. I have rented a house, and expect to occupy it as soon as the roads will admit of transporting my goods.

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#### WISCONSIN.

*From Rev. J. W. Perkins, New Chester,  
Adams Co.*

#### Some Little Things.

The want of centralization for the public worship of God—almost every school-house having its little congregation—is one of the discouragements to the idea of soon seeing self-supporting churches in our agricultural towns and small villages. There are so many little things in this central portion of Wis-

consin, that your missionaries find that it costs them *not* a little self-denial to remain upon this field. Little congregations; little churches; little meeting-houses, or none at all; little salaries, little dwelling houses, with little furniture; little population and scattered, with prospect of but little increase for years; little pecuniary means above a living, and sometimes scarcely that; little relaxation from the strain of ministerial labor, for want of cash to obtain it; little intercourse among ministers widely separated.

#### Some Great Things.

Things here, however, are not all little. We are a part of the great West; we have a great breadth of acres yet untouched by the ax or plow; acres which, at some future day, will sustain a great population, when the tide of emigration now rolling on to the Pacific shall ebb, and our "Indian land" cease to be undervalued, as it now is; some great hearts here, great plans, and a great amount of hard labor. A great God made this land for himself, and he will in his own time turn it to a good account; a great Savior and a great salvation are preached here, and when the Holy Spirit comes among us, great things are done for us.

Another great thing is the light which the Home Missionary Society has for years been shedding over a great breadth of territory. Take one little example: Two churches, one gathered and organized by your missionary at our county seat, and both of them for a time watched over and nurtured by him, are now with their Sabbath schools, congregations, and the people of three other localities, favored with the services of a good brother in the ministry, whose aspirations for the work to which the Master called him, were encouraged and confirmed by us and our church, of which he was, and is still, a member. Eternity alone will unfold the records of the great and gradually spreading influence of that light which, by

agency of your noble Society, was placed and kept burning in this wilderness.

From Rev. M. L. Eastman, Royalton, Wau-paca Co.

#### A Year's Work Closed.

The first year that I ever labored as a Home Missionary is closed. I came into this new relation to the cause of Christ, with fear and much trembling, but God has stood by me and my work, protecting, defending, and blessing us greatly. The church has doubled its number, its contributions to benevolent objects, its strength and skill to work for the Master, and has taken hold of the community on every side, with a grasp of justly deserved popularity. Our weekly prayer-meeting averages between twenty and thirty attendants, and is lively and interesting; the monthly church meeting is a feast, and the monthly concert a marvel to all. The church did not suppose that any of its members knew how to pray or speak on foreign missions; but they found it was a mistake. A brother said, "The foreign missionary cause is the angel John saw flying through the midst of heaven, having the everlasting gospel to preach. That angel ought to be sustained." Another rose and said, "I can't be that angel, but perhaps I can be a feather in his wing to help him fly, by praying and giving my mite, and I want to do it." One lady said, "I wanted to come to this concert, and have been thinking about it two weeks; but hated to come and not contribute something, and I had no money in the house that I knew of. I searched every drawer and wallet, and found none. Then I went and prayed and said, Lord, I want to attend this meeting, and thou knowest my heart; I would give if I had anything to give. I went to get my bonnet, and in it I found a penny. I rejoiced, and said, This is the Lord's, and I'll go and give it."

There have been five hopeful conver-

sions since my last communication, and some very touching in their circumstances. I want to thank your Society, in behalf of the church, of myself and my dear family, for the kind, prompt aid we have received. When those significant quarterly drafts have come to us, good for \$——, after reading them to my companion and children, anxious to know how we were going to get this, that, and the other necessary comfort, we have prayed and wept with gratitude, and asked God to bless the Society, and stir up the churches and wealthy men to contribute to the institution that, I now realize as never before, is doing a great and indispensable work throughout the West!

#### MICHIGAN.

From Rev. R. Apthorp, Alpena, Alpena County.

#### Summing up, and Good Bye.

A review of the past two years, in Alpena, finds many indications of progress in the right direction. Two years ago, the church worshiped in a small, uncomfortable court room. A house of worship had been commenced, frame put up and enclosed, but it had been so long in building, and was at so much of a stand-still, as to become the subject of profane remark, and a reproach to the church. Men spoke of it as "a fine house and an ornament to the village, if it were ever done;" and some alluded to it in public assemblies as "a dragging, dying, and lifeless concern." Now this reproach is removed; the house is completed and paid for, has room for four hundred sittings, and, with bell and convenient furniture, makes us a very comfortable, attractive home.

Two years ago, the church had thirty-three members. We received five the first year, and forty-two the last—thirty-three upon profession of faith. Our present membership is seventy-two.

Our church prayer meetings, too,

have more than doubled in numbers and in interest. Our congregation, although it has meanwhile given off two other congregations, has yet much more than kept itself good. Our Sabbath school, although two others have gone into successful operation in our village, has yet lost none of its interest, and but few of its numbers.

Hitherto we have felt obliged to ask for aid in supporting the gospel here, but to-day the brethren have decided to be self-supporting in future! Another change in the right direction.

And now as a church, with many thanks for the very timely assistance of the American Home Missionary Society, which has helped to bring about these changes for good, and which has aided us to a point where, under the good hand of our God, we think we can stand alone, we take leave of your Society, cherishing affectionate gratitude for the past, and cheerful hope for the future.

Personally, as a Home Missionary bidding adieu to your Society, you will suffer me to express my hearty acknowledgment of the many favors received from yourselves, and from the Society which you represent.

Instead of forwarding to me the amount due for the quarter, you will please pay it to the Treasurer of the American Board, as the contribution of our church for foreign missions.

#### MISSOURI.

*From Rev. A. H. Missildine, Pleasant Mount, Miller Co.*

#### On the Advance.

We have had many things during the year to discourage the weak and draw away the frivolous; yet the church has grown to a membership of forty, with a congregation of eighty, a Sabbath school averaging about sixty attendants. We have a comfortable house of worship, 28 by 44 feet, of wood, and seats for 250. This has cost our members great

exertion, and some are feeling the pressure severely, but we hope to "overcome" and ere long to "stand." The year has brought no "revival," but at each communion we have received some, and are gaining ground. The time was when our society was looked upon with contempt; now it is *fear*ed by the enemies of pure and undefiled religion. One of our greatest evils is Sabbath breaking. The Lord's day here, even with some calling themselves Christians, is a day for visiting, posting books, settling accounts, hunting up stray cattle, and things which are out of the regular order of labor. We have set our faces steadily against these things, and hope, with God's blessing, though building slowly, to build a church of the living God. We are branded as "Yankee Puritans," but some of us glory that we are counted worthy of the name.

*From Rev. H. D. Lowing, Neosho, Jasper County.*

#### A Look at His New Field.

A great door and effectual is opened in this part of the State. The winter of waste and woe is passed, and the seed time of a new era has come. Society is being reorganized; farms, mills, factories, furnaces, railroads, schools, and churches are being constructed and reconstructed. New machinery is coming in, new systems of agriculture and horticulture are adopted, a new school system is being inaugurated; the people are anxiously waiting for something new in the reconstruction of the religious forces which are to move and mold their hearts.

Here is a grand opening for Congregationalists. They have many advantages over other denominations, in that they have no old divisions to heal, no unions to patch up, no rivals trying to run on the same track. To a people jaded by sectarian discussion and division, a church of the primitive pattern,

unencumbered and untrammled, is very welcome. Many are anxious to hear from one of this new sect. Wherever I have preached, there have been some from other places asking me to visit them, and saying, "We want something new out our way." To meet this want, the work must be pushed out into the highways and hedges; the fallow ground must be broken, the seed sown beside all waters, the spiritual fruits gathered, and churches organized. The first fruits in most cases will be babes in Christ. Not many mighty, not many noble will be called; but these will grow to be wise, strong and great; and they "shall shine as the brightness of the firmament, and as the stars forever and ever."

#### ILLINOIS.

*From Rev. M. M. Colburn, Waukegan,  
Lake Co.*

#### Not a Jonah.

In reviewing my labor here, I have occasion to thank God for his providence, which led me to leave my beloved New England, where my ancestors, since 1630, have lived and died, to find a home and field in the West. I thank him that he brought me into connection with this little, feeble, struggling church, and has kept me in it so long. My salary has been small in proportion to the expense of living, and smaller by from \$300 to \$1,100 a year, than is paid to the pastors of other churches in town and vicinity; but by rigid economy it has just sufficed to keep us from debt, and furnished us with the common necessities of life. Books and extras for the most part have been out of the question. Soon after coming here, I received a very flattering invitation to a position with a salary almost double what I was receiving, and with the promise of increase. It did not seem right for me to leave this little church for the advantages which that position would

afford, and so far I have not regretted the decision. It seems to me, that my place is here, for the present, and that an attempt to go away would be a fleeing to Tarshish.

#### Recompenses.

God has enabled me to do good, as I think, in various ways. The church has been relieved of a troublesome debt, the building has been repainted and otherwise repaired, the congregation has gradually increased, the church has grown in numbers, the standing of the Society in general respect has advanced very much, and the feeling that the Congregational church here is a "fixed fact" has become universal. Until recently, the expression was often heard, "The Congregational church will be obliged to disband." This, I believe, is no longer so. My people, without exception, have been very kind to myself and family, and the people of the city and region have never shown me disrespect. Though this is a "hard place," and many are bitterly opposed to religion, and some bitterly hostile to the existence of a Congregational church, there has been no personal trouble between my family or myself and others. My congregations have been very uniform in attendance, very few of them having been drawn away to hear "sensational preaching," of which there is no lack. We regard our church as a spiritual necessity for the town and county, and are determined to "fight it out on this line, if it takes all summer." We have increased in number—twenty-eight received, sixteen removed—but not in wealth. Several of our more able families have emigrated, and we are still poor—"faint yet pursuing." I have never known such personal sacrifices made in New England for the gospel's sake as members of our church make for the maintenance of Congregational principles here. We are slow in reaching self-support, but I believe that your beneactions will eventually return into your bosoms, "full



measure pressed down, and running over."

### INDIANA.

*From Rev. C. M. Sanders, Indianapolis,  
Marion Co.*

#### Fruit from the Hospital.

Since June, I have been conducting religious services every other week in the City Hospital, a mile out. Others have gone, each on the alternate weeks, so that there might be weekly services. In these meetings, largely dependent upon "the May-flowers," more than one, we trust, has found the Savior.

George D. came into the hospital from the poor-house, a year and a half ago, a sick, friendless orphan, about sixteen years of age. He was then, to use his own expression, "an awful wicked boy." He was confined to his cot from the first, with hip disease. Two weeks ago, he died in Christian triumph. The week before he died, knowing that he was fast wasting, I had a careful conversation with him as to his hope in Christ. I asked, George, are you sorry that you were made sick? "No, sir, not a bit sorry." Why not? "I feel that God has brought me down, to show me my sin and folly. If I were up, I should perhaps be running around as reckless as

ever." What makes you feel that you are a Christian? "I feel that I am changed from what I was when I came here. Sometimes, when things go wrong, and I am in much pain, I get excited and say things I ought not to say, but afterward I am sorry for it, and ask Jesus to forgive me." George, have you made yourself better? "No, sir, *Jesus* has made me better." Do you feel that God has forgiven all your sins? "Yes, sir, I do." You feel that you can trust in Jesus? "Yes, sir, *I am* trusting in Jesus. He is precious to me." Are you afraid to die? "No, sir, I am not; when I die I shall go to heaven." What shall I say to the boys from you? "Tell them that I have been an awful wicked boy, I used to swear, and do a great many wicked things, but I have come to see that that won't do. I have found the Savior; he has forgiven all my sins and made me a better, happier boy. Tell them not to go on as I did, getting more and more wicked; but to stop and give their hearts to the Savior, as I have done, and they will never be sorry."

That was my last talk with George. The next week I was called to attend his funeral. I did not feel sorry when I heard that he was dead, for I felt that the poor, deformed sufferer was now walking the upper temple and would never more be sick.

## MISCELLANEOUS.

### The Treasury.

We are obliged once more to call the attention of our friends and patrons to the pecuniary condition of the Society. We announced months ago that "the balance in the treasury," of which our friends had heard so much from others, was exhausted, and that the current rate of appropriations could not be maintained—to say nothing of the advance urgently called for in several

of the Society's fields—without a very decided increase of donations from our regular sources of supply. There has been no such increase; and but for unusual receipts from legacies, the work must have been disastrously crippled. As it is, the Committee have been compelled to decline entering inviting openings in the frontier States and along the Pacific railway, and to reduce appropriations in older fields; sometimes, to an extent that imperilled the existence

of churches, and brought actual suffering into the missionary families. As is well known, this Society borrows no money, and employs no collecting agents. In the still closer financial stringency that all are expecting, it is evident, therefore, that the condition of the Society's Treasury can be improved only as our friends bestir themselves in its aid.

• In this emergency, the Executive Committee earnestly ask, in addition to the prayers of the faithful, these two things :

1. That the Missionaries, Missionary Committees, and Agents of the Society at the West seriously consider their responsibility in this matter ; see that aid is asked by no church that might possibly go alone ; scrutinize sharply every application to *know* that the largest amount possible is raised by the applicants, and the least amount of aid on which the church can live is asked ; and that every self-supporting church—most of them long aided by the Society—does its utmost for the speediest possible replenishing of the Treasury.

2. That the Eastern Auxiliaries, and Pastors of New England churches, take measures to call anew the attention of the Christian people whom they reach, to the claims of the Home Missionary work, related as it is to the welfare of the country, the prevalence and spread of free evangelical religion, the perpetuity of our existing churches, and the prosecution of Foreign Missions in years to come ; that Christian men of property ask themselves whether any call for their benefactions *can* be so important that it may justly push aside the claims of Home Missions ; and whether, if they ever intend to materially aid the funds of this Society, they are likely to find a time when that aid will be more needed, or more useful ; and, finally, that all who love our Lord Jesus in sincerity, consider whether it be not their duty and privilege, with their mites, if nothing more, to see that so vastly important a work be not hindered.

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### Ladies' Home Missionary Society of the First Church, New Haven, Ct.

We have from this model society the *eighteenth* annual Report, prepared by Mrs.

D. W. LATHROP, their efficient First Directress. It records another year of marked prosperity and activity ; more liberal benefactions than ever before to the missionaries of this Society. We can only repeat expressions of gratitude, already many times offered to these generous helpers.

The Report renders fitting tribute to the memory of three active members—Misses Stillman, Alling, and Robinson—who, in the course of the year, were called from their labors to their reward.

It appears that the society have prepared and sent to eleven Home Missionary families *fourteen* boxes of clothing and household articles, valued (with cash donations to the families), at \$3,961.60. To this add three communion sets and part of another, hymn books, Sabbath school libraries, etc., and the donations of this one society for the year amount to more than \$4,500—besides which they have goods and garments on hand, valued at \$250.

We subjoin extracts from letters of some of the missionary families aided, hoping that others may be quickened in this good work :

The wife of a missionary, and mother of seven children, writes, "You wished to know of 'special wants.' Dear friend, *special* wants are all we dare try to meet at present. I cannot consent to tell you how short we are in *almost every thing* ! Our absolute want of clothing, sheeting, toweling, in fact any thing commonly used in a family. *Luxuries* we do not expect. The only luxury I desire or dare pray for, aside from the prosperity of Christ's cause among us is, that we may be able to educate our children and thus prepare them for usefulness and to be a blessing to society. For this we do earnestly desire an interest in your prayers."

Another wife and mother writes, "I had out over and turned the *last* garment, many weeks ago, for my little boys, and I have been obliged to take them out of the Sabbath school. My little girl was out several weeks, but will be able to go now, for I have colored and made over for her a dress of her older sister. Could you have

seen her grateful kiss and joy, as she put it on, your heart would have been softened as mine was. They seldom, I may say *never*, have a new garment, so that what their mother makes for them, out of the old, satisfies them; but these garments last so little time that my sewing is always a pressure upon my strength and time. My own wardrobe is very scant and poor. I have been so destitute that I could not go among our people and take off my outside garments. They seem to feel badly that I do not spend time in a social way with them, but they have no true idea why I do not. Now, if my dear heavenly Father will supply my need through you, or in any way, all shall be fully consecrated to his glory and the good of our dear people. I wish only plain garments; something that will help me to forget self. My coarse shoes and old dress, (for I have but one), have caused me to think of my personal appearance; but this little inconvenience has brought me nearer to him who clothes the forest and cares for the little birds. He has, to-night, through your letter, shown me that I am in his gracious care."

Mrs. B. writes, "The post-office order and the box have reached us, and *how can my words thank you?* I must go to the blessed Bible for language—"He giveth songs in the night." I have abundant occasion to say, 'I am compassed with songs of deliverance.' The tender love of Christ be with each one of you. My children are overflowing with joy! Your benefactions are so beyond all my thoughts or most distant hopes! Every article came in good order, and to-night we are a new family. You will never know the good your gifts do in the families they succor, till the donors and recipients rejoice together over all the way by which they have been led."

On receipt of the boxes, Mrs. W. says, "Mine was a joy that could only be expressed by tears. My heart would keep saying, *thank the Lord!* all through

that hour, and ever since. How many wonders were expressed that those ladies knew so well just what each one most needed. And such a *nice fit, too!* 'How *could* they contrive to fit so well, mother, do you think?' I might have told them that their mother was praying all the time those ladies were preparing the box for us, that the Holy Spirit, who knew all our need, would guide them in their choice of every article. That wish has been answered. What a gracious Savior! He will surely reward each of those helpers who have so cheerfully lifted our burdens."

The Report closes as follows:

Is it a small matter to us that we have helped to sustain eleven such families? Among the countless blessings we have received, in connection with this work, how above price has been the benediction of their prayers! In our ministering to their necessities and to the comforts of their homes, what zest has been given to the delights of our own! When we received those letters of acknowledgment, so overflowing with expressions of gratitude, did not *our* "hearts sing for joy?" In our weekly gatherings, as our sympathies were drawn out towards these, our kindred in Christ, did not the flame of sacred love burn brighter and stronger on our own altar? In our approaches to the Lord's table, has not our communion been sweeter far, more large and free, as we remembered the little flocks in the wilderness to whom we had sent furniture suited to the proper observance of the feast? Richly, indeed, has our experience taught us to remember the words of our Lord Jesus, how he said, "It is more blessed to give than to receive."

We thank God for the gift to the church of these devoted missionaries, so well adapted to the arduous field they have chosen, and that to us is given the blessed privilege of helping to sustain them in it. Oh! for a host of such to

go forth to the vast territory now open and opening in our land, that under their culture the promise may soon be fulfilled, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

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### More Help from Good Women.

In our November issue we noticed Rev. Dr. J. P. Thompson's recent book, "Man in Genesis and in Geology," and remarked that "our Home Missionary brethren, called to cope with various phases of native and imported unbelief, would derive great help from this work of their long-tried friend."

The idea commended itself to some ever on the watch to help the Home Missionary work, and we have received a check "from a few ladies of the Tabernacle Church in this city," which will enable us in due time to forward the work, free of postage, to nearly five hundred of our brethren in the more distant Western fields, who would otherwise be unlikely to procure it.

The thanks of these missionaries so favored we heartily render to those good ladies of the Tabernacle church, and also to Dr. Thompson and Mr. S. R. Wells, the publisher, both of whom cheerfully gave up all profit from the sale of these copies. Such acts of generous kindness it is cheering to acknowledge.

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### The Church in New Orleans.

After the Society's heavy outlay in aid of the Congregational Church of New Orleans, during the last four years, under the temporary charge of Rev. Messrs. Eddy, Eustis, Plumb, and Healey, it is gratifying to receive the following announcement from the latter, who left at the expiration of his commission, Oct. 25, 1869, to enter on the work of the American Missionary Association, among the colored people of that region:

The year has been one of unexpected prosperity, and I would remain as pastor, if the work to which I am called, *did not* appear more imperative. I shall supply them, until a pastor is secured. One is expected next Sabbath.

[It is understood that Rev. Myron W. Reed, formerly of Wisconsin, late of Winona, Minn., is immediately to succeed Mr. Healey in his pastorate.]

You are aware of the large harvest of our missionary work. The past year our church has doubled its membership, and ten will unite in November. The congregation has quadrupled. The year 1868-'9, the pew rentals were \$500; this year, they have been \$2,700. I found the Society in debt \$800: and this has all been paid. *They will find no difficulty, if united, in supporting themselves in the future.* I regard them as self-supporting.

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### Miscellaneous Items.

**SOUTH VALLEJO, CAL.**—The *fiftieth* Congregational church of California was organized, November 15th, in South Vallejo, Rev. Dr. Stone preaching the sermon. Thirteen members united in the organization, and more are soon to join them. Rev. J. E. Benton will supply the pulpit until spring, when a permanent pastor is to be settled. Rev. Mr. Warren, the agent, looks upon this as "one of the best and surest" young churches in the State.

**MARINE MILLS, MINN.**—This church has fitted up its house of worship at a cost of \$300. Eleven were added to its number during the pastorate of Rev. I. O. Sloan, who lately left it.

**FORT DODGE, IOWA.**—The Congregational church, formed fourteen years ago, was reorganized in August last, with 21 members, under the missionary care of Rev. D. Wirt. Driven from place to place for temporary worship, they undertook the erection of a brick chapel and pastor's study, costing \$1,900. The church and Sabbath school were hoping to enter their new home on the first Sabbath in December.

**MAPLE RAPIDS, MICH.**—Rev. E. T. Branch writes, "This little church is

making great sacrifices, its members living a year longer in their log houses, that they may build a house for the Lord. We hope to get it so far along that we may occupy it this winter."

**COLUMBUS, MICH.**—Under discouragements from the poor crops and small income, this church has completed for its young pastor, Rev. S. O. Bryant, a neat, comfortable parsonage, costing from \$600 to \$800. The Sabbath congregations range from 150 to 175, with about one third of that number in the Sabbath school, and there is a deepening religious interest.

**VERNON, MICH.**—Rev. H. H. Van Auken writes in good spirits from this his new field, where he abides in spite of tempting offers to leave. He speaks of the prospect of a parsonage, for which the land, bricks, much of the work, and \$400 in cash, are pledged. A fine organ has been purchased. He says, "What we need now, and are looking for, is a spiritual revival."

**MACON, MO.**—At the close of his first year's labor, in what was called a hard field, Rev. A. Bowers writes, rejoicing that he was led to the West from "Yankee land," for which he has sighed but seldom. A church edifice completed free of debt except to "the Union," dissensions healed, Christians united and earnest, Sabbath school doubled, congregations and benevolent subscriptions increased, an appreciative people, good health, a happy home, a prudent wife from the Lord, a small sal-

ary, plenty of hard work, and joy over some souls hopefully won to Christ, are among the items which he names in grateful summing-up of the year's experiences.

**DESPLAINES, ILL.**—A church of fourteen substantial members has been organized, under the missionary care of Rev. J. H. Laird. He reports "much encouragement; Sabbath school growing; congregations, a year ago 25 to 30, now 70 to 75; people commendably fulfilling their pledges."

**BLOOMFIELD, IND.**—Rev. A. Brown reports decided quickening of religious interest in connection with the meeting of the Central Association. His people and the Baptists are each moving to build a house of worship. At Solsberry, his other station, seven heads of families were received to the church at a recent communion season.

**CANFIELD, OHIO.**—This church, under the care of Rev. T. S. Clarke, D.D., is just completing extensive repairs of its house of worship, and is looking forward with renewed hope.

**ESSEX CO., N. Y.**—Feeble churches in this county, some of them with good houses of worship, are sadly languishing for want of self-denying, energetic missionaries. Among these are Schroon, North Elba, Wadham's Mills, Wellsboro', and Ticonderoga. The good people of Keene propose to organize a church and build a home for it.

## APPOINTMENTS FOR NOVEMBER, 1869.

### *Not in Commission last year.*

Rev. William C. Foster, Nebraska City, Neb.  
 Rev. Milo N. Miles, Pawnee, Neb.  
 Rev. D. R. Barker, Amity, Iowa.  
 Rev. George Spaulding, Depere, Wis.  
 Rev. Peter Valentine, Mt. Sterling, Wis.  
 Rev. Flavel Bascom, Hinsdale, Ill.  
 Rev. Charles Irons, West Millgrove, Ohio.  
 Rev. Leavitt Bartlett, Hudson City, N. J.  
 Rev. S. B. Rossiter, Elizabethport, N. J.

### *Re-commissioned.*

Rev. Elbridge Gerry, Oregon City, Oregon.  
 Rev. James W. Brier, Dixon, Cal.  
 Rev. Philander G. Buchanan, Oroville, Cal.  
 Rev. Eli Corwin, Oakland, Cal.  
 Rev. Reuben Everts, Alexandria and vicinity, Minn.  
 Rev. George H. Miles, St. Charles and Saratoga, Minn.  
 Rev. Ariel A. Baker, Ames, Iowa.



Rev. Joseph S. Barris, Salem, Iowa.	Rev. George Wesselius, Easton and Orleans Center, Mich.
Rev. Benjamin A. Dean, Garnaville, Iowa.	Rev. B. G. Page, Greenwood, Mo.
Rev. Charles Hancock, Calmar, Conover and Madison, Iowa.	Rev. William Wilmott, Gallatin and vicinity, Mo.
Rev. Benjamin F. Haviland, Lewis, Iowa.	Rev. Moses M. Colburn, Wankegan, Ill.
Rev. Charles S. Marvin, Jamestown and Wentworth, Iowa.	Rev. Alvin M. Dixon, Nora, Ill.
Rev. George W. Palmer, Ogden Station, New Jefferson and the Junction, Iowa.	Rev. Ammi R. Mitchell, Viola and Windsor, Ill.
Rev. George L. Woodhull, Onawa City, Iowa.	Rev. George Schlosser, Ludlow, Ill.
Rev. Samuel H. Thompson, Osseo and Elk Creek, Wis.	Rev. George W. Walker, Chagrin Falls, Ohio.
Rev. Marcus S. Angell, Newaygo, Mich.	Rev. William D. Henry, Cambridgeboro and Sugar Grove, Pa., and Busti, N. Y.,
Rev. Edwin Booth, Kendallville, Lakeview, Morley, Sniders and Wheatland, (Montcalm, New-castle and Isabella Counties), Mich.	Rev. E. R. Lewis, St. Clair, Pa.
Rev. Helmas H. Van Auken, Vernon, Mich.	Rev. Charles W. Burt, East Pharsalia, N. Y.
Rev. James Verney, Fredonia and Newton, Mich.	Rev. John Gray, North Lawrence and Lawrenceville, N. Y.
	Rev. David Jones, Richville, N. Y.
	Rev. Samuel Jones, Middle Granville and Jamesville, N. Y.

## RECEIPTS IN NOVEMBER, 1869.

### MAINE—

Hallowell, Ladies of the Cong. Ch., by Miss S. H. Agry, \$3 00

### NEW HAMPSHIRE—

Dover, On account of Legacy of W. Woodman, by J. W. Pray, Ex., 233 02  
 Gilmanton, A Life Member, N. H. Belknap & Co., 10 00  
 Lyme, Fem. Benev. Soc., by Mrs. L. A. Churchill, 10 00  
 Pittsfield, Cong. Ch., 171 35  
 Winchester, Ladies' Home Miss. Soc., by Mrs. Alfred Willis, 3 85

### VERMONT—

Swanton, Cong. Ch. and Soc., by S. F. Blackman, 1 00

### MASSACHUSETTS—

Mass. Home Miss. Soc., by B. Perkins, Treas., 2,000 00  
 Boxford, Legacy of Miss Caroline E. Peabody, by Moses Dorman, Ex., less Gov. tax, 94 00  
 Cummington, Ladies' Benev. Assoc., by Mrs. Sarah B. Orcutt, Treas., 32 00  
 Huntington, Second Cong. Ch., by C. Marsh, Treas., 24 00  
 Lawrence, Central Cong. Ch., by Rev. W. E. Park, to const. Rev. W. G. Park a L. D., 100 11  
 Monson, Cong. Ch., by E. T. Morris, Treas., 130 00  
 Newburyport, Mrs. John H. Spring, 20 00  
 Peru, First Cong. Ch. and Soc., by S. S. Bowen, 11 40  
 Royalston, Mrs. E. B. Ripley, 5 00  
 Stockbridge, Cong. Ch. and Soc., by G. P. Bradley, to const. Rev. F. W. Adams and Miss Fannie Darbe L. M., 66 00  
 Ware, Mrs. George H. Gilbert, 4 00  
 West Brookfield, Home Miss. Sew. Circle, by Mrs. L. A. Gleason, 8 00  
 West Springfield, First Cong. Ch., by C. Marsh, Treas., 50 00

### CONNECTICUT—

Conn. Home Miss. Soc., by E. W. Parsons, Treas., 3,000 00  
 Bloomfield, Ladies of the Cong. Ch. and Soc., by S. Gillette, Sec., 4 00  
 Colebrook, Cong. Ch. and Soc., by J. M. Grant, to const. William P. Lawrence a L. M., 60 05

Colchester, Sew. Soc. of the Cong. Ch., by Mrs. William S. Curtis, Sec., \$2 00  
 Mrs. H. T. Newton, 5 00  
 Derby, A Friend, 25 00  
 Fairfield, Ladies of the Cong. Ch., by Catharine M. Beers, 5 00  
 Farmington, On account of Legacy of Ira Bowen, by Julius Gay, Ex., less Gov. tax, 11,883 04  
 Greenwich, Mrs. E. R. Webb and friends, 4 00  
 Haddam, Cong. Ch. and Soc., by G. S. Brainard, 22 00  
 Hartford, On account of Legacy of Mrs. Mary A. Warburton, by N. Shipman, Ex., 12,400 00  
 Middletown, First Cong. Ch., by H. E. Sawyer, Treas., to const. Rev. Azel W. Hazen a L. D., and Mrs. Mary B. Hazen a L. M., 136 00  
 New Hartford South, A friend, by Rev. B. Emerson, 2 00  
 Southport, Legacy of W. W. Wakeman, by W. W. Wakeman, Ex., less Gov. tax, 2,350 00  
 Stratford, Gen. G. Loomis, by O. R. Kingsbury, 3 00  
 Thompson, Ladies of the Cong. Ch., by Miss Ellen D. Larned, 3 00  
 Weston, Cong. Ch., by Rev. Z. B. Burr, 55 00  
 Windsor Locks, On account of Legacy of Mrs. E. H. Bartlett, by J. H. Hayden, Admr., 350 00  
 Woodbury, On account of Legacy of Treat Lambert, by Thomas Bull, Ex., 12 07

### NEW YORK—

Bath, Avails of land from the First Presb. Ch., by Guy H. McMaster, Trustee, 490 00  
 Brooklyn, Clinton Avenue Cong. Ch., coll. in part, by Mr. Bardwell, Treas., 1,005 00  
 Park Cong. Ch., by Rev. E. P. Smith, 30 00  
 Rev. William H. Whittemore, \$20; a Friend, \$2, 22 00  
 Harpersfield, Cong. Ch., by Rev. J. T. Marsh, 15 33  
 Madrid, First Cong. Ch. and Soc., by Rev. G. Strassenburgh, 9 00  
 Malone, A Life Member, 2 00  
 Moira, First Cong. Ch. and Soc., by Rev. S. H. Williams, in full to const. Mrs. Hannah Louisa Williams a L. M., 10 50  
 Mooers, Miss Isabella G. Birchard, 5 00  
 New York City, Rev. E. P. Barrows, D.D., 10 00  
 Penn Yan, Charles C. Sheppard, to const. him a L. D., 100 00  
 Perry Center, Mrs. Phileas Sheldon, to const. Miss Mary M. Root a L. M., 37 00  
 Port Chester, John A. Peterson, 1 00  
 Rochester, Plymouth Cong. Ch., by P. W. Handy, 130 00



Royalton, First Cong. Ch., by Rev. S. H. Dox,	\$30 05
Sayville, Cong. Ch., \$12; Rev. E. D. Kinney, \$4, by Rev. E. D. Kinney,	15 00
Utica, Dea. John Griffith,	5 00

## NEW JERSEY—

Elizabeth, A Friend,	10 00
Franklinville, Cong. Ch., \$5; Newfield, Cong. Ch., \$4.63; North Vineland, Cong. Ch., \$4, by Rev. M. R. Platt,	13 63

## PENNSYLVANIA—

Cambridge, First Cong. Ch., by Rev. W. D. Henry,	30 00
Philadelphia, Samuel Tolman,	50 00

## VIRGINIA—

Greenwood, Union Ch., by Rev. H. Hyde,	6 00
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## OHIO—

Received by Rev. L. Kelsey, Alexandria, Cong. Ch., by Dr. E. Williams,	\$10 10
Columbus, by Mrs. Stearns,	1 00
Four Corners, Cong. Ch., by C. B. Cook,	3 50
Hartford, Cong. Ch., by L. P. Rose,	11 30
Lenox, Cong. Ch., by Rev. A. D. Olds,	6 00
Lock, Cong. Ch.,	1 00
Peuring and Cedar Narrows, Cong. Ch., by Rev. L. L. Fay,	5 50
Jerome, Cong. Ch., by Rev. A. M. Hamlin,	4 85
Lebanon, Orthodox Cong. Ch., by Rev. H. A. Roanther,	7 25
Lower Lawrence, Mrs. Betsey McGuire,	5 00

## INDIANA—

Received by Rev. N. A. Hyde, Terre Haute, Cong. Ch.,	45 25
Plymouth, H. Harvey,	4 50

## ILLINOIS—

Received by Rev. H. D. Platt, Brighton, Cong. Ch., to const. Francis Stewart & L. M.,	\$45 00
Waverley, Cong. Ch., to const. Edward Root, Miss Sophia Watson and Mrs. Augusta L. Curtis L. M.,	90 00
Atlanta, Cong. Ch., \$25.70; McLean, Cong. Ch., \$5, by Rev. G. B. Hubbard,	30 70
Bloomington, Cong. Ch., by Mr. Bailey,	8 50
Brickton, First Cong. Ch., bal. of coll., by Rev. J. H. Laird,	3 00
Brimfield, Cong. Ch., bal. of coll., by Rev. A. J. Drake,	9 00
Malden, Cong. Ch., by Rev. J. D. Baker,	14 00
Monroe, First Cong. Ch., by Rev. J. C. Myers,	6 75
Peru, Cong. Ch., bal. of coll., to const. Rev. C. E. Thomas & L. M.,	36 40
Rockford, Second Cong. Ch., to const. Thomas D. Robertson & L. D.,	126 30

## MISSOURI—

Received by Rev. E. S. Turner, Hannibal, Cong. Ch.,	62 00
Bedford, First Cong. Ch., by Rev. J. T. Huson,	5 00
Chillicothe, Cong. Ch., by D. W. C. Edgerton,	6 30
Hartford, First Cong. Ch., by Rev. W. S. Hills,	20 00
Laclede, Cong. Ch., \$10; St. Catherine, Cong. Ch., \$7, by Rev. J. Alexander,	17 00
Macon, First Cong. Ch., by Rev. A. Bowers,	10 00
St. Louis, Pilgrim Cong. Ch., by J. R. Bayers,	230 20

## MICHIGAN—

Received by Rev. L. Warren, Manistee, Cong. Ch.,	\$80 00
Brady, First Cong. Ch., bal. of coll., by Rev. J. W. Kidder,	3 00
Bridgehampton, Cong. Ch., \$2.96; Post Sanilac, Cong. Ch., \$15.22, by Rev. D. Bernsey,	19 25
Clinton, Cong. Ch., by Rev. W. W. Wetmore,	20 50
Columbus, First Cong. Ch., by Rev. S. O. Bryant,	10 00
Frankfort, First Cong. Ch., by Rev. A. H. Fletcher,	94 63
Kalamazoo, First Cong. Ch., by M. B. Miller,	33 00
London, First Cong. Ch., by Rev. E. Dyer,	6 50
Lowell, Cong. Ch., by Rev. E. R. Stiles,	2 00
Sandstone, Napoleon and Michigan Center, Cong. Ch., by Rev. J. B. Parmelee,	15 00
Three Oaks, First Cong. Ch., by Rev. F. B. Farrey,	10 50

## WISCONSIN—

Received by Rev. D. Clary, Ashippun, Cong. Ch., by L. Hubbard,	\$7 06
Beloit, First Cong. Ch., bal. of coll.,	1 50
Bethel, Welsh Cong. Ch., by Rev. I. D. Davis,	14 00
Bloomington, Miss M. A. G., by Rev. A. A. Young,	1 00
Evansville, Cong. Ch., bal. of coll.,	1 00
Janeville, Cong. Ch., by L. Whiting, D.D.,	36 00
Rev. Calvin Chapman,	2 00
Koshkonong, Cong. Ch., by Rev. T. G. Colton,	9 39
Lancaster, Cong. Ch., by Rev. S. W. Eaton,	10 00
Madison, Cong. Ch., by F. I. Lamb, Treas.,	40 29
Mukwonago, Welsh Cong. Ch., by Rev. C. Morgan,	18 50
Spring Prairie, Cong. Ch., by Rev. C. Morgan,	9 75
Milwaukee, Welsh Cong. Ch., by Rev. W. D. Love,	5 00
Received by Rev. F. B. Doe, Watertown, Cong. Ch.,	18 00
Arena, Cong. Ch., by Rev. A. A. Overton,	7 00
Broadhead, Cong. Ch., by Rev. W. D. Webb,	30 00
Hartford, First Cong. Ch., by Rev. E. B. Demarest,	23 58
Leon, First Cong. Ch., \$5; Burns, First Cong. Ch., \$5, by Rev. J. Hall,	10 40

## IOWA—

Received by Rev. J. Guernsey, Babals, Cong. Ch.,	2 20
Belmont, Cong. Ch., by Rev. J. D. Senda,	15 00
Clear Lake, Cong. Ch., by Rev. A. S. Allen,	3 10
Davenport, German Cong. Ch., by Rev. J. F. Graf,	20 50
Dewitt, Cong. Ch., bal. of coll., by J. Van Antwerp,	1 50
Dyersville, Plymouth Rock Cong. Ch., to const. Rev. H. L. Chase & L. M., by Rev. H. L. Chase,	30 00
Fairfax, First Cong. Ch., by Rev. D. J. Jones,	37 65
Farmington, Cong. Ch., \$13.40; Warren, Cong. Ch., \$2.10, by Rev. D. B. Esila,	15 50
Franklin, Cong. Ch., \$4.80; South Eng. Neb, Cong. Ch., \$5, by Rev. F. Cragg,	9 30
Lansing, Cong. Ch., of wh. from Dea. D. L. Shaw, \$30; Dea. C. W. Cherry, \$5; R. P. Spencer, \$5; others, \$1.50, by Rev. O. Clark, \$21.50, acknowledged erroneously in November from Michigan.	

Parkersburg, Cong. Ch., \$31.15; Butler Center, Cong. Ch., \$3.85, by Rev. J. N. Williams,	\$40 00
Sherrill's Mount, German Evan. Cong. Ch., by Rev. J. Schaerer,	5 85
MINNESOTA—	
East Chain Lake, Cong. Ch., bal. of coll., by Rev. J. C. Strong,	25
Elgin, Cong. Ch., by Rev. P. Litta,	10 00
Eushford, Cong. Ch., by Rev. W. W. Snell,	9 00
Sauk Rapids, First Cong. Ch., by Rev. S. Hall,	23 60
Spring Valley, First Cong. Ch., by Rev. J. Devoe,	12 00
Waseca, Cong. Ch., by Rev. E. H. Alden,	14 75
KANSAS—	
Received by Rev. H. Jones, Wabaunsee, First Ch. of Christ, coll. in part, by Rev. R. W. Tunnell,	48 00
Manhattan, First Cong. Ch., by Rev. R. D. Parker,	18 30
Olathe, First Cong. Ch., by Rev. G. A. Beckwith,	5 13
NEBRASKA—	
Salt Creek, Cong. Ch., by Rev. D. Knowles,	4 00
CALIFORNIA—	
Cloverdale, Cong. Ch., by Rev. J. L. Burger,	11 00
Lincoln, Cong. Ch., by Rev. J. N. Hubbard,	18 00
CANADA EAST—	
Eaton, Thomas S. Morey,	10 00
Sherbrooke, Samuel F. Morey,	10 00
HOME MISSIONARY,	10 50
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	\$36,941 82

Donations of Clothing, etc.

Blomfield, Conn., Ladies of the Cong. Ch. and Soc., by S. Gillett, Sec., a box,	\$87 00
Canton Center, Conn., Ladies' Benev. Soc., by Miss Eliza A. Humphrey, a half barrel,	31 25
Colchester, Conn., Ladies' Sew. Soc. of the Cong. Ch., by Mrs. W. S. Curtis, Sec., a barrel,	
Mrs. H. T. Newton, a barrel,	70 00
East Hampton, Mass., Ladies of the Payson Soc., by Elizabeth B. Hinckley, Sec.,	290 00
Fairfield, Conn., Ladies of the Cong. Ch., by Catharine M. Beers, a barrel,	100 00
Fall River, Mass., Ladies, by Julia A. Thurston, two barrels,	
Greenwich, Conn., Mrs. E. R. Webb and friends, a box,	125 85
Hallowell, Me., Ladies of the Cong. Ch., by Miss S. H. Agry, a barrel,	
Lyme, N. H., Fem. Benev. Soc., by Mrs. L. A. Churchill, Sec., a box,	
New Haven, Conn., Ladies' Home Miss. Soc. of the First Ch., by Mrs. D. W. Lathrop, a barrel and a communion set,	361 85
Sew. Soc. of the Chapel street Ch., by Mrs. E. S. Kimberly, Treas., a box,	50 00
New York City, Austin Abbott, Esq., a bundle,	
North Cornwall, Conn., Ladies' Benev. Soc., by Mrs. C. E. Baldwin, Sec.,	50 06
Rockville, Conn., Ladies of the Second Cong. Ch., by Mrs. George Kellogg, Jr., a box,	100 00
Royalston, Mass., Mrs. E. R. Ripley, a box,	60 00
St. Albans, Vt., Ladies of the First Cong. Ch. and Soc., by Mrs. C. S. Dutcher, two barrels,	219 18

Thompson, Conn., Ladies of the Cong. Ch., by Miss Ellen D. Larned, a barrel,	\$64 44
Unknown, a box,	
West Brookfield, Mass., Home Mission Sew. Circle, by Mrs. L. A. Gleason, Sec., a barrel,	53 47
West Hartford, Conn., Ladies of the South District Miss. Sew. Soc., by Mrs. Charles Boswell, Sec., a barrel,	131 00
Cong. Ch., by Rev. M. N. Morris, a communion set,	
Winchester, N. H., Ladies' Home Miss. Soc., by Mrs. Alfred Willis, a barrel,	47 32

Receipts of the Massachusetts Home Missionary Society, in October, BENJAMIN PERKINS, Treas.

Amherst, First Cong. Ch. and Soc.,	87 64
Andover, West Parish, Cong. Ch. and Soc.,	104 00
Anonymous,	10 00
Ashby, Second Cong. Ch.,	27 85
Boston, Phillips Ch. and Soc.,	777 03
Supply of Pulpit, H. B. H.,	15 00
Boston Highlands, Vine St. Ch., mon. con.,	20 00
Brookfield, Cong. Ch. and Soc.,	181 16
Brookline, Harvard Ch. and Soc.,	568 50
Charlemont West, Cong. Ch.,	17 00
Danvers, First Cong. Ch. and Soc.,	142 40
Mrs. Susan Putnam, to const. W. R. Putnam a L. M.,	30 00
Falmouth, First Cong. Ch. and Soc.,	200 00
Georgetown, Essex South Conference,	16 23
Hallowell, Maine, a Lady,	5 60
Hampden Co., Home Miss. Soc., H. Brewer, Treas., \$30 of wh. from Olivet Ch. and Soc., Springfield, to const. T. M. Brush a L. M. A. H. M. S.,	380 00
Leominster, Evan. Ch. and Soc.,	80 50
Littleton, Evan. Ch. and Soc.,	38 75
Lunenburg, Cong. Ch. and Soc.,	29 45
Middlefield, Cong. Ch. and Soc.,	85 75
Newburyport, Memorial Gift,	10 00
Plymouth South, Second Cong. Ch. and Soc.,	9 00
Randolph East, Cong. Ch. and Soc.,	38 58
Salisbury and Amesbury, Union Church,	8 00
Saxonville, Edwards Ch. and Soc.,	53 70
Shutesbury, Cong. Ch. and Soc.,	10 00
Taunton, Trin. Cong. Ch. and Soc., to const. W. R. Davenport, P. Williams and E. B. Town L. Ms.,	114 85
Upton, Cong. Ch. and Soc.,	7 00
Walpole, Cong. Ch. and Soc.,	27 08
Waltham, Cong. Ch. and Soc., to const. Dea. I. Warren and Dea. H. E. Skeeel L. Ms.,	93 00
Windsor, Cong. Ch. and Soc.,	20 50
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	\$3,158 02

Receipts of the Connecticut Home Missionary Society, in November, E. W. PARSONS, Treas.

Fair Haven, Cong. Ch., by F. T. Jarman, Treas.,	56 50
Hadlyme, Cong. Ch., by W. Spencer,	10 00
Hartford, Bequest of Peleg Elmer, by Elam Tuttle, Ex., less Gov. tax,	430 05
Hartland, Cong. Ch., by Rev. J. B. Doolittle,	15 00
Millington, Cong. Ch., by Rev. A. C. Beach,	10 00
New Britain, First Cong. Ch., by Rev. L. Perrin, to const. Jesse Stanley a L. D.,	304 84
New Haven, Davenport Cong. Ch., First Cong. Ch., bal. of coll., by J. Ritter, Treas.,	21 10
	10 00
North Haven, Conn., Ladies' Benev. Soc., by W. H. M.,	28 00
Redding, Cong. Ch., by T. M. Abbott,	13 50
Warren, Cong. Ch., by O. Swift, Treas., to const. Henry J. Taylor and Miss Catharine Hopkins L. Ms.,	75 19
Windham Cong. Ch., by Rev. A. F. Hyde,	16 30
Winsted, First Cong. Ch., by E. F. Gilman, Treas.,	35 00

\$1,923 48

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . *Rom. x. 15.*

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## HOME MISSIONS AS RELATED TO THE LIFE OF OUR NATION.

By REV. THEODORE D. WOOLSEY, D.D., LL.D., President of Yale College.

We take great pleasure in presenting to our readers the following discourse, delivered before the Home and Foreign Missionary Societies of Litchfield County, Conn., at their annual meeting in Litchfield, October 19th, 1869, and repeated before the General Conference of Connecticut, at its meeting in Rockville, October 26th.

The author's distinguished position, his life-long personal acquaintance with the Missionary work in Connecticut, and his relation to the American Home Missionary Society as its President for the last ten years, give peculiar weight to his careful and conscientious statements concerning the work in his own State and in the country at large :

*"Break forth into joy, sing together, ye waste places of Jerusalem."* ISAIAH lii. 9.

THIS cry of joy, uttered at first when the prophet saw in thought the rebuilding of the desolations of his country, may be repeated, whenever moral wastes are made green and fertile by the advancement of the kingdom of Christ. It might have been uttered, with especial propriety, when the churches and ministers of Connecticut, toward the end of the last century, moved by the spiritual destitution of the lands which sons of the State were peopling, sent their missionaries to these scattered settlers on the edges of the wilderness, and founded the Connecticut Missionary Society. It might have been uttered with even more reason when, nearly half a century ago, the same problem of building up spiritual wastes had still to be solved under new conditions ; when emigrants from abroad began to compete with settlers from New England, in entering upon the new soils opened for their occupation ; and when the West—a word which once denoted the narrow border of our original domain—began to unfold its almost boundless extent toward the setting sun. It may be uttered now, when the little one has become a thousand and the small one a strong nation ; when the vast expanse of the South is inviting our missionary labor, when the Pacific slope is making a like call, and when, amid the new dangers of the church, new powers are put into its hands, and a louder call is made upon its energy than ever before. Some may think, in their faintness of heart, that the work grows out of proportion to the power of the churches ; but we will still say, that the joyful cry of the text

is a right cry, for the success of Home Missions from the feeble beginning until now is such as to justify all our hope.

My aim is to give a brief account of the aims and the work of the churches in the several stages and at the several times just now named;—first of the efforts in Connecticut, begun even before the colonial dependence on Great Britain came to an end, and then of the American Home Missionary Society, and finally to consider the prospects and the duties of our churches in the future.

I. *First*: Of the two leading Puritan colonies, Connecticut seemed called by Providence to send her colonists toward the western sun, while Massachusetts was especially invited to fill up the great tract which lay on the east of New Hampshire. Already, before the war of the Revolution, settlers acting under the charter of the colony had penetrated into southern New York, and met the northern stream of emigration in Pennsylvania within the vale of Wyoming; which remote settlement had, in 1774, been engrafted on the county of Litchfield, under the name of Westmoreland. The same colonial charter furnished a claim to the fire-lands, as they were called after the burning of Fairfield and Norwalk by General Tryon, as a reserved soil for our surplus population, as a New Connecticut where another land of steady habits was to be created by the emigrants from the Old. Add to this, that scarcely had Litchfield county become settled, when an emigration went from it northward into Berkshire and those parts of Vermont which lie to the west of the Green Mountains; thus we find that in the war of the Revolution, the rude heroes of that Vermont colony—the Allens and the Warners—were from this State, and a sort of filial dependence and of motherly interest for some time bound the territories together. Besides this, settlers from Connecticut at an early date took the same path along the Mohawk which the Germans had pursued before; they settled in Otsego, Oneida and the adjoining counties; purchasers of large tracts, like Oliver Phelps of Granville, Mass., and his associates, invited their neighbors and fellow-citizens to a still more western region where land was cheap and fertile; and before the century closed, the wagon of the pioneer had explored the woods that skirted Lake Erie.

Neither the ministers nor the churches of Connecticut were forgetful of the cause of Christ,\* and of their own kinsfolk who had gone beyond the sound of church bells and the fellowship of Christian assemblies. It is in the highest degree honorable to the ministers that as early as 1774, a little before the war of the Revolution, the General Association took measures to secure subscriptions for sending missionaries “to the back settlements in the wilderness to the northward,” that is, to Western Vermont and parts of Northern New York. And at the same time three ministers of parishes were chosen to carry the gospel to these brethren in the wilderness, the intention being that they should be absent on their missionary tours for five or six months, if for such a length of time their support could be provided.

These feeble beginnings were interrupted by the Revolutionary war, and for more than twelve years all thought and expenditure were devoted to that great issue. But missions were not forgotten when the country returned to a state of peace, and when the fear of hostile Indians with other causes no longer existed, to deter adventurous spirits from seeking fertile soils that were to be had for almost nothing. The subject of missions was again brought before the General Association in 1788, and a feeble beginning of this work was attempted on the

\* For the statements respecting the Connecticut Missionary Societies, we are principally indebted to the late Rev. Horace Hooker's paper on that subject, printed in the “Contributions to the Ecclesiastical History” of the State.

old plan. In 1792 collections for the support of missionaries were taken up in the churches. In 1798 steps were taken to organize the General Association into a Missionary Society, and several years afterward the trustees chosen by the Association were incorporated by the legislature. The objects of the society were to "Christianize the heathen in North America, and to support and promote Christian knowledge in the new settlements of the United States." The resources were drawn from annual contributions made by the churches of our denomination in the State, for the most part at one and the same time, namely, on the first Sabbath of May, from the interest of a permanent fund gradually collected, and from sporadic gifts. The Connecticut Evangelical Magazine, started in 1800, devoted all its profits to this permanent fund, and from this source more than eleven thousand dollars came into the treasury of the society. This society still exists; it has a fund amounting to \$44,000, and its efficiency is now expended in supporting eight or ten missionaries in the Western States. But it would be unfair to estimate the good it has accomplished since its formation by the scale of its activity since other agencies have chiefly taken its original work out of its hands, and since the churches which it first gathered have become to a great extent self-supporting. Its designs in regard to the Indians it is true were feebly carried out; one missionary, Rev. David Bacon, father of Rev. Dr. Bacon of New Haven, sent out at first to explore the condition of the aboriginal tribes, took his station at Mackinaw, and was employed several years in that work. But the society, finding its income insufficient both for this object and for that of aiding the settlers in the wilderness, did almost nothing for the Indians afterward except sustaining a minister among the Mohegans in New London county. On the other hand, its work among the emigrants was great, and as this work was undertaken at a critical moment, when the existence of religion in the new settlements was at stake, the society may be said to have been one of the chief formative powers of the Western country, one of the leading instruments in the land for spreading and securing the sway of the gospel. The whole number of its missionaries down to 1858 was over 270; the churches it called into existence are thought to have been not far from 500. It extended its explorations into the valley of the Mississippi in 1813, planted a church in St. Louis in 1816, and one in New Orleans the next year. The time came at length when a more comprehensive organization on a vaster plan was called for, but until that time came, this society was a principal hope of the emigrants from Connecticut, and of the territory where they were planted. We may say of the present American Home Missionary Society, in reference to these earlier workers in the same field, "one soweth and another reapeth, other men labored and ye are entered into their labors."

A word may be said in regard to the method which the missionaries pursued in their work. The sparseness of the settlers determined them to itinerate, as the Methodists were doing with equal self-denial and Christian love, and the problem was at first to keep alive recollections of a gospel which the emigrants had been taught in their old home. Afterward, as villages and more compact settlements arose, some of these bishops *in partibus* were called to be their ministers. But, again, much of the missionary work was done by parish ministers of the State, who served from four to six months in this vocation, and returned, doubtless, in many cases, with quickened power and larger success to their pulpits. For this work they were allowed at one time nine dollars a week; four to pay their substitutes at home, and five for their expenses in their journeyings. Surely this was not a labor-saving nor a money-making operation.

It ought to be added before we close, what we have to say of these first missionary efforts of the Connecticut churches, that it was love of Christ and of the gospel that lay at their foundation, and no zeal either for Congregationalism or for a system of doctrines. As for church order, they left under the sway of Presbyterianism by the "plan of union," a large number of churches which they might have retained in allegiance to their own polity. The question of church-government was kept altogether in the background. We claim for the Congregational order that this procedure fairly represented its spirit. We claim that as it has in its polity no great body or union, which lies between the local church and the church universal, the eye is not obstructed when it stretches forth its gaze toward that glorious reality, toward the *whole family in earth and in heaven*. We claim that its absence of forms, though seeming at times somewhat bare, and, when the Spirit is wanting, somewhat cold, yet helps the worshiper to fasten his thought, the more free from disturbance, on the great realities of the gospel. We claim that wherever the clergy have the sole power, the laity must be unthinking and dwarfed, and therefore narrow-minded, while the clergy will naturally make the most of their power by shutting out free inquiry; whereas, on the other hand, in our churches where the laity have the principal power, and are preached to as thinking Christians, able to examine for themselves if the things which they are taught are so, freedom will be apt to flourish in all its shapes—freedom of thought, freedom of movement in common measures, freedom of action for the individual. In such communities there will be catholicity; men will see the kingdom of God in all its forms, and will pass from one form of that kingdom to another, if Providence shall lead the way. There may be, occasionally, doctrinal narrowness under such organizations as ours, there may be hostile feeling produced by sectarian aggression, but the native spirit is free generous catholicity.

While our churches were successfully engaged in the work of spreading the gospel through the wilderness on the West, they began to be sensible that there were growing wastes within the bounds of the State itself. This became so obvious, above all in the eastern parts of the State, and was so sensibly felt, that a memorial presented to the General Association in 1815, led to the formation of the Domestic Missionary Society. In 1831, this society became a branch of the American Home Missionary Society, and still continues to exist in this relation. While it was independent, it administered aid to some fifty enfeebled churches in all, but the wants grew faster than the means of supply. And it may be said that the immediate home necessities created in many cases directly, and in others indirectly, by emigration, never made that impression until quite recently, which their greatness and urgency demanded.

II. But, *secondly*: the reasons which moved the earlier generation to send the missionary and the Word to the new settlements, grew stronger as the years brought with them a condition of things, of which our fathers must have had little conception. We here come to the height of our argument. From the feeble beginnings of the Connecticut Missionary Society, confined chiefly to the emigrants, or, if I may use a Scripture phrase, to the *dispersion* in Vermont, New York, Northern Pennsylvania and Ohio, our view stretches over an immense empire, filling up with men from various lands, who assemble *without system* in towns and villages, and take with them no minister or framework of religious society, such as the early Puritans had amid their first isolations and hard conflicts with nature. We see a universal movement in itself fitted to arouse alarm for the future welfare of society, but more full of alarm because every man is rushing on,



like a separate atom, to take his place, he scarcely knows where. Such miscellaneous settlement lacks some of the first essentials of a stable and self-sustaining society. It is like children cast along the road to pick up, as they can, the wild fruits which nature offers. How—the benevolent and religious mind might ask as it looked on this tide of men—*how* are these settlements to be moulded for the future? Will they, in their poverty, in their absorbing struggles with the hardships of the wilderness, in their distance from healthy public opinion, in their varieties of sects and creeds, will they, amid such obstacles, build churches, call preachers, and make religion the foundation of their societies? Can they come together with the best will, as members of the church universal, each surrendering some favorite point of his own, that all may breathe together as followers of Christ? Or will they be incapable of such union, will they stay apart until the young grow up away from all religious habits and knowledge, and will a state of half-barbarism and irreligion usurp the place of those refined usages and that refined society to which the older settlers may have looked back with fond remembrance? Or if perchance, government shall have the power and the will to spread a system of schools, what will the destinies be of towns where the men and women are trained up to smartness and activity of thought, and to interest in all the movements of politics, with no moral or religious cultivation?

Such are some of the questions and anxieties that would naturally crowd into benevolent minds as they watched the settling of the new parts of our Republic. It was a novel condition of things, one which had had no exact parallel since the origin of Christianity. In Spanish America all were of one way of thinking, and the priest or monk generally went with every new colony. Among the Puritans, and we believe among the Dutch, the homogeneous colonies, and divisions of colonies, had ministers at the outset, or procured them as a matter of course from their old home. Nothing that I know of in old countries was like this new condition of society, except where, as in large English towns, the vast increase of manufactures causes many a parish far to outgrow its system of religious teaching, and where, before men are aware, multitudes of neglected heathen menace with crime and revolt the government that has left them to themselves.

But even in such a state of things, one of the great peculiarities of *our country* does not appear. There all are of one nationality, with common feelings on most subjects, and might, by a little Christian love, have been kneaded together and kept within the pale of a church which would nurse them. But among us, in the new settlements, not only has society to begin anew with no institutions to support it, but diverse elements of society, various nationalities, discordant sects, hostile sections and politics, prevent common action. Furthermore it is natural that those who are contented in their old abodes, the wealthy, the unambitious, those whom society respects and who value the institutions of society, will be the last to leave their homes; while the young who have no fixed habits, the poor who can get farms at the West almost for the asking, those who are under the ban of society, those who are broken down in fortune, those who seek to get beyond the restraints of law or of religion, will be the first to seek some hiding-place, some more propitious clime, some home where there is none above their level. Accordingly it has been found, we believe, in more than one place settled by descendants of the Puritans, that the first generation of settlers has contained many undesirable if not worthless characters, who, as population increased and churches arose, fled from the light to some congenial hiding-place. The movements of population, again, when the early missionaries went from

Connecticut, were on quite another scale from those which prevailed when the American Home Missionary Society was constituted. When the first preachers went into New Connecticut, there were not, it is said, more than 1,200 persons in that whole district. Ohio contained 45,000 inhabitants in 1800, but in 1827, when that Society was formed, a little short of a million. There were in 1800 less than 5,000 inhabitants in Indiana, Illinois and Michigan, but in 1830, more than half a million. Further to the west there were so few settlers, that no count of them at all was made until after that period, but their numbers grew until, thirty years after the American Home Missionary Society began its work, two millions more of souls at that greater distance were in need of the bread of life.

The principles on which the great Society attempted from 1826 onward to supply these spiritual wants, were worthy, as it seems to us, of all praise. Those were times in which the forms of church order, on which Congregationalists and Presbyterians differed, were no barrier to common action. The State societies which before existed were to supply the spiritual wants of feeble churches within their own limits, and to send their surpluses to the principal treasury. For the new States all were to act together: if a church chose either form of church-government, it had a right so to do. But it would be unfair for either denomination to introduce a new church of its own polity by the side of one already established on the other platform, as long as the old church was able to contain the increasing population. The *sphere* of missions was to be the whole territory of the United States, both that where slavery existed and that where it was not known. As for the rest, it was for a long time after the formation of the general Society, of little importance in the eyes of Congregationalists, as I verily believe, whether they contributed their share or more than their share, whether the churches became Presbyterian or not, whether they aided in spreading Puritan institutions or in spreading the influence of the General Assembly.

But at length a change came on in the feelings of the two denominations toward one another, to which several causes may be ascribed. After the schism in the Presbyterian body, the New School part of it became more demonstrative in upholding its polity, than this section had been before; and a similar if not equal increase of denominational jealousy appeared among the Congregational ministers. The two polities now seemed to one another to have separate interests, and to interfere with each other's progress. The one by an organization within itself was charged with planting churches of its own so near to those planted by the Home Missionary Society as to compete for pew-holders. The other complained that the greatest amount of income came from its bounds, and was used for the benefit of its rival. It appeared best, as the tendency increased toward societies under the control of ecclesiastical bodies, that the New School church should pursue the work of home missions in its own way, and thus the general Society was left in the hands of Congregationalists, to be managed by them, as they have generally preferred to manage, through boards and officers not appointed by ecclesiastical power, but by members making contributions to the funds. The result has been more missionary work, and naturally more good on the whole, while the denominations have not to any great degree, by harsh and sectarian feelings, verified the old saying, that the separations or quarrels of neighbors and of friends are generally the most bitter. I could for one have rejoiced, if things had been otherwise, if mutual confidence and joint action had been undisturbed; *but the kingdom of Christ has not yet come into full possession of men's hearts, sectarian feelings must yet mingle with common objects and with mutual regards. This is inevitable perhaps, and until it can be otherwise, it is better that the*

great end before the eyes of those who differ, should be pursued by separate action.

The sum total of the operations of the Society may be compressed, great as they have been, in a short statement:

The amount of contributions in forty years has been about five and a half millions of dollars.

The number of churches organized has been about 8,180, and of stations occupied 6,362.

The number of churches aided by the Society, which are now self-supporting, is 1,618.

The sum total of additions to the churches aided is 205,165 which is more than four times the number of existing church-members in all the churches of Connecticut, belonging to our denomination.

The number of missionaries at present in the field is 972, of whom 327 minister the word to feeble churches in New England, and 637 in New York and the Western States.

These items, especially those last given, reveal something of the good done by the Society. In some cases it is probable that the desire for religious institutions would have been so great, and the ability to sustain them so soon reached, that the churches would have grown up to self-supporting manhood without the fostering care of the Society. But in a great majority of cases it must be true that their final ability to help themselves depended on the aid received from abroad. The question was, shall all evil influences have undisturbed range, until a handful of Christians, poor if not in debt, unable to unite in vigorous action, differing, perhaps, in their religious trainings, shall be able to build a house of God and call a minister? But who will give us a pledge, that after five years or ten spent almost without the gospel, they will feel an equal need of the gospel? What will become meanwhile of their children? What will they care for religious observances? What check will there be on all manner of sowers of false seed? Who will undertake to say that there will not be apostasies, and such evil habits, as will need the good influences of a generation for their rooting up? No! the same policy that would leave them without the gospel until they could fully support its institutions, would leave our children without religious training in the household, until they became barbarians and infidels.

And the same course will still go on. The numerous churches now aided in the West by the Society will become in good measure self-supporting, nay, will be able to minister according to their ability to the wants of newer settlements. The Society, with kindred ones, will continue to be a blessing to the church and the world, until the whole land shall be filled up, and no place within our vast borders shall be without the living messenger of God.

Nor would I omit to speak here of the value of the lives of our Home Missionaries, apart from their preaching of the Word. Nowhere are men to be found more self-denying or more tried by hardship and affliction. The Foreign Missionary bears his cross indeed in manifold ways, but it seems to me that he does not know that sharpness of trial which falls to the lot of some of his brethren in the new homes of the West. He meets ignorance and barbarism, perhaps, but what is that in its effects on the sensitive nature, compared with the brutality, the heaven-defying profanity, the malignity that sometimes assails our pioneer preachers? There is nothing so disgusting, I will say, in the whole world, as *that vulgar infidelity which has been nursed without restraint on bad passions and bad whiskey.* Some places where Home Missionaries preach, are not

much moral deserts or moral wildernesses, as moral swamps, where filthy things crawl and there is no sure foothold. Apostates, drunkards, atheists, sinners against light, will make good the comparison.

As for the self-denials of our Home Missionaries, in very many cases, we can only judge by glimpses which we catch, by seeing the veil withdrawn reluctantly for a moment, from the private life of the sensitive and the educated. Here the Dorcases might be the best witnesses—those women who in their dispensations of kindness receive back the confessions of gratitude. They will tell you that no Irish waiting-maid in our Eastern towns would wear what missionaries' wives within speedy reach of our fashions must wear for years; and the incidents of prostration by sickness, of families ill-clothed and half-fed are still more distressing. All thanks to these men, and all help for them! Does it not seem as if a cause to which such self-denials were devoted would assuredly prosper?

Such are the agencies now at work in the home field with which we are especially concerned. Their aim is to *extend* the gospel, to rear up the grain of mustard-seed until it becomes the greatest of all herbs, in the branches of which all the birds of the air can lodge. But the gospel has *intensity* also; it is to leaven all society and all human effort. And in the spirit of this parable of our Lord, Christian men of late years in this State have begun to feel and to preach, that there are multitudes of heathen at home, yes! heathen descended from Puritans, who need to be looked after, and reached by united efforts in the local churches—to be caught in the net of a wise and assiduous Christian love. If this most praiseworthy movement shall go forward with power, it will begin a new era in religion. I can conceive of nothing more important, of nothing for the unaided minister more impracticable. But a judicious and earnest church taking hold of the effort within its own limits may reap great harvests, and in the act will find that new stores of spiritual wealth are the reward of its Christian benevolence.

III. We have thus reviewed the past, and are prepared to utter the cry of our text in contemplation of past results: "Break forth into joy, sing together, ye waste places of Jerusalem." But a *third* division of our subject still remains. What is the duty of our churches for the future? Have we done our work? Or are we at the end of our hopes? On the contrary, we are prepared to show that the work is as great if not greater, as hopeful and as much the duty of the churches as ever before.

The considerations here are some of them quite obvious, and, but for the sake of completeness, might be left unmentioned. We remark, *first*, that the necessities are the same, while the field is far greater.

As for the old States, we can never succeed, perhaps—certainly we have not as yet succeeded in making all the feeble churches self-supporting. Changes in population will deplete in one place and fill up in another. Changes in the kind of industry may still lessen the number of inhabitants in farming towns. The competition of rich Western soils with our soils, poorer by nature or exhausted, and the cheapening of transportation, will act to the disadvantage of agriculture, until the growth and diffusion of a non-agricultural population, by creating a demand for that which can best be raised near at hand, shall counteract the evil. The young and adventurous will, as heretofore, leave many of our towns until there are more openings at home, and thus there will be danger of inertness and *torpor* in the religious movements of many parishes. As population changes, *denominations* will be more intermingled, and each one of them more weak. Nay, *Catholics* to some extent will take the place of Protestants, and if the new efforts

of the churches do not abate the evil, men of no religion at all will more and more fill the outlying districts, where once the inhabitants as a body went to the house of God for worship.

What we may call preëminently Home Missions, the supply of the destitute in our own State, will therefore be a work which our churches can never give up. We must pursue the old plan, and must add to it that new labor, which so many now feel to be necessary, of taking the gospel in our hands to those who will not come to the sanctuary, who within the call of the church bell prefer to stay away from the sanctuary in real heathenism through their lives.

And when we turn from this narrower field to Home Missions in the larger sense, are not the necessities here almost frightful? It is true that for this work we can calculate more and more on the aid of those churches at the West which were once aided, but now can sustain religious institutions for themselves, which are growing larger, wealthier, and more benevolent. But look at what is to be done by the combination of the old forces and of all those new recruits which one by one join the old army. The West has stretched to the Pacific, and on the north to a latitude beyond the northern shore of Lake Superior. There are thirty-six of our missionaries in California, five in Oregon, two in Dakota, three in Colorado. Ories for help will soon come from every Territory on that part of our map where nothing but rivers and a few mining stations meet the eye. Then there will be the same difficulties to contend with which have hitherto been experienced,—a miscellaneous population incapable of union, a large mass of unbelievers, ignorance and poverty. And when within these limits the enterprise seems so vast, there comes another cry for help from the South and the Southwest, which will be repeated ere long by those descendants of Puritans, who, in the end, will be sure to settle where many advantages will invite them which their own severer climate and less fertile soil cannot supply. Without building on another man's foundation, the Home Missionary Society will find plenty of work to do in all the States which have been redeemed from slavery.

And again, another consideration which shows the importance of missionary operations is the *spread*, and the *danger of the greater spread* of infidelity. We are to have acted over again in this country during the next quarter of a century, the struggle which has been going on in Germany, and is now agitating England. We see the same doubts expressed, the same hostility manifested in our literary and scientific circles, which is inveterate across the water. It is impossible that objections to the truth and the inspiration of the Bible should not descend into a lower stratum of society. A considerable part of our so-called Protestant German emigration bring unbelief with them as the habit of their lives, some of them bring a fierce opposition to every thing in the shape of religion or religious institutions which trammels their actions in the social or the political sphere. They cannot fail to leaven many parts of the land with their leaven. The contagion must rapidly pass on in a country like ours, where thought is free, and even the thinking cherished by the gospel makes infidels of gainsayers. In the new settlements already unbelief,—a vulgar, profane infidelity, gets the start of the gospel, being a natural weed upon freshly broken soils; this evil will not diminish but increase; only the grounds of objection to the Scriptures will be those drawn from history and science, superficially urged, it may be, and half understood, but none the less destructive. We are not to have in this country the stagnation, the jog-trot steadiness which characterize portions of Europe. Every *thing new*, good or bad, enters, in perfect freedom; there is no tariff on *European infidelity* in favor of the same article made at home. Such being the pros-



pect before us, how important that the sphere of Christian truth should be enlarged, so that new outposts shall rise on every side before the enemy comes in like a flood. We are now in such a sense a religious people, that religion has more free, willing homage paid to it, than anywhere in the older Christian countries. But we are changing, and we change with less inertia and resistance to what is new than is seen elsewhere. This age then,—the next generation,—must decide whether religion will spread or even hold its own. And the decision depends much on the vigor and promptness with which the newer parts of the land are secured for, and acted on by the gospel.

The cause of Home Missions is thus the cause of the country. And this is seen further in the fact that our Home Missionaries are the pioneers of education. The Bible stimulates thought and makes knowledge valuable, because it teaches the dignity and the worth of the soul. The churches of our order would be false to their own principles and to history, if they did not demand an educated, enlightened ministry. The same spirit which covered New England over with schools and created its first college in the very infancy of a new colony, has lived and will live in those who go westward to preach the old gospel which gave light to the Puritans. Illinois can tell how much her present condition of light and culture has grown out of the activity and foresight of seven young men who went from one of our seminaries; and one can scarcely question that the very great loyalty and energy of that State during the war is in part to be ascribed to the impress that Home Missionaries have made upon its character. And to such men it is owing in no small degree that education does not run in an irreligious channel. The colleges at the West—those of them, I mean, which are not State endowments—aim to cultivate the religious spirit as much as any, if not more than any, in New England. A native ministry is thus secured, and even the heathen are beginning to learn the gospel from men born and trained in the Mississippi valley.

And so, also, all that relates to social order finds in the missionary a sympathizing friend. Morals, manners, the kindliness of private life, the right principles for the citizen and the politician all receive support from him, as those know who are instinctively hostile to him, because they love the wages of iniquity. But why should I undertake to show this, when all admit who believe the gospel and many who do not, that it is necessary for the stability and coherence of the country? What we all apprehend is that it has so little power, and that evil is of such fast growth. But none of us will question that our past evil might have been prevented had the country been more truly Christian, and that when it came to a head the gospel was in reality the cause of the triumph of righteousness.

And so, in view of present evils and possible future ones, no one doubts on which side the gospel, and its ministers and its missionaries, in their lives and teachings will be found. No one doubts that in future struggles, when once it is clear on which side the gospel is, they will form a most important power in the land, although being neither political nor social propagandists. For, brethren and friends, a struggle is still going on, and must in the time to come go on, amid alternations of hope and fear, for Christ's possession and control of this continent. The end is not yet; the balance holding the interests and the forces opposed to the Lord does not yet kick the beam. We reach with our power through the *men* who are our representatives, and convert a few here and there to the obedience of the gospel, but meanwhile political corruption, commercial corruption, social corruption, even to some extent family corruption, are growing among us,



calling for more effort at home, and filling us with alarm for our institutions. Yet our alarms must be, and will be, if we are animated by the spirit of Christ, not the excuse for shrinking back, but the motive for greater energy. The Christian politician will say, "I will throw myself with all my might into every right way of spreading the gospel through the land, for otherwise I look forward to a paralysis of the moral power of the nation, I look forward to an abyss into which the baseness of our politics must plunge us." The Christian philanthropist will say, "I am pledged to the gospel and to all effort for its spread, East, West and South, for otherwise covetousness, lawlessness, violation of family order, drunkenness, and their kindred will stalk abroad, fearless of law or of opinion." The simple-hearted Christian, whether of larger or narrower view, will say, "I love the gospel and the Lord of the gospel; as it has saved me so it can save men everywhere; I am pledged to Christ and to my brethren, and to my country and to mankind, and so I will pray and work in my measure until I die."

The cause of Home Missions, I add in closing, needs to be looked at with such large feelings as I have described: it is for us, I am certain, no denominational enterprise. If we were sure that all the fruit reared by our culture on the Western plains would fall into the hands of other sects, we should none the more bid them do the work, as being about to receive the reward, but would go on in our enterprise, as the Christians of this State have done since 1792. We belong to the holy church universal, and can feel more than any other body of Christians—let this be our boast—this kindred with all others. We must, therefore, have the higher Christian, not the lower sectarian motives, or we are untrue to the genius of Congregationalism. We cannot go and plant our new churches by the side of others, which self-denying missionaries of other organizations have founded, but will strive, like Paul, "to preach the gospel not where Christ is named, lest we should build upon another man's foundation; but as it is written, 'to whom he was not spoken of, they shall see, and they that have not heard shall understand.'" And thus while we cherish the feeling of brotherhood in its full extent, we will be hastening on the happy time when the churches of all Christian bodies shall be united as the children of one family.

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## MISSIONARY INTELLIGENCE.

### OREGON.

*From Rev. E. Gerry, Oregon City, Clackamas Co.*

#### After a Year.

<p>CLOSING the first year of service, I report no gain in membership, the church having dismissed as many as it has received. The place is not increasing in population. The employment of Chinamen in the factory has driven away some who attended our service, and I cannot speak encouragingly of our prospects.</p>	<p>I have consented to remain another year, though the moist climate affects my throat and makes it difficult for me to speak in the evening. I wish the second service could be changed from evening to afternoon, as at the East; but customs here are like the laws of the Medes and Persians. There is little hope of growth here or in the State, until we have railroad connections with the East, which will not be soon. The first rail of a road, extending through this valley from Portland to Salem, wa</p>
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laid at East Portland last week. We are hoping for a better class of citizens than Chinamen and defeated rebels can make. I have heard of one Christian family moving into the State—in Salom—since I came here. There may have been others. There is certainly much to be done here. With the exception of three or four centers of population, the State is really missionary ground. Our hope is in the training of the young, and we direct our efforts largely toward the improvement of the Sabbath school. We are trying also to develop a sense of responsibility in the church, and to rouse its members to Christian activity.

#### WYOMING.

*From Rev. J. D. Davis, Cheyenne.*

##### God's House Complete.

The beginning of the quarter found me busy in Chicago, raising funds from individuals and preparing the materials for a church edifice. With the first of September we turned our faces westward again, and found an eager welcome. Our own goods and the materials for our church were delayed a month by high water in Iowa: but, thanks to the energy and push of Western men, our building is completed. We have a very desirable location (the gift of the railroad company), on high ground overlooking the depot and most of the city. It commands a fine view of the everlasting hills in the west, which are white and grand beyond description. The building is of wood, 27 by 40 feet, with a vestibule running up into a bell-tower. It will seat 180. Through the liberality of the Congregational Union, we enter upon our work without debt except to them. We have an organ, and hope for stoves and lamps so as to 'dedicate' on the first Sabbath in December. We need carpets, chairs, tables, and sofa, besides a bell and communion service.

[A communion set has been presented to this young church by the church in West Hartford, Conn.]

The people are very kind and cordial to us. Until recently, so few families here have known each other that they love and appreciate one who brings them together. We have organized a Ladies' Benevolent Society, a 'Sociable,' and a weekly cottage prayer meeting.

##### A Thanksgiving Surprise.

On the evening before Thanksgiving, the pastor and wife were surprised, on returning from the prayer meeting, to see the new church, hard by their own little home, lighted up. Entering, they were greeted with numberless warm hands, in one of which (a lady's) was a purse containing \$150. In a corner was a huge supply of vegetables, green and canned, fruits, etc., for the winter. The gifts are prized as evidence that we are getting a leverage on those hearts, which we trust will enable us to lift them heavenward. When we enter the comfortable little church, we hope to draw in many who are now strangers to God's house. Pray that God's Spirit may enter with us.

##### Breezy and Romantic.

This is our windy month. The gales are furious and it seems as if nothing could stand before them. The air is pure and healthy, however, as it comes sweeping over the mountains. Colds and most other diseases are unknown.

It is a little romantic to hear the wolves howl within a few hundred yards of your door, and to have them come up and claim the elk you had yourself preëmpted.

#### NEBRASKA.

*From Rev. R. Gaylord, Agent, Omaha.*

##### Omaha off the List.

Last Sabbath we received an accession of eleven members to the church in Omaha. In the evening we held the monthly concert of prayer. I gave some

history of the Home Missionary work in our State, and reminded the church that, being the oldest, she should be an example to the rest, and suggested that the time had come when we should come up to the position of self-support. Toward the close of the meeting, the purpose to ask no more aid of the Home Missionary Society was declared, and the following resolution was passed with great earnestness and unanimity, viz.:

*“Resolved, That at this, the first missionary meeting held by this church since it became self-supporting, we hereby return our sincere and heartfelt thanks to the American Home Missionary Society, for the generous aid received in all these years of weakness and dependence; that henceforth we will most gladly coöperate with the Society in the Home Missionary work which yet remains to be done, and is now so pressing; and that Rev. R. Gaylord be requested to forward this resolution to the Society.”*

To say that it gives me pleasure to send you this action of the church, but faintly expresses the joy I feel. From the interest manifested and the readiness to adopt the above resolution, I am sure that this church will not forget their obligations for aid received since 1856; and that they will be ready to make liberal contributions to the funds of the Society as God shall give them the ability.

*From Rev. S. N. Groat, Elmore, Richardson Co.*

#### Not on Another's Foundations.

During the quarter I have broken ground in two new portions of this great field. On Salem Rev. Mr. Price had bestowed some labor, but without tangible results. The new railway from Burlington, Iowa, through this county, will run near Salem and Falls City, where I have an appointment every other Sabbath afternoon, and where we *hope ere long to organize a church. It seems important that these places should*

be occupied and the way prepared for their future. The other new place is at Hays' Bridge, about seven miles northwest of us. There I found a good Congregational family, with an energetic worker in its widowed mother. They were from Quincy, Ill., where this mother had led the choir for twenty-seven years. During most of their two years' residence in Nebraska, they have carried on an interesting Sabbath school, which she organized, thus preparing the way for better things in that destitute neighborhood. There are others who sympathize, and we purpose, God willing, soon to gather a church. At my last appointment I baptized the only daughter in that young family.

#### Elmore. Refreshments.

In this neighborhood we are greatly encouraged by the arrival of some half dozen Congregational families, and the prospect of one or two more. Among these are several workers for Christ, whom I hope to make use of on Sundays, by taking them with me or sending them out. Quite a number are from Jasper County, Iowa, my former neighbors, and very warm was the greeting from some of them last Sabbath—like the salutation of dear brethren met in a strange land. Amid present feebleness and privations, we are very grateful for your prompt and timely aid. When all was gone but *ten cents*, God sends me \$10 from an unknown friend in Walpole, Mass., greatly cheering me; as did also the receipt of Dr. Cowles' two excellent volumes. To receive new books was a novelty, and I would gladly have sat down and *eaten* them at once.

#### KANSAS.

*From Rev. Z. Baker, Waushara, Lyon Co.*

#### Truth Versus Noise.

Congregationalism was little known in this field when I came here, and I have always found it a tedious work

introduce a new denomination and get a general understanding of its principles. Lately I have given more attention to this subject, but much yet remains to be done in this direction. When once the people come to understand our principles, there is little danger of their going back to sectarian or party churches. I am sorry to say that the — are trying to swallow up all our union Sunday schools on this field. They usually begin by introducing their sectarian literature, and then taking step by step until they *sponge up* the school. The best way to prevent this, is to object at once to sectarian literature in "union" schools.

We have all sorts of preaching from all sorts of men, and the public mind is much bewildered and confused. So many of the people have a nervous passion for excitement, that the minister who can produce the most of it carries the masses for the time, and a sound religious progress has to be slow. Yet I believe that some progress has been made in the right direction, during these two years of my labor here.

#### The Weight of Years.

I am admonished by the infirmities of age, the pecuniary condition of my family, and the excessive labors of the missionary life, that it is my duty to retire from the more active service, hoping still in some way to be useful in the cause of Christ. I have been engaged in missionary work most of the time for forty years, and, as I look back, it makes me shudder to see the toils, dangers, and trials through which I have passed. That I have held out so long, with so many disabilities, I can only account for on the ground that I was armed with a courage not my own. I hope that the world has been somewhat the better for my living in it. Tendering you my hearty thanks for the aid you have afforded me, I invoke the divine blessing on the Society which has done so much for the churches of this State, and of all the West.

#### MINNESOTA.

*From Rev. W. Leavitt, Minneapolis, Hennepin Co.*

#### Review of Two Years and a Half.

At the completion of two and a half years' service I have closed my connection with the Vine Street church. In looking back I see much inefficiency on my part, but very much to call forth devout gratitude to God. Perhaps, in this my closing report, a brief review may not be out of place. In 1866 the town made a spring in this direction, and through the efficiency and zeal of Rev. C. O. Salter, then pastor of Plymouth church, this chapel was built and a few Congregationalists, with two or three others, were induced to engage in the new enterprise. In November, 1866, the chapel was dedicated, and Rev. Mr. Carrier supplied the pulpit for six months. I found the people somewhat discouraged, strangers to each other, few in number, without experience in the kind of work demanded. Material resources were scanty; worldly cares were pressing; some of those who had consented to identify themselves with the interest still clung tenaciously to the old church. Such were some of the discouraging aspects. But I felt that if a church could be gathered, consolidated, trained, if the right spirit could be developed, one which would make obstacles stepping-stones to higher efforts, if heavy lifting should make the grip more tenacious, the enterprise would be a success. When I concluded to remain, it was with the purpose to do this work in the face of all discouragements, as long as there was any thing to hold on to, or any strength in these arms to do it. With much labor a church was gathered. The people were made acquainted, and though they came slowly to perceive the absolute need of seeking people out and becoming acquainted for the sake of Christ and his cause, I believe they have been educated to it. Seventy-five per cent. has been added to the original

membership. Fifty-five per cent. represents the actual increase. Of these but one since the church was organized came in, bearing a letter from an Eastern church. The rest were gathered from amongst us. A few were converted last winter—two of them trustees of the society—who prove efficient members. The success of the interest is, I trust, assured, if the members of the church take hold as they now can, ought, and as I have no doubt, will. My condition rendered a rest or change necessary on my part, and I hope it may be beneficial to the people.

In that part of the city over which the influence of this church is supposed to extend, the population is 1,597, of whom 708 are adults; 751 are Americans, and 846 foreigners or of foreign birth—415 Irish, 194 Germans, 76 Norwegians, 68 Swedes, 49 French, 44 English, Scotch, etc.

The Vine Street church has 25 members, 106 attendants on public worship, 104 in its Sabbath school. Of adult Americans, about 100 very seldom, if ever, attend church. If the progress has not been rapid, it has been all that, under the peculiar circumstances, I could expect. The ground has been measurably prepared, both in the church and around it, and I shall confidently expect that, under the leadership of one who knows how to adjust himself to the demands of the field, it will commence a brighter and more cheering history.

In bidding you good-by, as one of the missionaries of your Society, permit me to thank you for your confidence and kindness. God bless the Society in all its work, and open the hearts of the churches to give it more abundant means for increased usefulness!

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#### IOWA.

*From Rev. J. Guernsey, Agent, Dubuque.*

#### Work that Pays.

This quarter has been one of the most laborious that I have spent in the Home

Missionary service. I have traveled not less than 8000 miles in the service of the Society; have visited twenty-eight missionary fields; attended four Associational meetings and two councils; assisted in the dedication of one church; have preached twelve times, and made as many other addresses; have written 289 letters, and sent out one hundred circulars. In September I made a journey in the portion of Mr. Gaylord's field assigned to me. I had not seen that northwestern portion of our State since 1860, when it took me two weeks to reach it from this point. Now I went in twenty-four hours. Great changes, material and religious, have the intervening years wrought. Much has been accomplished through the agency of the Society, but the fact stared me in the face everywhere, and made the strongest impression upon my mind, that all which has been done is only a *preparation* for a much vaster work rapidly developing. Two new railroads will cross the new counties of that region before the close of 1870. In anticipation of them people are pouring in. All along and near their surveyed lines, towns and cities are being staked off on the prairies, and will very soon cease to be "paper cities" merely. Manifestly there is to be an imperative call for missionaries not a few; and a field promising a richer harvest as the reward of culture it would be difficult to find anywhere than that which the next few months are to open in Northwestern Iowa.

#### Who Will Do It?

If half a dozen young men in some one of our Theological Seminaries would come out together and locate in as many counties, they would do over again such a work as has been done by the beloved brethren known as "the Iowa Band." The value of that work only eternity can reveal. They would see a more rapid development of the country and of the churches they would plant, than it was the lot of those brethren to

see; and what they have seen is marvelous in their eyes and in the eyes of all those who came after them and have labored with them. Can the young men be found, and will the churches sustain them?

## MISCELLANEOUS.

### Rev. Aratus Kent.

REV. ARATUS KENT died at Galena, Ill., November 8th, 1869. His long-continued relation to this Society as a Missionary and Agent, and his eminent usefulness in these relations, render it proper that some notice of his life should appear on our pages, though, at his death, he was connected with another Missionary Board.

Mr. Kent was born in Suffield, Ct., January 15, 1794. He was graduated at Yale College in 1816, and pursued his theological studies in New York City and in Princeton, N. J. After spending several years in missionary labors in New England, New York, and Ohio, he offered his services to the Executive Committee of the American Home Missionary Society, desiring that he might be sent to a place "so hard that no one else would take it." About this time Mr. CHRISTOPHER R. ROBERT, of this city, the present Treasurer of the Society, spent several months at Galena, Ill., whence he wrote to the Executive Committee, April 26, 1828, describing the town and surrounding country, and its entire destitution of religious privileges, and urgently requesting the appointment of a missionary to labor in that region.

This seemed to be the kind of field which Mr. Kent desired, and which he was well fitted to occupy. Accordingly, he was commissioned, March 20th, 1829, and reached Galena in April. The following sketch of his subsequent labors is taken from an article in the *Galena Gazette*:

Mr. Kent arrived at Galena in April, 1829. Above St. Louis there was not another Protestant minister on the river; none in Northern Illinois. Iowa, Wisconsin, and Minnesota were occupied by Indians. Having performed a very large amount of labor in

preaching and teaching, at the end of two and a half years, Oct. 23, 1831, he organized the First Presbyterian Church of Galena, consisting of six members; two only, and those females, resided in the village, the others living at various distances from five to forty miles.

In January, 1833, he had collected a church of twenty members and held a communion for the second time in Galena. The room in which services were held had become too small to accommodate all who wished to attend, and in February the partition was removed, and the whole house thrown into a single room. In 1833, he made a missionary visit to Chicago, traveling on horseback. The country from Springfield to Galena was a wilderness. There were no roads, no bridges. The equestrian followed an Indian trail, or was guided by a pocket compass. There was but one small settlement between the two villages, and, of course, he made his bed upon the grass, and supplied himself with food from capacious saddle bags, with which every traveler was supplied. Here he found Rev. Jeremiah Porter, a missionary who had come down from Fort Brady, Green Bay, with the troops which had been ordered to regarrison Fort Dearborn.

Mr. Kent continued to labor as a missionary and stated supply of the First Presbyterian Church from 1829 until the 6th of April, 1841, when he received a call to become pastor of the church, with the promise of a salary of six hundred dollars per annum. The call was accepted, and he was installed April 28th.

His labors as a pastor were constant.



All knew him to be a man of God. In zeal and self-sacrifice he was rarely, if ever, surpassed. The poor, the ignorant, the obscure were objects to him of as much interest as the wealthy and the accomplished, dealing out to each as his case required, instruction or counsel, reproof or consolation. He had no desire for popular applause. The only superiority he sought was in labor; the only ascendancy he coveted, was in self-denial and holiness; in these respects he had few competitors for preëminence. The fruits of all this labor and self-denial were shown in the revivals of 1837, '40, '41, '42, and 1844. In these revivals alone, two hundred and sixty-six were added to the church.

In May, 1848, at the urgent solicitation of the friends of Home Missions in Northern Illinois, the Executive Committee of the American Home Missionary Society requested Mr. Kent to accept of the appointment of agent for Northern Illinois. Mr. K. signified his willingness to engage in this work as soon as arrangements for the supply of his place at Galena could be completed. At a meeting of the Presbytery on the 28th of December following, his pastoral relation was accordingly dissolved, and he entered on the arduous duties of the agency. His labors as agent were herculean. In storms and sunshine, in heat and cold, in mud and dust, his self-denying labors were prodigious. Again and again the Executive Committee of the Society urged him to be more careful of himself. His friends often reminded him of his age, and besought him to have some regard for his health. His only answer was, "I do it not to please myself, but to please my Savior." We believe his statement far short of the truth, when he wrote in a letter to a friend in 1866, "that during his ministry he had the *record* of four hundred and seventy-seven different places of preaching, and two thousand one hundred and sixty-nine sermons.

In October, 1868, Mr. Kent was in his

usual good health. The deep interest in the work of missions induced him to set out on a visit to the missionaries at the Santee Agency on the Missouri River in Dakota Territory. Excluded as these missionaries are from civilized society, he met with a cordial reception, and his visit was highly prized. He was absent four weeks. Upon his return home, very much indisposed, he was confined to the house for several months. During the latter part of winter and early in the spring, his health revived; his mind was clear, his intellect much improved. He often expressed a desire to die, as he could do no more good here. He seemed much pleased with the prospect of death; as a schoolboy looks forward to the pleasures of a long vacation, or as a young person anticipates the delights of a pleasant journey. In June, with the advice of his friends, he visited Philadelphia and Cape May. He was absent four months, and returned not as well as when he left. He rapidly grew worse, with more decided symptoms of softening of the brain, such as impairment of intelligence, weakening of the memory, muscular debility, defective articulation, irritability of temper, and painful feelings in various parts of the body. The gastritis was also more intense. He lived until the evening of the 8th of November, 1869, when he left us to receive his reward in heaven."

### Colleges in Minnesota.

In a recent quarterly report, the Rev. A. K. Packard of Anoka—who is a competent witness in the matter whereof he affirms—writes of Minnesota University and Northfield College, as follows:

I have just returned from a visit to our State University at St. Anthony. Under a judicious board of Regents it is well at work, with an excellent Faculty of ten Professors, about one hundred and fifty students, and its first class in the regular college course. It has

very liberal endowment of about \$120,000 in available money, and about \$600,000 more in valuable lands, becoming still more valuable. This climate must draw from the East many students in a delicate state of health, especially those with consumptive tendencies. Many who could not with safety prosecute a course of study in New Haven or at Harvard, might go through one at St. Anthony and thrive. Such a fact will commend itself to parents of sons and daughters of delicate constitution, with predisposition to consumption, and yet desiring to study at the very period most critical in its relation to the future health.

Very few in a lifetime see so beautiful a prospect as the windows of the university building look out upon. The picturesque Falls of St. Anthony, and the beautiful towns on either side, or the broad prairie divided by the falls, and the river hurrying from them, can be seen from no point with so fine effect as from its upper stories. Familiar with the beauty of the falls and their surroundings as I have been, I never before had the opportunity to appreciate it so thoroughly.

Christian parents who wish to secure the most favorable moral and religious influences for sons or daughters, together with excellent instruction, and the advantages of our climate, may send them with the firmest confidence to Northfield College, under control of the Congregationalists of this State. This college has a beautiful location in one of our very best towns, in respect to its moral and religious influences and the character of its people. It has been often and justly said that no college in the West has had so auspicious a beginning as Northfield. Nowhere away from their parents can young men and women in a course of education find *pleasanter homes and happier influences than at Northfield.* Only the preparatory department is in operation yet, but

the regular college course will commence next fall. Members of the recent Congregational Conference, and strangers present, were much interested in the statements there made in respect to the present condition and character, the future plans and prospects of the college. The aggregate attendance during the present year has been 168. Each of these institutions will probably receive both sexes to a full course, making distinctions, however, in some stages of study. Northfield has an accomplished, well educated Preceptress, who has had previous success. It has also an unusually satisfactory boarding department.

### Blessed to Receive.

The following from a missionary in Michigan, whose case we presented in these pages, will show to his benefactors how deeply their kindness moved a grateful heart:

Yours was received last evening with a check for \$50, from Mrs. ———, and our hearts are full of gratitude to the Giver of "every good and perfect gift," and to his human agents. We have found great comfort and support in the words of the Psalmist, "The Lord is my shepherd, I shall not want," and similar passages, at times when little else would afford rational ground of hope for a supply of daily bread. We were I believe always able to take God at his word and trust him fully, yet we only expected a supply of the absolute necessities of life. But our heavenly Father has not dealt with us simply according to our faith. In the provisions of his bounty toward us, he has gone far beyond all we hoped or thought.

We did not think of your publishing that extract from my report, nor when we saw it did we suspect the consequences that have followed. The next mail after that which brought the *Home Missionary*, brought us a letter from Mrs. ———, of ———, Mich., enclosing three dollars, and full of Christian sympathy. The next brought us a letter

from Colchester, Ct., enclosing five dollars, with only the donor's initials—the writer and benefactor doubtless trying to follow the Savior's directions in Matthew, vi: 1. The next mail came last evening, bringing your letter and one from Rev.——, of——, N. Y., enclosing a check for ten dollars. We had lately bought a cow on credit for sixty dollars, not knowing how wisely to do longer without, yet not knowing how to pay for her out of the draft from your Society and leave enough to live on till your next remittance. But before we had brought the cow home, the Lord sent us by a single mail just the amount needed to pay for her. And now we shall be able to 'side up' our house, so that we shall not suffer from cold as we did last winter.

We are getting about as heavy a debt of gratitude upon our shoulders as we know how to bear, and should the gifts continue to come, some of our neighbors will have to share the burden with us, and perhaps our little frame meeting-house, built without aid from abroad, will be made more comfortable for the winter.

It is very doubtful whether the box you speak of could reach us before the close of navigation; if not it could not come till spring. After what we have received there are doubtless others who have greater need; but I will write to Mrs.——, as you request, for our wardrobe has not been replenished to any appreciable degree since we left——, nearly three years ago.

The Lord is with us in our labors, working as we trust the salvation of immortal souls. To him be all the glory!

### Maine Missionary Society.

The Maine Missionary Society held its sixty-second anniversary in the Hammond Street church, Bangor, June 23, 1869. The President, Rev. GEORGE E. ADAMS, D.D., *presided, and conducted the devotional exercises. The annual sermon was preached*

by Rev. ALFRED E. IVES, of Castine. The Report of the Treasurer was read by the President, and the Report of the Trustees by the Secretary, Rev. STEPHEN THURSTON, D.D. Addresses were made by Rev. J. J. CARRUTHERS, D.D., Hon. S. P. BENSON, Rev. C. CUSHING, Rev. Prof. W. M. BARBOUR, Rev. J. BURNHAM, Rev. Dr. DUFF, of Canada, Rev. C. S. DUNNING, and Rev. C. ALLEN.

We subjoin a few items from the Report of the Trustees:

#### SUMMARY.

Eighty preachers have been employed as missionaries the past year,—six less than the the previous year. Fifty-nine are ordained ministers. Thirty-two have labored through the entire year, twenty-one between six and eleven months, twelve between three and six months, and fifteen less than three months. The aggregate amount of their labors is fifty-three and a half years. Seventy-four mission fields have been occupied, containing ninety churches, and ninety-six preaching places.

The past has not been a year of extensive revivals in our mission churches. Additions to the churches, one hundred and ninety-two, of which one hundred and thirty-seven were by profession. The total number in these churches is four thousand, one hundred and eighteen. Sixteen hundred and thirty-five are represented as attending the weekly prayer meeting; six thousand in the Sabbath schools; \$2,739.42 of charitable contributions, of which \$1,482.70 were for Maine Missionary Society.

Two new churches have been organized. Two churches have assumed self-support; those at Orono and Woolwich. That at Alna has resolved to ask no aid the ensuing year.

One sign of spiritual life, and of promise for the future, is found in the fact that an unusual number of houses of worship have been repaired,—some eight or ten. Musical instruments have been procured for others. Two or three new houses are projected. These

facts show that the people are not disposed to dwell in their own ceiled houses, and let the house of God lie waste.

#### THE TREASURY.

The financial condition of the Society is unusually prosperous. The annual contributions from the ordinary sources exceed those of last year; and a kind Providence has opened the hearts of individuals to intrust the Society with larger sums than has been common.

Exclusive of a loan of \$1000, the receipts into the Treasury have been \$18,273.08. After paying current expenses, the balance in the Treasury is \$2,647.21. Orders not yet presented are drawn in favor of missionaries for services already rendered, amounting to \$2,867.17. When the returns are all made, and the orders all drawn, but little of the balance on hand will be left.

#### Miscellaneous Items.

THE CONGREGATIONAL QUARTERLY.—The proprietors of this valuable quarterly generously offer to send it, gratuitously, for the current year, to all missionaries of this Society whose churches forward their collection to the Treasurer of the American Congregational Union, previous to May 1st. Many missionary churches have received the aid of that institution in the erection of their houses of worship, and all are interested in it as an important auxiliary in the missionary work. The *Congregational Quarterly* is peculiarly valuable to missionaries as an exponent of the principles, and the chief repository of the statistics, of the Congregational churches. Any missionary who desires to receive it on the terms above stated, may address Rev. C. CUSHING, No. 16 Tremont Temple, Boston, Mass.

ASTORIA, OR.—Rev. W. J. Clark, commissioned by this Society, was ordained November 19th, and entered on the service of the church lately under the care of Rev. D. B. Gray.

NEBRASKA.—The church in Lincoln, Rev. Charles Little, pastor, on the 7th of November dedicated its house of worship, free of debt. The house is 42 by 28 feet, furnished with organ, etc., at a cost of \$2,900 in money, and much severe self-denial. The church in Milford, under Rev. T. N. Skinner's care, dedicated a few days later its house, 36 by 24 feet, costing \$1,400, of which the Congregational Union gave \$400. Besides money, the missionary put into the building many hard days' work. Milford has become the seat of Seward county, is to be reached by railroad in October, 1870, and has an academy which means to draw scholars from all the South Platte region. The brethren in Nebraska are begging for reinforcements.

MANHATTAN, KAN.—The hopes of self-support this year are frustrated by the impossibility of realizing money for the bountiful harvest. Mr. Parker has commenced preaching at Zeandale, ten miles away, across the Kansas river. He is deeply interested in a Bible class of 23 young men, two of them "thinking of the ministry."

MINNESOTA.—The first Congregational church in this State was formed in 1851. In 1856 the number had increased to eight. The "Minutes" for 1869, just out, report *seventy* churches, with 2,905 members (of whom 324 are non-residents), 53 ministers, 8,786 members of Sabbath schools and Bible classes, and \$3,214 reported contributions to benevolent objects. The reported additions to the churches for the year ending September 1, 1869, is 451; of which 185 came in on profession of faith, and 266 by letter.

SAUK CENTER, MINN.—Rev. A. J. Pike reports unusual interest in the Sabbath school, and progress toward the completion of a house of worship. His people are sadly embarrassed by the mere nominal price of wheat, and the necessity of paying four or five per cent.

a month for money, on mortgages of their teams and tools. Missionaries in all parts of this State and other wheat-growing regions, speak of sales of the very finest wheat of the world, at prices that do not pay for harvesting and taking to market. Yet, for some reason, flour is not sold at "mere nominal prices" in our Eastern cities.

**NORTHWESTERN WISCONSIN.**—Rev. E. A. Mirick, who cares for Bloomer and several out-stations in Chippewa county, earnestly begs for a helper willing to take half a dozen new places next his diocese, now unvisited by preachers of any denomination, but which he thinks by a proper degree of spiritual enterprise "could be taken for Christ."

**SALEM, WIS.**—A marked increase of religious interest is reported, drawing together in heartier fellowship and activity the members of the church, and deeply moving the unconverted. The pastor, Rev. R. R. Snow, has had the assistance of Rev. Luther Clapp in a series of extra meetings.

**JACKSON CO., IOWA.**—Rev. O. Emerson still holds on his way, ministering to the "brethren of the dispersion." Two or three of the feeble communities under his care are moving to make the experiment of "union" houses of worship. One of his chief troubles seems to be the propensity of his Yankee parishioners to "go West." His year's record shows 4,570 miles of travel, near-

ly 200 letters written on church matters, 141 sermons preached, attendance on 266 devotional, business, and social meetings, 61 addresses in public schools, more than 700 family calls, with Bible and tract distribution, etc. Meanwhile, he does not get rich—except in faith.

**WRIGHT CO., IOWA.**—Rev. J. D. Sands reports various success in Belmond, Amsterdam, Hickory, and other out-stations, with appointments made or proposed in settlements not now visited by a minister who can read or write. In Otisville he assisted in dedicating a school-house for Congregational worship. The county is filling up rapidly with a class of settlers bringing very little money. The wet summer and the potato-rot have discouraged some; but as long as coffee can be made of corn, and 'sweetening' from sorghum, Mr. Sands thinks he "will not starve, unless something very unfortunate occurs."

**ATLANTIC, IOWA.**—This new town at the age of eleven months was made the seat of Cass county, and found by actual census to contain 1,028 inhabitants—a large proportion being New England people, but too often careless of their church letters, and "waiting to be hunted up." The church under Rev. E. S. Hill's care have completed and partly furnished a house of worship, with a small debt, in the payment of which they need help.

## APPOINTMENTS FOR DECEMBER, 1869.

### *Not in Commission last year.*

Rev. John T. Wills, Eureka, Cal.  
 Rev. Mortimer L. S. Noyes, Emporia, Kan.  
 Rev. Henry B. Underwood, Baxter Springs, Ringwood and vicinity, Kan.  
 Rev. George F. Bronson, Postville, Iowa.  
 Rev. John White, Lincoln, Dexter, De Soto and Casey, Iowa.  
 Rev. Homer T. Fuller, Peshtigo, Wis.  
 Rev. Roswell R. Snow, Wilmot and Salem, Wis.  
 Rev. Simon Spyker, Sextonville, Willow Creek and vicinity, Wis.  
 Rev. Thomas Jones, Mattawan, Mich.  
 Rev. Thomas W. Davis, Dawn, Mo.

Rev. H. B. Fry, Carthage, Mo.  
 Rev. Charles C. Salter, Brookfield, Mo.  
 Rev. E. R. Beach, Clifton, Ashkum and Crescent, Ill.  
 Rev. Ebenezer Halliday, Ontario, Union Mills and Lexington, Ind.  
 Rev. M. K. Pasco, Vermilion, Ohio.  
 Rev. Charles Ritter, Morrisania, N. Y.

### *Re-commissioned.*

Rev. James S. Burger, Cloverdale, Cal.  
 Rev. Charles Little, Lincoln, Neb.  
 Rev. Jonathan Copeland, Chelsea, El Dorado, Augusta and Douglas Kan.



Rev. Calvin Gray, Geneva, Kan.  
 Rev. Harvey P. Robinson, Mound City, Kan.  
 Rev. William C. Stewart, Seneca and Valley Township, Kan.  
 Rev. Edward P. Dada, Mazeppa, Minn.  
 Rev. Sylvanus H. Kellogg, Glencoe, Minn.  
 Rev. Alpheus J. Pike, Sauk Centre, Minn.  
 Rev. John E. Elliott, Lucas Grove, Iowa.  
 Rev. James B. Gilbert, Mason City, Iowa.  
 Rev. William F. Harvey, Webster City, Iowa.  
 Rev. D. Jerome Jones, Fairfax, Iowa.  
 Rev. John A. Jones, Florence, Iowa.  
 Rev. Daniel Lane, Belle Plaine, Iowa.  
 Rev. Addison Lyman, Jasper City and vicinity, Iowa.  
 Rev. Samuel J. Whiton, Monroe, Iowa.  
 Rev. Morgan L. Eastman, Royalton, Wis.  
 Rev. James Hall, Leon, Herseyville and Jefferson, Wis.  
 Rev. William W. Norton, New Richmond, Wis.

Rev. Adam Pinkerton, Pleasant Hill and Bird's Creek, Wis.  
 Rev. Wilson D. Webb, Brodhead, Wis.  
 Rev. Elias E. Kirkland, Homestead, Mich.  
 Rev. Frederick A. Armstrong, Pleasant Hill, Mo.  
 Rev. Albert Bowers, Macon, Mo.  
 Rev. Luther Newcomb, Syracuse and four out-stations, Mo.  
 Rev. John Schaerer, La Grange, Mo.  
 Rev. Franklin G. Sherrill, California, Mo.  
 Rev. William E. Catlin, Forest Station, Sannamin and Oswego, Ill.  
 Rev. James H. Laird, Brickton and Des Plaines, Ill.  
 Rev. Samuel Penfield, Shirland, Ill.  
 Rev. Patterson W. Wallace, Wabash Co., Ill.  
 Rev. Frederick Wheeler, South Pass and Mankada, Ill.  
 Rev. Austin N. Hamlin, Jerome and Providence, Ohio.  
 Rev. William O. Baldwin, West Groton, N. Y.

## RECEIPTS IN DECEMBER, 1869.

### MAINE—

Bath, A friend, \$150 00  
 Hallowell, A friend, 25 00  
 West Bethel, First Cong. Ch. and Soc.,  
 by Dea. L. Grover, to const. Dea.  
 Leonard Grover a L. M., 35 25

### NEW HAMPSHIRE—

Hanover, Ladies' Benev. Soc., by Mrs.  
 C. O. Blaisdell, 10 00  
 Pelham, Mrs. H. C. Wyman, by Mrs. E.  
 W. Tyler, 5 00  
 Rindge, Ladies' Sew. Circle, by Mrs. W.  
 A. Hale, Sec., 4 00  
 Stratham, Legacy of Richard Upton, by  
 A. Wiggin, Ex., 142 88

### VERMONT—

Wells River, Cong. Ch. and Soc., by W.  
 S. Palmer, 25 00

### MASSACHUSETTS—

Mass. Home Miss. Soc., by Benjamin  
 Perkins, Treas., 2,000 00  
 Dalton, First Cong. Ch. and Soc., by  
 Dea. G. W. Branch, 18 25  
 East Brookfield, Mrs. L. A. Adams, 5 00  
 East Hampton, Payson Cong. Ch. and  
 Soc., coll., \$320.85; mon. con., \$182.75,  
 by Seth Warner, 453 60  
 Florence, Cong. Ch., by A. L. Williston, 65 59  
 Greenfield, Legacy of Ansel Phelps, less  
 Gov. tax, by S. J. Edwards and Lewis  
 Merriam, Exs., 94 00  
 Monson, Mrs. B., by E. F. Morris, Treas., 50  
 Newburyport, A friend, 10 00  
 Northbridge, A friend, 5 00  
 Sheffield, First Cong. Ch. and Soc., by J.  
 Bradford, to const. Rev. Mason Noble  
 Jr. and Mrs. Mary Noble, L. Ms. 81 35  
 Stockbridge, On account of Legacy of  
 Prentice Williams, less Gov. tax, by  
 D. R. Williams, Ex., 140 75  
 Cong. Ch., mon. con., by D. R. Wil-  
 liams, 30 00  
 Whitinsville, Mrs. C. P. Whitin, for  
 freight, 5 00

### RHODE ISLAND.—

Providence, Legacy of B. M. Jackson,  
 by D. I. Brown, Ex., less Gov. tax, 940 00

### CONNECTICUT—

Conn. Home Miss. Soc., by E. W. Par-  
 sons, Treas., 2,000 00

Canton Centre, On account of Legacy  
 of Mrs. Betsey C. Burt, by W. G. Hal-  
 lock, Ex., \$1,550 00  
 Colebrook, A friend, 75  
 Cromwell, A friend, 1 00  
 Hartford, On account of Legacy of Mrs.  
 Mary A. Warburton, by N. Shipman  
 and H. A. Perkins, Exs., 2,000 00  
 Rev. W. W. Davenport, 25 00  
 New Haven, Legacy of Amelia E. Hoe-  
 mer, by T. H. Austin, Ex., less Gov.  
 tax, 94 00  
 New London, Caroline L. Ames, 5 00  
 North Cornwall, Benev. Assoc., by E. D.  
 Pratt, 51 51  
 Norwalk, Ladies' Assoc., by E. W.  
 Brown, 2 00  
 Sherman, Cong. Ch. and Soc., by H.  
 Gelston, 23 95  
 Southport, Ladies of the Cong. Ch., by  
 Mrs. Charles Perry, 5 00  
 Stratford, Gen. G. Loomis, by O. R.  
 Kingsbury, 2 50  
 Watertown, B. De Forest, by J. De  
 Forest, 100 00  
 West Cornwall, Ladies, by Mrs. E. F.  
 Scoville, Sec., 1 70  
 Weston, Cong. Ch. and Soc., by Rev. Z.  
 B. Burr, bal. of coll., in full to const.  
 Ebenezer Fitch a L. M., 5 00

### NEW YORK—

Received by Rev. L. S. Hobart,  
 Mannsville, Cong. Ch., \$5; Smyrna,  
 Sab. school Miss. Soc., \$7, in full to  
 const. Almenzo K. Dixon a L. M., 12 00  
 Albion, C. Farwell, 5 00  
 Brooklyn, Clinton Av. Cong. Ch., Julius  
 Davenport, to const. Mary A. Daven-  
 port a L. M., 30 00  
 Carlisle, James Boughton, 4 50  
 Coventry, Ladies' Benev. Soc. of Sec-  
 ond Cong. Ch., by Mrs. E. A. Phillips, 1 50  
 East Bloomfield, First Cong. Ch. and  
 Soc., by Josiah Porter, Treas., to const.  
 Mrs. J. W. Taylor a L. M., 31 53  
 Ladies' Home Miss. Soc., to const. Miss  
 Mary Kellogg a L. M., 67 50  
 Greece and Parma, Cong. Cha., by Rev.  
 E. N. Ruddock, 10 00  
 Henrietta, First Cong. Ch., by Rev. G.  
 R. Merrill, 8 10  
 Lenox, Mrs. A. H. D. Johnson, 7 75  
 New York City, On account of Legacy  
 of Anson G. Phelps, Sec., 10,000 00  
 Harlem Cong. Ch., mon. con., by W.  
 W. Ferrier, Treas., 15 75  
 Henry T. Morgan, 100 00



Otego Co., On account of Legacy of B. Kalibun, \$172 48  
 Owego, L. H. Allen, 5 00  
 Potsdam Junction, First Cong. Ch., by Rev. G. Hardy, 12 50  
 Rensselaer Falls, First Cong. Ch., by Rev. G. A. Rockwood, 11 00  
 State Hill, Elijah Cox, 1 10  
 Utica, Mrs. N. Lee, by Dea. J. E. Warner, 1 00  
 Westmoreland, First Cong. Ch., by A. S. Brown, 8 00

## NEW JERSEY—

Elizabeth, Wilmet Williams, 2 00

## MARYLAND—

Frederick City, E. H. Rockwell, to const. Mrs. Margaret C. Wiestling and Mrs. Rachel Norwood L. M., 60 00

## OHIO—

Avon, On account of Legacy of Elijah Gibbs, by Joshua Brooks, Adm., 1,107 50  
 Bowling Green, Cong. Ch., by Rev. W. Irons, 10 00  
 Claridon, Ladies' Chn. Assoc., by Mrs. Mary A. Taylor, Sec., 1 00  
 Granville, Welsh Cong. Ch., by Rod. Jones, 16 00  
 Gustavus, Elam Linsley, 5 00  
 Madison, Central Cong. Ch. and Soc., by Rev. D. Loring, 81 00

## ILLINOIS—

Adams, George Douglass, 1 25  
 Aurora, First Cong. Ch., by J. B. Hull, Treas., to const. Rev. Isaac Clark a L. D., 151 18  
 Chicago, Lincoln Park Cong. Ch., by Rev. H. P. De Forest, Leavitt et Cong. Ch., to const. Dea. David D. Grow a L. M., 22 75  
 Elmore, Cong. Ch., \$2.50; Victoria, \$8, by Rev. B. F. Haskins, 42 00  
 Galva, Cong. Ch., by Rev. R. B. Guild, 10 50  
 Geneva, Cong. Ch., mon. con., 28 38  
 Granville, Cong. Ch., to const. A. A. Stone a L. M., 9 00  
 Harvard, First Cong. Ch., by Rev. G. B. Rowley, 38 50  
 Lacon, Cong. Ch., by Rev. A. A. Stevens, 17 00  
 Launk, First Cong. Ch., by Rev. L. H. Higgins, 20 55  
 Lawn Ridge, Cong. Ch., by Rev. L. Benedict, 15 00  
 Lyonsville, Cong. Ch., by Rev. L. S. Hand, 14 30  
 Ottawa, First Cong. Ch., by R. O. Black, 9 85  
 Peoria, Main st. Cong. Ch., to const. Mrs. Hannah W. Pettengill and Mrs. George Clark L. M., 8 42  
 Plymouth, Cong. Ch., to const. Rev. H. B. Swift a L. M., 67 00  
 Roseville, Rev. J. D. Wyckoff, \$11.25; Dea. Duly, \$10; P. Cayane School-house, \$3.75, by Rev. J. D. Wyckoff, 30 50  
 Waukegan, Cong. Ch., by Rev. F. R. Dole, 25 00  
 Wheaton, First Ch. of Christ, by Rev. W. H. Brewster, 28 00  
 Wheaton, 25 00

## MISSOURI—

Bevier, Welsh Cong. Ch., by Rev. G. M. Jones, 18 80  
 Springfield, Union Evan. Ch. and Brush Creek Presb. Ch., by Rev. J. Harwood, 10 00

## MICHIGAN—

Received by Rev. L. Warren, Greenville, Cong. Ch., \$20 48  
 Manistee, Cong. Ch., bal. of coll., 2 80  
 Received by Rev. W. B. Williams, Charlotte, Cong. Ch., \$38 05  
 Galesburgh, Cong. Ch., 15 00  
 Hudson, Cong. Ch., to const. David H. Spencer a L. M., 36 00

Lodi, Cong. Ch., \$15 44  
 Postiac, Cong. Ch., 62 00  
 Sandstone, Cong. Ch., 4 06  
 Mrs. Herbert Williams, 10 00  
 Delta, Cong. Ch., \$4; Grand Ledge Cong. Ch., \$2.50; Wacousta, Cong. Ch., \$10, by Rev. J. M. Ashley, 16 50  
 Eastmanville, Cong. Ch., \$9, Cooper-ville, Cong. Ch., \$10; Lamont, Cong. Ch., \$18.45, by Rev. C. Doolittle, 37 45  
 Fredonia, Cong. Ch., \$4 44; Newton, Cong. Ch., \$4.86, by Rev. J. Verney, 9 00  
 Jackson, Second Cong. Ch., by Rev. L. M. Hunt, 60 00  
 Wayland, First Cong. Ch., by Rev. J. Armstrong, 5 00  
 Webster, Cong. Ch., by John Kenny, 24 95

## WISCONSIN—

Augusta, Cong. Ch., \$5; Mondovi, Cong. Ch., \$5; Rev. A. Kidder, \$5, by Rev. A. Kidder, 15 00  
 Bloomer, First Cong. Ch., by Rev. E. A. Mirick, 9 00  
 Fort Howard, First Cong. Ch., by Rev. D. C. Curtis, 13 60  
 Ironton and Oak Hill, Cong. Ch., by Rev. H. H. Homan, 9 00  
 Malden's Rock, First Cong. Ch., by Rev. E. G. Carpenter, 20 50  
 Sharon, First Cong. Ch., by Rev. J. G. Schneider, 20 00  
 Union Grove, Cong. Ch., by Rev. J. Watts, 17 00

## IOWA—

Received by J. Guernsey, Clinton, Cong. Ch., 12 20  
 Almorat and Earlville, Cong. Ch., by Rev. C. Gibbs, 15 00  
 Bench and Sand Cove, Cong. Ch., by Rev. A. H. Houghton, 6 10  
 Black Hawk, Cong. Ch., by Rev. T. Merrill, 6 00  
 Burr Oak, Cong. Ch., by Rev. G. Bent, 10 70  
 Cedar Falls, Cong. Ch., by Rev. L. B. Hildfield, 17 15  
 Clay, Mrs. Holmes' Sab. school class, by Rev. T. H. Holmes, 3 00  
 Exira, Cong. Ch., \$4; Oakfield, Cong. Ch., \$3, by Rev. C. D. Wright, 9 00  
 Fayette, First Cong. Ch., by Rev. J. T. Closson, 9 00  
 Iowa Falls, First Cong. Ch., to const. Rev. J. L. Atkinson a L. M., by Rev. J. L. Atkinson, 56 00  
 New Hampton, First Cong. Ch., by Rev. H. Adams, 41 40  
 Osawa City, First Cong. Ch., by Rev. G. L. Woodhull, 3 00  
 Oakaloosa, Cong. Ch., by C. P. Scarle, Treas., 34 00  
 Ottumwa, Cong. Ch., by Rev. H. Brosa, 27 50  
 Quasqueton, First Cong. Ch., by Rev. A. Manson, 20 00  
 Seventy Six, Cong. Ch., by Rev. F. Crang, 1 85  
 Winthrop, First Cong. Ch., by Rev. L. W. Brintzall, 15 11

## MINNESOTA—

Received by Rev. R. Hall, Cottage Grove, Cong. Ch., \$11 00  
 Marine Mills, 13 60  
 St. Paul, Plymouth Cong. Ch., mon. con., 5 50  
 Lenora, Cong. Ch., by Rev. G. Bent, 29 50  
 Minneapolis, Second Cong. Ch., by Rev. W. Leavitt, 1 40  
 Minneapolis, 13 50

## KANSAS—

Albany, First Cong. Ch., by Rev. O. A. Thomas, 10 00  
 Burlington, First Cong. Ch., by Rev. J. M. McLean, 5 00  
 Paola, Cong. Ch., by Rev. A. F. Johnson, 11 50

## NEBRASKA—

Received by Rev. H. Gaylord,  
Beatrice, H. Atkinson,

\$1 00

## CALIFORNIA—

San Francisco, Mrs. Otis Wilder,

4 00

## OREGON—

Forest Grove, Cong. Ch., by Rev. S. H.  
Marsh, D. D., 6 50  
Portland, First Cong. Ch., mon. con., by  
Rev. G. H. Atkinson, D. D., 5 00

## HOME MISSIONARY,

30 55

\$23,420 38

*Donations of Clothing, &c.*

Brooklyn, N. Y., Ladies' Benev. Soc. of  
the South Cong. Ch., by Mrs. C. H. Par-  
sons, Sec., a box,

\$533 70

Claridon, Ohio, Ladies' Christian Assoc.,  
by Mrs. Mary A. Taylor, Sec., a half bar-  
rel,

30 00

Coventry, N. Y., Ladies' Benev. Soc. of  
Second Cong. Ch., by Mrs. E. A. Phillips,  
a barrel,

55 00

Derby, Conn., Elizabeth P. Bassett, a bar-  
rel,

57 00

Keene, N. H., Ladies' Home Soc. of the  
First Cong. Ch., by A. B. Leverett, Sec.,  
a barrel,

120 00

New Britain, Conn., Ladies of the South  
Cong. Ch. Benev. Soc., by Mrs. Isaac S  
Lee, Sec., a barrel,

64 00

Newington, Conn., Ladies of the Cong.  
Ch., a box,

371 69

New Haven, Conn., Ladies' Home Miss.  
Soc. of the First Ch., by Mrs. D. W.  
Lathrop, three boxes,

Ladies' Benev. Soc. of the North Ch., by  
Mrs. Henry Champion, a barrel,

New York City, Ladies' Home Miss. Soc.  
of the Broadway Tabernacle Church, by  
Mrs. Dr. J. P. Thompson, two trunks of  
clothing

Mrs. R. E. Hatch, a bundle,

Norwalk, Conn., Ladies' Assoc., by E. W.  
Brown, Sec., a box,

Pelham, N. H., Mrs. H. C. Wyman, by Mrs.  
E. W. Tyler, a barrel,

Providence, R. I., Ladies' Miss. Soc. of the  
Beneficent Cong. Ch., by Mrs. J. W.  
Taft, a box,

Rindge, N. H., Ladies' Sew. Circle, by  
Mrs. W. A. Hale, Sec., a barrel,

Salem, Mass., Crombie street Benev. Soc.,  
by Annie P. Brown, Sec., a barrel,

Smyma, N. Y., Ladies of the First Cong.  
Ch., by Mrs. H. M. Dixon, a barrel,

Southport, Conn., Ladies of the Cong. Ch.  
by Mrs. Charles Perry, a barrel,

Stamford, Conn., Ladies of the Cong. Ch.,  
by Mrs. Mary Betts, two barrels, a box  
and cash,

Warren, Mass., Ladies' Home Miss. Soc.,  
by Mrs. M. L. Hastings, Sec., a box,

West Cornwall, Conn., Ladies, by Mrs. E.  
F. Scoville, Sec., a box,

Westfield, Mass., Ladies' Benev. Soc. of  
the Second Cong. Ch., by Mrs. C. C.  
Fowler, a box,

West Meriden, Conn., Dures Soc. of the  
Cong. Ch., by Mrs. C. Perkins, a barrel  
and cash,

Whiteneville, Mass., Mrs. C. P. Whittle, a  
box,

Winchendon, Mass., Ladies' Benev. Soc.  
of the North Cong. Ch. and Parish, by  
Mrs. David Foster, a barrel,

120 45

*Receipts of the Massachusetts Home Missionary  
Society, in November, BENJAMIN PERKINS, Treas.*

Acton, Cong. Ch.,

\$57 75

Baldwinsville, Legacy of Esther Carter,  
less Gov. tax,

\$21 50

Boston, a friend, \$25; a friend, \$5,

30 00

Boston Highlands, Vine st. Ch., mon.  
con.,

11 00

Boxford, Cong. Ch. and Soc.,

39 50

Brookline, Harvard Ch., bal. of coll.,

5 00

Moses Worthington,

5 00

Canton, Rev. Mr. Dickinson's Soc.,

31 00

Easton, Cong. Ch. and Soc.,

19 00

Fitchburg, C. O. Church and Soc.,

408 58

Franklin, Cong. Ch. and Soc.,

30 27

Georgetown, Women's Benev. Soc., Me-  
morial Ch.,

20 25

Globe Village, Evan. Free Ch.,

49 68

Harvard, Cong. Ch. and Soc.,

58 85

Hinsdale, Cong. Ch. and Soc.,

177 15

Lanesboro, Mrs. C. Hard,

46 71

Lowell, Appleton st. Ch. and Soc.,

13 50

Lynnfield Center, Cong. Ch. and Soc.,

Medway Village, Cong. Ch. and Soc., to  
const. Mrs. B. D. Ware, Mrs. R. R. Paul,  
Mrs. M. E. Wilson, L. Ma.,

75 00

Millford, Cong. Ch. and Soc.,

22 70

Needham, Josiah Davenport,

5 08

Norfolk Conference, coll. at meeting,

8 00

Salem, Tabernacle Ch. and Soc.,

653 47

Saugus, Cong. Ch. and Soc.,

24 67

Sharon, Cong. Ch. and Soc.,

85 25

Shrewsbury, Cong. Ch. and Soc.,

26 80

South Hadley, First Cong. Ch.,

69 00

Stoughton, Cong. Ch. and Soc.,

13 55

Taunton, Winslow Ch.,

58 20

Townsend, Cong. Ch. and Soc.,

26 51

Legacy of Gracia Farmer, less Gov. tax,

94 00

Wellfleet, Cong. Ch. and Soc.,

75 00

Wenham, Cong. Ch. and Soc.,

65 05

West Roxbury, Central Cong. Ch. and  
Soc., by S. Plaine, bal. of coll.,

50 50

Weymouth, Rev. Mr. Emery's Soc.,

100 00

Worcester, David Whitcomb, Esq.,

406 00

Ware, Miss Eliza S. Barlow, her dying re-  
quest, to const. Mrs. I. Barlow, Mrs. C.  
M. Barlow, and M. A. Barlow, L. Ma.,

115 00

\$2,795 46

*Receipts of the Connecticut Home Missionary  
Society, in December, E. W. PARSONS, Treas.*

100 00

75 00

232 00

61 89

126 00

51 18

101 00

278 25

91 84

96 40

210 00

163 50

120 45

Ansonia, Cong. Ch., by C. H. B.,

\$27 81

Bridgeport, First Cong. Ch., by N. S. Wor-  
din, Treas., in full to const. Rev. J. G.  
Davenport, George T. Lewis and Ho-  
bart Drismedale L. De.

119 00

Bristol, Ladies' Assoc., by A. Norton,

78 62

Buckingham, Cong. Ch., by Rev. J. Ord-  
way,

6 00

Collamer, Cong. Ch., by Rev. J. Ayer,

10 00

East Hampton, Cong. Ch., by P. Berina,  
Treas.,

99 75

Glastenbury, a friend, to const. Frederick  
Welles a L. M.,

50 00

Grawy Hill, Cong. Ch., by Rev. W. Hall,  
Mrs. E. O. Hall, to const. Mrs. S. E.  
Marvin, Mrs. Emma H. Marvin, and  
Mrs. Fannie C. Marvin L. Ma.,

93 00

Greenville, Cong. Ch., by F. W. Carey,

39 95

Gulford, Third Cong. Ch., by Rev. G. M.  
Boynton,

10 07

Hartford, Center Ch., bal. of coll. to  
const. Alfred R. Skinner a L. M.,

100 00

Madison, Ladies' Assoc., to const. Mrs.  
Callata Tibbals and Mrs. Eliza Trow-  
bridge L. Ms.,

60 00

New Haven, North Cong. Ch., by F. T. Jar-  
man,

173 60

Orange, Cong. Ch., by F. T. Jarman,

35 00

Poquonock, Cong. Ch., by Rev. N. G.  
Bonney,

10 40

Stimbury, Cong. Ch., by T. J. Wilcox,

58 30

South Windsor, First Cong. Ch., by J. S.  
Clapp,

24 53

Wareham, Cong. Ch., by W. H. M.,

5 00

Westbrook, Cong. Ch., by A. Bucknell,

17 96

West Stafford, Cong. Ch., by O. Dimmock,

17 25

\$1,970 42

# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*  
How shall they preach except they be SENT?.. *Rom. x. 15.*

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## THE FUTURE OF THE PACIFIC SLOPE, AND THE CHINESE QUESTION.

By REV. JOHN TODD, D.D., of Pittsfield, Mass.

The friends of Home Missions will be profited by the following extracts from the closing chapter of Rev. Dr. Todd's interesting, instructive and stirring book, "The Sunset Land; or the Great Pacific Slope," a volume of about 320 pages, published by Lee & Shepard, Boston. It is written in the Doctor's usual lively, captivating style, and embodies rich results of his experience, observation and study, during his trip to California by the first train over the Pacific Railway in 1869.

We regret that want of space has compelled omissions which mar the beauty, if indeed they do not weaken the force, of the argument. This our readers can rectify by buying the book :

ON the Pacific shores are three harbors, conveniently located to meet the wants of commerce—on the north, Puget Sound; on the south, San Diego; and in the centre, San Francisco Bay. The latter is the queen of harbors, and has a great headway in advance of the others. As you come into the bay, passing the Golden Gate, you are sailing directly east. After passing east a few miles, you turn to the south, around the point of a peninsula. On the end of that peninsula is San Francisco—a city built on and among the most dreary sand-hills. Originally no spot could be more uninviting. But in twenty years the high hills have been cut down and carted into the water, rocks blasted, sloughs filled up, till now you find a wondrous city, with nearly 150,000 inhabitants, with architecture which would honor any city; with nothing that looks young, green, or unfinished; and kept in order by its police, superior to any other city in the land. You are amazed at seeing a city looking old, and ripe, and finished, having twelve daily papers, and many of them of mammoth size; having six miles of wharfage already built; having huge steamships, that run regularly, not only every day and hour through the harbor, but on the New York line, and on the lines for China, Japan, Sandwich Islands, and Oregon. In this city capital has centred, and has been wisely and generously used to build public institutions, free schools, hospitals, asylums for the blind, for the deaf and dumb, for the orphans, and for all in distress. San Francisco is, by her position, by her energy and wisdom, to be the elect lady of the coast, and nothing but earthquakes will interfere with her growth. In the centre of mines which have but just begun to be developed

in the midst of a region unequalled in the world for agricultural productiveness, with unexplored mines of coal and of iron, with unmeasured forests of the finest timber ever found anywhere, with one continental railroad already built, and another—that to St. Louis—which will be built, she must become a great commercial and manufacturing city.

California can support 20,000,000 of people by her own resources, and the whole Pacific slope twice that number, at least. One eighteenth of all the land in the State was given by Congress, to be devoted, as fast as sold, to public schools. In addition to this, Congress gave her 500,000 acres of land, to be devoted to internal improvements; and the State has wisely decided that the inside of the human head is the place to begin improvements, and has set this also aside for schools and public education. She also taxes all the property of her people for schools. The free-school system of Massachusetts is adopted, and there is not a child in the State which may not be educated at public cost. These schools are established as fast as population requires, and are already of a high order. This free-school system is justly the pride of the State, and no new State can boast of better. And as goes California, so will go all the Pacific slope. There will be no better schools in the land than these will be. Both California and Oregon have determined to have a college or university that shall be like a steam engine on the top of a hill, to draw up what is at the bottom of the hill. In every neighborhood, it is already true, that the schoolmaster is abroad. The churches, of course, must be in their infancy, but they are well organized, manned with an able, devoted and talented ministry. They have the right ring to them.\*

The Sabbath is far better observed than I expected; and while six military companies march through the city, to fife and drum, every Sabbath, and strike the stranger very unpleasantly, yet they go out into the country to spend the day. I am happy to say that they are Germans or Italians. No company of Americans thus desecrates the day.

And as to Sabbath schools, they are perfectly bewitching. I have never seen so large a proportion of the population gathered into Sabbath schools, nor finer schools. Whatever these people take hold of, they do it with a heartiness that is truly refreshing. I attended the State convention of Sabbath schools, and also the State convention of the Young Men's Christian Association, and was most highly gratified and satisfied with the earnestness, the judiciousness, and the success, with which the working power of those churches is brought out. There is no narrowness or bigotry of denomination apparent. They work together in the common cause, and for the common Master.

I may say, too, that, probably owing to the climate, you find the finest set of children in that country that you ever saw—the fairest, fullest, and most perfect physical development. I was struck with this, and feel assured that here will be developed a physical manhood, such as has nowhere yet been found. It can hardly be otherwise, when every child can live out of doors more than half of every year, and will prefer to do so. The question they ask is, not to what denomination does a man belong, not what his attainments, but, "What can the fellow *do*?" And this standard of *doing* something and much, with the climate and the thousand incentives to effort, will, in the future, I have no doubt, produce, not giants, but a noble race of men, if not superior to any now in the world.

\* Among these ministers I found Rev. Drs. Stone, Scudder, Eells, Wadsworth, Moor, Dwinell, Professors Durant, Willey, and many others like them—inferior, certainly, to no men in the land. The other denominations are equally fortunate in their clergymen—all wide-awake men.

On the great Eastern continent, west of the Yellow Sea, is a great plateau of the most fertile land, surrounded by mountains, watered by vast rivers, connected by a canal seven hundred miles long, teeming with multitudes of human beings, packed together, and hardly getting food enough to sustain life. Nearly a third of earth's population are crowded together there. The people are almost as ancient as the flood, and were probably there when Abraham was in Canaan. Two strong men have tried to impress their own minds upon the people—Buddha, in India, who lived about 600 years before Christ, and Confucius, in China, who lived about a century later. You now understand me to be speaking of China and the Chinese. The latter of these men gave laws and religion; but the laws were barbarous, and the religion had no stamp of divinity upon it, carried no divine sanctions with it, and only *set* human character, like mortar, without elevating or advancing it; the most it hoped to do, was to stand still. So the generations have come and gone—now and then a vast revolution, but as President Hopkins, in his admirable sermon before the College Society, says, it was “the mountain-pressed giant simply turning over.” “There have been,” he also says, “stability and order, but a stability without growth, and an order without progress.” Such is the amount of human life in China, that men take the place of beasts, and a dozen men will do the work of a single horse, for the wages which one horse ought to earn. The result is, that this people, half starved from generation to generation, are dwarfed—not larger or heavier than our women. Still the Chinaman is lithe, strong, active, enduring, quick to imitate, quick to learn, mild in disposition, taught to respect law and obey magistrates, kind to animals, industrious, willing, economical, and able to live on very little. His religion is gloomy, and suicide is more common than with other races. The overgrowth of population induces infanticide and a disregard of human life. The Chinaman has very little self-respect, and is, of course, tricky, deceitful, and untruthful; but he is never malicious or revengeful. I am speaking of the mass. Among the educated and mercantile classes, there are fine specimens of integrity and all the commercial virtues.

The Chinaman will often learn our alphabet, and even to put syllables together, at a single lesson. He is a good washer and cook, and will make a little go a great way for himself, or for his employer. Such is the Chinaman, when I have added that he is an idolater, is superstitious, carries his temples and gods with him, lives upon rice and tea, and smokes opium with his tobacco when he can get it.

When the gold mines were discovered, their report went out into all the earth. Thousands of Chinamen were soon scattered over California, digging gold. When the railroad was to be built, they were on hand and ready to engage by thousands. The more they are known, the more their labor is in demand; and now, there are at least one hundred thousand already on our shores, and within a year that number is to be doubled, and they will probably be numbered by millions in a very few years. They could send out forty millions, equal to the population of our nation, and be benefited by the depletion. They can all, without exception, read and write in their own language. The great besetting sin of the Chinese is their inordinate love of gambling.

Thus far they feel that they are strangers, and intend and expect to go back to their country. All their dead are carried back for burial. Over twelve hundred bodies, as is estimated, are now annually carried back to China, at a cost of *one hundred dollars each*, in gold. The State of California has a law that every *man who works in the mines shall pay a tax of four dollars a month, unless he*

is a citizen, or declares his intention to become one; but no Chinaman has, so far, ever signified his purpose or wish to become a citizen, though there are thousands engaged in gold-digging.

And where and what is to be the end of this thing? Our Irish friends in California have risen up against the Chinese, and abused them, and declared they shall not come to our shores. They might as well go down to the Golden Gate, and say that the tide shall not come in, with the Pacific Ocean behind it. They can no more be stopped than water can be prevented from running down-hill. Intercommunication is such, that labor will go where it is best paid. Nothing can keep back the myriads of starving people in China. And besides, the thing that we now want—the great material want of the country—is cheap labor. And whoever will furnish that, will find enough to employ him.

But what is to be the result of this influx of Chinamen? No mortal can say. The first effect will be to expedite the building of railroads and developing the resources of our country. Already all the railroads west of Chicago are negotiating at what price they will transport them, and have fixed upon a cent and a half a mile. Another effect, immediate, will be to stop the strikes among workmen—a curse to themselves and a curse to the community. Will it not be a great injury to our Celtic and Teutonic workmen now among us? I answer, no: I believe it will be a great blessing to every one of them. It will show them that the sooner they cease to be Irishmen or Germans, and become Americans, the better. It will put them to educating their children. It will scatter them on our farms, and on farms of their own. It will be a power under them to lift them up. It will be a power behind, to push them forward. What will be the effect on the negro? Good, I have no doubt. It will make him feel the necessity of working, not by fits and starts, but continuously, and of being economical and frugal. Placed side by side, the Chinese will be the educator, and the negro will rise. But what will be the result on the government of this country—creating here a conglomerate mass, such as our form of government never contemplated? Will not these foreigners at some day, perhaps not distant, be able to take this nation into their own hands, and become its rulers? No, and that because there are some things that will prevent it, deeper than numbers or votes:—certain organic laws that override all human plans and notions.

It does not seem very likely to me that the Anglo-Saxon race, having founded and created this government, and having the original traits of character which they have, will ever yield this government to any other race. It is found that there is no language in the world, so terse and so condensed as the English. It is becoming the language of the ocean telegraph all through Europe, and probably will be through the earth. They won't write messages in any language but the best. And what is best for the telegraph, will be the best medium by which to convey all thought; the world cannot use any instrument but the quickest, and thus the simple wires on the poles, stretching round the world, may change the language of a world, and bring one race to be uppermost. Or, if you say they use the English language because the English operator is so superior to any other, then the argument accumulates for the superiority of the race in handling the world.

God, in his providence, reserved the great western slope of this continent, looking off on the Pacific, till the Atlantic States had become settled, their soil *much* exhausted, their institutions planted and tried, their population flowing out, and carrying their habits, and schools, and churches, into the great interior valley, and made that great basin safe; and then he suddenly swept off the imbecile



racess that roamed over that slope, and annexed it to our inheritance. It was a new world, having a new climate, a new soil, new and unfailing mines, forests that overwhelmed the spectator with awe, fertility scarcely equalled in the annals of the world, and peopled with the most energetic men that could be culled from the civilized world, our own people vastly preponderating.

And what are the plans of infinite Wisdom in all this? I believe, to give us an opportunity to work out a higher civilization, more and better means of educational development, a nobler exposition of human capabilities, and a loftier type of spiritual Christianity. I believe that vast slope, so rich in mineral, agricultural, and manufacturing wealth, so little that is wasteful in climate, is put into the hands of men who will never do what is mean, never settle down into sloth, never refuse to meet responsibilities, and never be satisfied with a meagre development. I believe, too, that God has pity for other portions of his great family, and is bringing here, by thousands, and most likely by millions, that race who must be, from their past, lifelong minors, intrusted to our care, making us responsible for their receiving kind treatment, careful training, and, above all, the gospel of his mercy. What shall we do with the Chinese? is said to be the great problem of this generation. I answer, it is a problem we cannot solve, nor are we called to do it. God is sending them here, and we cannot stop the stream. Their industry will add immensely and rapidly to our wealth; they will have their idol temples through California, in New York, most likely in Boston, and very likely in our villages; that we cannot help. If they are to let us, by treaty, build churches and enjoy our religion in China, we must allow them to enjoy their idolatry here. And no one can certainly say that this new element will not change the centre of power in the world.

Our nation is a universal solvent. Put the children of a dozen nations into our free schools, and they will all come out Americans. And when I see the Germans in Hartford and New York setting up and demanding German schools, it does not worry me in the least, for I know it cannot come to anything. Those who enjoy our privileges and breathe our air, *must* become Americanized. They cannot help it; and that for a strong reason, viz., that *the American character impresses itself upon whiterer it touches*. It is strong, intelligent, active, direct, practical, and is everywhere a power. I assert that it is *not* boasting, but a simple truth, to say, there is no character on earth so certain to impress itself on the world, as the American.

The Chinese must and will learn our language, gradually adopt our dress and customs, and when he reads our Bible, and learns our religion, in laying aside his own language it will be comparatively easy to drop his idolatry, and become a Christian believer. In two Sabbath schools, I have seen, on an average, a hundred Chinamen in each, delighted to learn to read in English, and having the Bible for their reading-book. The force, the cool energy, and the persistent power of the American character, is something which makes a deep impression upon weaker races.

If, then, I am told, as I am almost every day, that this conglomerate mass, made up of Anglo-Saxons, Europeans, Africans, Chinamen, and a sprinkling of all nations, is hereafter to cement into a sort of pudding-stone race, I reply, it may be so, but I do not believe it. God has given this continent to the strongest race on earth, and to the freest and best educated part of that race, and I do not believe he is going to let it drop out of hands that can handle the globe, and put it into *hands that are hands without educated brains*.

*It is putting our government, and our civilization, and our educational insti-*

tutions, and our Protestant religion, to a test more severe than was ever put upon a people. England, the old hive, is full, and there can be no such influx of foreign elements there; but here they come, and will come—to be scattered over a vast territory, to be instructed in human rights, and human responsibilities, and, be the risk great or small, hanging over us like an avalanche, threatening to fall on us and grind us to powder, or hanging over us like a cloud, to be dissolved in fruitful showers to gladden every part of the land—be it the chest into which the giant is to be pressed, and the lid shut down, and the chest thrown into the sea, or be it the treasure-box, out of which uncounted blessings will flow—we must accept it, and feel, that for wise and good purposes, God has opened the door of hope to other portions of his family, and is sending them here to share our inheritance, and to be enlightened and blessed by our sympathy and kindness.

You now see why I have attached so much importance to the slope west of the Rocky mountains. *On that slope hangs the future of this country!* Heretofore we have said that the great valley of the Mississippi is to contain the numerical population of the country, and guide its destiny; and so it would, had it not been that the whole thing is altered by settling California, and bringing the ocean Isles, and China, and Japan, and all the East to our very door, and had it not been that the swarming, teeming population of these countries have found out that here is food, and here labor is needed, and will be rewarded, and hence they are to flow in, like the waves of the Pacific, unceasingly, till the demands for labor are satisfied; this is inevitable. I have seen single steamers come into San Francisco, with from twelve hundred to fourteen hundred Chinamen on board—once a fortnight each; and hereafter there must arrive two such shiploads weekly, to meet the engagements already made. Thus the Golden Gate has become the gate-way of a living stream of humanity, in the form of a half-civilized heathenism. We have now to learn—God is forcing it upon us—that they, as well as we, are a part of God's family, and must be cared for accordingly. They may seem like the two barley loaves that tumbled into the camp of the Midianites; they may be for our food or for our ruin. And who, at this hour, tries to cast the horoscope of his country, without taking this new element into the account, will make a terrible mistake.

And here comes in a thought that I deem of great importance, and that is, *the destiny of the human race is every day becoming more and more closely linked together.* A few days since, and we talked of the Sandwich Islands as a far-off people; now they are our next-door neighbors, and we hardly know whether to think of them as Americans or as foreigners. The eighty thousand English and Americans in Paris cannot be forgotten in the plans and measures of the French government.

Oceans and mountains were made to keep nations apart, so long as the world knew no power but the brute power of war; but since the Prince of Peace hath created such facilities for travel, that, practically, there "is no more sea," and the everlasting mountains have bowed before his chariot, and the nations are poured into each other as water, the whole human family are to work out the same destiny and have a like inheritance. Everything points and works that way. I look upon the generation now living, and soon to live, as called upon to decide questions wide as the earth, and to solve problems that will affect the whole human family. Whether we will or no, we are linked in with all the rest, and we cannot rise without lifting them up with us. It means something to live now—far more than ever before.

I must add, too, that the world is rushing on its own destiny with a rapidity

never before known. The earth is becoming smaller, and time is becoming longer. A month now is a year, compared with a century ago. The man who builds his hopes for the elevation of his race on science, sees science advancing as never before. The man who looks to politics and human governments to create a millennium on earth, sees the principles of human rights steadily marching on, and threatening shortly to tread tyranny under foot. The man who looks to education to renovate the world, sees free schools everywhere spreading, and colleges endowed most richly, and springing up like mushrooms. And the man who looks to the Bible and the church of God to usher in the day of "good will to men," and the day of God's glory, sees that everything there is advancing; that three-fourths of the population of this country are under the dominant influence of the chief Protestant churches; that the largest increase of Christianity in the world, during the present century, has been in the United States; that every church reaches a population about four times as large as its membership; that the increase of our church members, notwithstanding the great influx of foreign and papal population, has greatly outrun the increase of the people; that in 1800, with a population of about 5,000,000, the church members were 850,000; while in 1860, with a population of 31,440,000, we had over 5,000,000 church members, *i. e.*, the ratio of professed Christians to the population was one to fifteen in 1800, while in 1860 it was one to six. We may add, the vast preponderance of talent, skill, enterprise, wealth, and manhood of the nation is under the direct influence of the gospel of Christ.

I believe this nation has a mighty destiny before it; that the tide of time rushes as never before; that our dangers and our responsibilities are inconceivably great; that the gospel, in its power and purity, going to the heart and guiding the conscience, and controlling the passions, and bringing out the man to individual responsibility to God, is the great power on which we are to rely. The church of God is called upon for money, for labor, for thought, for faith, and for love. We ought to see that every child in the land is in the Sabbath school; —one school in every neighborhood; that the Home Missionary is all over the land, treading every mountain, visiting every glen, on the banks of every river, preaching Christ, planting churches, and lifting up humanity. We ought to see that there are free schools everywhere, as free as the air we breathe, and colleges to educate and prepare the mind to act in clear light, with expanded views, and with noble ends. We must cast up and "prepare a highway for our God," and then occupy that highway.

You will say, perhaps, that all this is calling for money, money, to flow like water. Truly it is! Truly it is! But can you travel fast, on land or on water, without spending money? Can you live at this day without spending money? To be a Christian in this country now, is to be lifted up to fly with the angel that hath the everlasting gospel to preach to every creature. I had rather live with my generation now, than to live the life of Methuselah.

O my country! the names of thy great sons will hang over thee like so many bright stars; the great spirit of our fathers lives, and will live, and the Sun of Righteousness himself is rising on thee with warmer and warmer beams. God's great plans move on, and the roar of the ocean, and the stern silence of the flinty mountain, are waiting at his feet. Those plans, like the century plant, are now unfolding, in their beauty and in their richness. We have bled for thee, O my country, and we will now pray and labor for thee, and we will raise up sons and daughters worthy of our fathers, and worthy the inheritance which they have left us!

## MISSIONARY INTELLIGENCE.

## NEBRASKA.

*From Rev. R. Gaylord, Agent, Omaha.*

## Looking Backward and Forward.

THE close of the fifth year of service as your Agent in this frontier district, reminds me that, thirty-one years ago to-day, I commenced my ministry in Mount Pleasant, Iowa, under commission from your Society. I cannot but wonder at the changes that all these years have wrought over a vast region, then without inhabitant, but now filled with a busy and enterprising population. Iowa, Wisconsin, Minnesota, Kansas and Nebraska, with the new States on the Pacific coast, have been brought into the Union, and over them all the gospel has to some extent exerted its moulding influence, until in some places the wilderness has become a fruitful field. But the work, instead of being done, seems just begun. The great stretch of country between the Missouri valley and the Pacific States is being vitalized by the influence of modern improvements, as well as by the resources of the mountains, so that the work of evangelization cannot be much longer delayed, without serious detriment to a region fast filling with towns and cities, and beginning to roll back its influence upon the older States. These thoughts press upon me as I see the daily departure of long trains of cars on the Union Pacific railway, and as I read of the resources of the immense plains between us and the mountain. New lines of railroad are being projected in our State, which will bring in business, wealth and population. Now the elements of our advance as a State are crystallizing rapidly, and the formative influences need to be watched closely and well.

## Exploration.

*During the quarter, I have given no little time and attention to exploration.*

On the third of September I went west one hundred miles on the Union Pacific, and labored more than a week in Butler and Platte counties. Spent the Sabbath at Columbus, preached there in the morning, and in the afternoon fourteen miles north, where I administered the Lord's Supper. On Monday, went with Mr. Chase to the south side of Platte river, preached three times, held a communion service and organized a second church in Butler county—returning to Columbus on Thursday to prayer meeting. The next day went to the Pawnee Agency, twenty miles northwest, had an interview with the Agent and a devoted Christian lady, who, with true missionary zeal, is doing what she can to educate and christianize the children and youth of the Pawnee tribe. I am sending a quantity of the Pictorial Tract Primers for her Indian boys and girls. At night, after preaching at an evening service, started for Columbus, twenty miles away. Losing our way several times in the darkness, we turned back to our starting place, rather than stay all night upon the prairies in the vicinity of so many Indians. On Saturday I reached Omaha, after a very busy and fatiguing week's work.

With Rev. Mr. Knowles, of Salt Creek, and his famous ponies, I have been through the southern portion of the State. Leaving home October 16th, and spending the Sabbath with Mr. K., we started for Nebraska City, stopping by the way about eighteen miles west of that place, where a good Christian family from Quincy is maintaining a Sabbath school, and where it will be good economy to send a minister. On our way to Richardson county we passed through Brownville, a growing town, 25 miles south of Nebraska City, where ere long a Congregational church will be called for. We found Rev. Mr. Groat laboring hopefully with

the Elmore church, and preaching at several points in that county. Passing through Salem, a pleasant village with a flouring mill and several business houses, and following the divide westward, we were brought to Pawnee county, one of the finest in Nebraska. Pawnee City, the county town, is finely located. Seven miles west of that place we found Mr. Miles, and spent two nights and a stormy day with him, improving the time to organize a church with seven members. After a ride of forty miles over prairie to a great extent destitute of timber, but with good building stone in abundance and fine land well watered, we reached Beatrice, the seat of Gage county, where we passed the Sabbath, hospitably entertained by Mr. Henry Atkinson, the son-in-law of Senator Tipton.

After two services on the Sabbath, we next day rode sixty miles against a cold wind to the house of Mr. Knowles, passing through Lincoln. I reached home Oct. 28th, having in two weeks traveled over 350 miles, mostly by private conveyance. A few hours after, I left for Fontenelle, where we met to organize an Association for that part of our State north of the Platte river.

I have visited the churches in Platte county, weakened by the removal of Mr. Chase to Fremont. To meet the growing demands of that region, there should be two men on the work hitherto entrusted to him. I have just assigned a man to that portion of the field lying south of the river, in Butler county; and now could we get two good men for the northern part of the field, I should feel that that portion of our frontier was well manned.

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#### MINNESOTA.

*From Rev. C. B. Sheldon, Excelsior, Hennepin Co.*

#### Spirits Setting Traps.

One of the forms of antagonism which the gospel encounters in this State is

"Spiritism." In this immediate vicinity we have been comparatively free from its influence, though it has been all around us, and attempts have been made to gain for it a foothold here. Applications have been made for the use of our hall for lectures on the subject, but uniformly denied. Recently, however, we came near being trapped. A note came to our postmaster, purporting to be from a lady lecturer on *temperance*, desiring that arrangements should be made for a lecture to our people on that subject, on the coming Saturday or Sabbath evening. The letter enclosed newspaper extracts, calculated to make the impression that it was customary among evangelical churches to give her a hearing on the evening of the Sabbath. As the cause of temperance needed a new spur among us, and supposing the subject would be treated from a gospel standpoint, I favored her coming and speaking on Sabbath evening. Notice to this effect was given. Saturday evening, on the way to my house, she said that she had been residing for some months in Winona. I replied that I had a daughter teaching there, whom I expected that very evening. I noticed that she did not seem much elated with this information. When my daughter arrived and saw the lady, she informed me aside, that she was known in Winona as a lecturer on Spiritism. This drew from the lady the admission that she was not only a Spiritist, but in the employ of a State association of Spiritists, and made use of temperance merely to gain a more favorable access to prejudiced minds. I told her that she could not but be aware that with the knowledge of these facts we should never have invited her to lecture among us. She was taken somewhat aback by this premature exposure of her position, and said she would leave it entirely at my option whether she should lecture or not, and if allowed to do so would confine her remarks wholly to temperance. The matter being left



to my choice, I appointed a conference meeting for the evening. I received from her a communication purporting to be verses indited by the spirits in which our "bigotry and intolerance" were duly deplored and berated. She also claimed a compensation for the loss of the Sabbath, as she would have taken up a collection. Though we did not recognize the justice of this claim, the postmaster and myself thought best between us to meet it, considering our lesson of caution sufficiently cheap at the price it cost us.

#### Out-Stations.

At Rose Creek, one of my preaching points, I have evidence that several among the impenitent are partially awakened. Some have freely expressed their convictions, in personal conversation. But of late my work there has been somewhat interrupted by frequent and heavy rains. We obtained, by subscription, a library and singing-books for the Sabbath school. The minister, assuming the duties of chorister, is joined by parents and children in songs of the Sabbath school and the sanctuary. On the whole, that part of my field looks hopeful.

*From Rev. A. Morse, Austin, Mercer Co.*

#### Church Found on the Prairie.

At the earnest solicitation of a Christian brother, some forty miles west of this place, I have spent a few days in the vicinity of Rice Lake. The prairies in that region are magnificent; probably there is no better farming land in the northwest. I found there the remnant of a Congregational church. It does one good to come into sympathy with some of these lone disciples, struggling to sustain life amid surrounding darkness. The recital of early experiences, of the fiery trials passed through, of the conflict still going on, of the deprivation of comforts formerly had in abundance, of the destitution of religious privileges—all appeal to the missionary's heart, and inspire him with new zeal and courage; so that, "as much as in him is," he is ready to preach the gospel in regions beyond.

Eight miles from where I stopped is a city in embryo, to be the terminus of the Southern Minnesota railroad, which will be completed to that point in a few months. Several of our merchants have bought business lots there; some have erected stores, and others are preparing. I have promised one of our citizens to be there on the opening of his new hotel, and hold religious services.

The church at Nevada is concentrating its efforts. Though my appointments have been uniformly well attended, I have felt that they were not in the best place for the good of the church. We have now established a Sabbath school at a more desirable point, where I also preach. There are hopeful signs here, and some good, substantial, consistent brethren, who seem willing to do all that they are able.

#### IOWA.

*From Rev. J. W. Windsor, Cresco, Howard County.*

#### A Lay Helper.

I gave up one of my preaching stations during the winter, the distance being so great that I could not get home in time for my evening service. Besides, the exposure of riding nearly seventeen miles and preaching, between my morning and evening service, was more than I could well endure, as the road is very much exposed and the cold frequently intense. But I am glad to say that I have prevailed on one of the members of my church to take my place there. He is a young man, with a little family, is well educated, in good circumstances as a farmer, of good address, and preaches with acceptance.



Under other circumstances I should urge his taking a short course in the Theological Seminary at Chicago; but as he cannot leave his family and business, I trust he will prove a successful workman in the Lord's vineyard without those advantages. There are so many little settlements around us calling for preaching which the regular ministry cannot meet, and that can be supplied by the lay agency where suitable persons can be found, that I thank God for raising up one among us, thus to go forth and scatter the seed of the kingdom. But for the fostering care of my own pastor, who many years ago urged me, with others in his church, thus to go and work for Christ, probably I had never been in the ministry. I am happy to be in any way instrumental in doing for others as he did for me. May the Lord go with this young man, crowning his labors with his blessing!

*From Rev. D. Lane, Belle Plaine, Benton County.*

#### Illness.

For nine weeks of this quarter, I was unable to preach on account of illness; but he who separated Paul and Silas for the missionary "work whereunto he had called them" has permitted me again to proclaim Christ and him crucified. Last Sabbath evening, I preached the opening sermon of our union services for the week of prayer. I have not yet my former strength, but the prospect of complete restoration is very encouraging. Thanks to God for His merciful care.

#### A Singular Awakening.

During my sickness there was one hopeful conversion. One of our most wealthy citizens, aged about fifty years, called to see me, lying on my couch but partially recovered, to inquire what he must do to be saved. In the midst of his tears and sobs, I pointed him to the Lamb of God. In a few days, he

loved what he had had no relish for, and hated what he had loved. I hope he is a true Christian. The immediate instrumentality of this transformation was the *sight of our new church edifice*. That reminded him of God, and so turned his attention to his own moral condition. Such peculiar instrumentalities in arresting and giving a religious direction to men's thoughts ought to teach us not to undervalue what seem feeble efforts, nor to forget that what appears to us a powerful instrument may be the weakest of all influences to bring men to a Savior.

#### WISCONSIN.

*From Rev. H. H. Hinman, Ironton, Sauk County.*

#### The Still, Small Voice.

At Oak Hill there was a good degree of religious interest all the fall. Four young persons had been converted, and with two young married people, had offered themselves to the church, had been accepted, and last Sabbath were to have been received. Two weeks ago there commenced a remarkable work of grace. One common impulse seemed to move all the people to come together for prayer. The work began with the children, and nearly all the members of the Sabbath and day schools have professed a hope in Christ. Through the children the parents' hearts were reached, and some who had been openly profane and Sabbath-breakers, gave their hearts to Christ and entered into his work. I was away until near the close of the second week of the meetings, and have preached but three times to them since. There has been nothing like excitement. The work still goes on, and our communion season has been postponed that others may have an opportunity to unite. In Hillsboro, Wonewoc, Plum Valley, and Ridge school-house, my appointments are kept up with indications of good.

*From Rev. P. J. Hof, Boscobel, Grant Co.*

### **Difficulties of the German Work.**

The mission work among my countrymen, the Germans, has its particular difficulties, which make it sometimes much discouraging. These difficulties are not the desperate infidelity which we meet among our so-called wise men and women; nor the depravity of the uneducated and common people; neither do I speak of the fearful Sabbath-breaking, and worldly amusements connected therewith, which prevail so much among our Germans. I refer to difficulties much more harmless in appearance, yet dangerous to the spiritual welfare. I shall mention but one or two, the most common among the best of our *religious* people.

Their knowledge is sometimes very imperfect, mixed up with many false views; yet they think they have nothing to learn or to correct. To do any thing like this, seems to them a change of religion. The German mind is especially conservative; perhaps more so in religious matters than in any thing else. If, therefore, they hold a certain religious system for true, they keep it so with the utmost power of their soul, and this even in regard to the outward form. To omit, or to add, or to correct any thing in that system, even if they understand that it is right to do so, requires not months, but years. This is an experience which I made afresh among my people here. When I began preaching among them I told them frankly, I would preach on free texts, adapted to their wants, according to the wisdom that God should give me. They agreed with this. Now after two years and a half of teaching, preaching, and private instruction, judge of my surprise when, at what they call "the first Sabbath in the advent," I remarked a general discontent among my auditors, because I did not preach on the prescribed text for that Sabbath. Another thing more serious perhaps than this, is the *confirmation of the children* at a given

age, and after certain religious instruction. I have repeatedly given my views in regard to this evil practice; nevertheless I should have been troubled about it from the parents, had I not sufficiently instructed the children themselves upon it. Among the pupils of my Sabbath school there are perhaps eight or nine boys and girls who are waiting for the solemn moment when I may find them prepared to join the church upon confession of their faith. They have now followed a course of study for two years in the Heidelberg catechism.

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### **MICHIGAN.**

*From Rev. J. W. Fitzmaurice, Pinckney, Livingston Co.*

### **A Transformation.**

You are aware of the somewhat discouraging circumstances of my beginning with this church, from its numerical weakness, from hostile outside influence, from loss of pastors and members, etc., giving to the handful left a decided tone of despondency. I shall not soon forget the appearance of the house of the Lord on my first Sabbath in it. The plastering hanging in classic festoons, a veritable sword of Damocles to the daring worshipers; the ceiling wondrously frescoed with smoke and cobwebs; the floors innocent of carpet; the "lighting," a single lamp that might have done duty at the holy sepulchre at the close of the crusades, aided by two leaky pulpit lamps that only made darkness visible. Now all is changed, and this once beautiful house is restored to more than its original grace. We have proper plastering, papering, lighting, painting, carpeting, and a Sabbath school library equal to any church of the same size in Michigan. This has been so quickly done by a festival, a lecture or two by the pastor, and God's blessing on the efforts of a people with a mind to work. Best of all, we have no debt.

Four of my five male members have bought me a fine parsonage, and I am now ready for action. We hold the week of prayer, and look for great things.

### MISSOURI.

*From Rev. J. S. Rounce, Wellsville, Montgomery Co.*

#### A Factotum.

For months I have been engaged nearly every day on our church-building—collecting money, securing the needful materials; at the quarry helping to get out stone for the foundation; in the “timber” assisting to cut and get out logs for the frame; at the sawmill to see that the framing lumber is cut as required; hauling lime, rock, and pine lumber to the building lot; running to get the building committee together for the necessary arrangements; looking after the many little things that the “hands” require. I have often felt very tired; sometimes rather depressed in view of our want of means; still we have reason to thank God that the work is advancing, and would have been well-nigh completed but for the bad roads and frequent storms. We believe that God is with us and will prosper us.

### ILLINOIS.

*From Rev. C. S. Harrison, Earlville, LaSalle Co.*

#### A Pioneer Builder.

To-day, after ten and a half years' labor in connection with your Society, my relation to it ceases—the churches with which I now labor assuming my support. I commenced on the frontier of Minnesota, a timid young man in feeble health, and you gave me a tract of country along the thoroughfare of the Hudson's Bay Company, nearly a hundred miles in extent. That was a time of privation and peril. In my first year I

narrowly escaped drowning—my horse sinking three times with me in a swollen stream. My hip-bone was broken, while going from one appointment to another, and soon after my wrist was crushed by being thrown from a fractious horse. I have forded streams when, standing on the seat of my buggy, the water ran over the tops of my boots. I have taken my buggy to pieces and ferried over the parts in a canoe, and then swam my horse over. But I look upon those days with pleasure. I went into the ministry with a whole heart. My first three years, though not crowned with the success I prayed for, was necessary to fit me for what was to come. Two churches have been organized on the field I then occupied, both of which now have houses of worship and know how to treat an old pastor when his vacation permits a visit.

During my connection with your Society I have been the means of erecting eight houses of worship; and have preached for eight different churches. My work has been to encourage those ready to perish and to cheer up the faint. At one time I formed a little band of seven persons, six of them women, and held there a series of meetings. Most of the forty converts joined the Methodists. We organized with only sixteen and built a church; myself cutting down the trees, digging the stone, and tending the mason. The church grew in two years to about fifty members. In the mean time I had built a comfortable house, but as it seemed that some one else could take my place now that everything was in running order, I accepted a call from a church in Iowa, twenty-five years old, yet almost dead. They immediately built a fine house; God's glory filled it, and fourteen persons, mostly heads of families, joined at one time. I should love to continue this kind of work, but my wife's health and my own forbid, and I must stop. It has been my happy lot to labor in eight different revivals, in which, as

hope some 200 persons were converted. Thus ten years and a half, with their prayers, tears, and arduous labors, have gone up to the bar of God, and I am glad that I have seen them. And now, dear brethren, with moistened eyes I say farewell!

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*From Rev. F. Bascom, Hinsdale, DuPage Co.*

#### **A Veteran's Retrospect.**

I cannot close this report without referring to my former relations to your Society, and to the changes which have occurred since I was your missionary in times past. Thirty-six years ago I came to Illinois, with your commission, to select my own field of labor, in consultation with brethren Hale and Baldwin, your Agents for this State. I labored six years, either as your missionary or Agent, and resigned my commission thirty-six years ago last month, to accept a call to the First Presbyterian Church of Chicago. When I entered the State, Chicago had a military garrison, a large encampment of Indians, and about three hundred inhabitants. Your missionary, Jeremiah Porter, had organized a Presbyterian church the month previous. Westward there was no church of our sort, except Mr. Kent's, at Galena. Southward there were scarcely half a dozen above the latitude of Springfield and Jacksonville. There was no Congregational church in the whole State, except the little Hampshire Colony church, formed in 1831, at Northampton, Mass., and transplanted to Princeton, which has been my late pastoral charge.

When I left your service in 1839, and settled in Chicago, that city had four thousand inhabitants, and one evangelical church of each of the larger denominations. Congregationalism had scarcely gained a foothold in the State. It was regarded as a "*jilius degener*," having no rights which other denominations were bound to respect; and Presbyterian churches were few and

far between. I need not give you the present statistics, for the sake of the contrast; nor remind you that what was then the extreme Western frontier, is now the "Interior." The skirmish-line of our army of evangelization is now as far in advance of us as we were then from New England, which was then our base for supplies. What a period has this been in our country's history! And how beneficent and timely has been the agency of your Society in forming the character and shaping the destiny of the nation! May God grant that its future efficiency shall be equal to the growing demands of coming years!

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#### **TEXAS.**

*From Rev. J. Porter, Brownsville, Cameron County.*

#### **Baltimore Jane.**

I have administered the Lord's supper privately to an aged sinner on her death bed. She had been notorious on this border as "Baltimore Jane," hailing from that city. Known to be a Romanist, as her deceased husband had been, I did not see her until she was very sick. I read the Scriptures and tracts to her, and prayed with her, and she soon was anxiously praying for herself, dropping her "aves," and pleading for mercy through the One Mediator. Now hymns taught her by Protestant parents in childhood came back to her memory, and she sang hundreds of times:

"Till late I heard my Savior say,  
Come hither, soul, I am the way."

and:

"Come, Lord, thy drooping sinner cheer.  
Appear in my poor heart, appear."

Having no relative on earth, and her property, once considerable, being all gone, she was sustained by charity, after a paralytic stroke had compelled her to lay aside her needle, with which she had tried to earn her bread. For

a month she was nursed by Mayor Downey's provision in her own solitary house, where Mrs. Porter and other ladies called and prayed with her. I found it good often to point her to Christ, and pray that she might rest in him. "Oh, I do believe in him thoroughly," was her frequent remark to me. As long as she could, she would rise and kneel beside her bed while I prayed, and would pray very importunately by herself. Sometimes she was quite deranged, and would stagger, in her weakness, from house to house. Several times she came to Mr. Downey's, with whom we are finding a delightful home. A month before her death she came, too weak to go back to her own house, and Mrs. D. prepared a room for her. At times she was wild with delirium; but soon she seemed better, and read the New Testament, Sabbath school books, and papers of the children. Their sweet songs, our family worship, and my daily prayer in her room, led her to feel that she was in "a heavenly place," if not in heaven. Yet at times her experience was like Job's when he said: "My bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions." A kind physician visited her daily, and did what he could to make her comfortable as she descended to the grave. To be ready to die, or to recover that she might reward the friends that so kindly "considered the poor," seemed her desire in all her rational moments. In one of these seasons, at her own request, I partook with her of the Lord's supper, trusting she would soon eat it new in his own kingdom. Her last intelligent sentence was: "God bless the two women"—Mrs. D., and Mrs. B., the wife of one of our deacons present, as they had been very often together. The two last days of life she did not speak, but breathed her life out sweetly leaning, *as we trust, on the arm of her Savior.*

One of our city editors said, in a notice of her death, "She has fed more poor and comforted more sick and afflicted than any other person on the Rio Grande." Though so poor as to be buried at the expense of the city, or by private gifts, her funeral was at the house of the mayor, and her body (accompanied to the grave by the prominent families of my church and the chief officers of the town), is laid in the same cemetery to which I have gone with two of our most gifted and influential lawyers, and two of our citizens *murdered* in the last six months. Together they wait the summons of him who said: "I am the resurrection and the life."

#### The Memory of the Just.

On this last occasion, I stopped at the monument of Rev. Hiram Chamberlain, for sixteen years a missionary here, and at the simpler graves of Rev. James Hickey, for two years the faithful agent of the American Bible Society for Mexico; and Rev. Mr. Grieve, who died during his first year of earnest labor here. Two miles away from this yard, in the cemetery of the United States troops, where rest the remains of 2,500 of our Union soldiers, I have also visited the grave of Rev. Mr. Stevenson, Chaplain of the 19th colored troops. These all four died in the autumn of 1866, a few months after I left the Rio Grande for my northern home. With them has gone the Rt. Rev. Bishop Ramirez, of Mexico, "poor Carlotta's almoner and confessor," who accompanied her to Europe, and returning crossed the gulf from New Orleans with me, in December last. After passing six months here, an exile, and longing to set his foot once more on his native land, he died in July. In view of all these facts, have I not great reason for gratitude that I am spared, in perfect health, to testify of the love of Christ to the poor and to the rich?

**Helps.**

I have lately received a box of tracts and books, English and Spanish, a present from the Tract Society, valued at \$50, to be used here and in Mexico. Father Hecker's tracts are distributed in the hospital, on the steamers, and by the wayside, and I love to be armed from the quiver of divine truth. With David's sling and some smooth stones from the Nassau-street brook, I hope the giant may be smitten and paralyzed. Rev. J. E. Roy has written me that a Sabbath school in Chicago has contributed \$60 for this church, which I would receive through your office.

**NEW YORK.**

*From Rev. G. Hardy, Potsdam Junction,  
St. Lawrence Co.*

**The State Association.**

We enjoyed the meeting much, and I hope were profited by it. Such a meeting must give Congregationalism a better standing in this region, where it is weak in comparison with other denominations. Your agent, the Rev. Mr. Hobart, was here, with his genial face, and hopeful, cheering manner. He has taken a deep interest in these churches, and a few years ago had supplied all but a few of the feeblest. But the past year has seen many removals, and more are threatened. Northern New York is not an inviting field, and with the call for men all over the land, we find

it difficult to retain them. I feel anxious, often, as I think of the future of these churches. I grow lonesome too, as I think of so many going, and as yet none coming. What shall we do? I am on a Committee to do what we may for our unsupplied churches. We would gladly help them to men; but how? whence? Some of our self-supporting churches are vacant, or likely to become so. I am the only Congregational *pastor* now left in the county. It hardly pays to be settled, so short are the usual terms of service hereabout.

**Off for the West.**

Many are emigrating, mostly to the West. All our churches are feeling this, but lately no other has felt it so much as ours. Eleven members have left us within a year, and others are preparing to go. About twenty of our congregation are thus taken away, most of them active in Sabbath school and prayer meetings; and we feel much weakened. But God is abundantly able to more than make good all our losses. For this a few of us are praying, hoping and watching; yet it is hard, sometimes, to keep clear of doubt and despondency. There is material enough here to work *upon*, if there is not all that one could wish to work *with*; and I can hardly believe that God has given this church its brief, yet so far not useless life, if he has not some good things yet in store for us.

**MISCELLANEOUS.****A Reminiscence.**

BY REV. THERON BALDWIN, D.D.

THE Rev. J. E. Roy, D.D., in his admirable account of "What Home Missions have done for Illinois," alludes to the labors of the Rev. R. W. Gridley.

My mind was carried back to the time of his arrival in that State. I was acting as Agent of the American Home Missionary Society, and in accordance with a settled plan of Home Missionary work adopted in the prosecution of the agency, had appointed a sort of pro-



tracted meeting at Peoria. Having heard of the arrival of Mr. Gridley at Chicago, I sent him a written and urgent request that he would meet me at Peoria and assist in the meeting, where we could talk over the matter of his location.

On reaching there I found a letter from him of a very sombre cast. He had left Williamstown, Ms., where he had a church of 500 members, a salary of \$800, and fine literary society, and had come to Illinois "to enlarge his field of usefulness." It was evident, however, from the whole tone of his letter that he then felt that he had done exactly the reverse.

On reaching Chicago, his family had been crowded into narrow and inconvenient apartments, but they had finally worked their way down some forty miles from that city, in the direction of Ottawa. They were then occupying a log cabin; he was sick and unable to meet me at Peoria, and seemed to be a thoroughly discouraged man.

Incidentally, however, he mentioned the fact that, during the previous six months, some forty families had settled within two miles of the point where he then was, and that probably the next six months would add as many more. I wrote him at once, stating that as a missionary I could understand and appreciate his feelings; that these were very common in Home Missionary experience, but I ventured to predict that if he remained in the State one year, he would experience an entire change of opinion and feeling. Turning his attention to the facts of his own letter in regard to immigration, I pointed him to the State of Illinois—its area, its amazing undeveloped resources, its position in the sisterhood of States, and its prospective greatness—and then inquired who was to form the character of that rising State? "Talk about it as a narrow field! It is any thing but that!"

Only some three months after this, I

met him at Springfield, and found that my predicted revolution had already come. His heart and soul were full, and from that time till the day of his death he worked gloriously for his Master.

### Men Wanted!

[This moving appeal of the Trustees of the Maine Missionary Society is scarcely less appropriate to any other State than to that from which it comes. The need of money is great, but the lack of qualified men is a sorer evil; since if these were found the money would soon be forthcoming to sustain them.

Will not the pastors, teachers, parents, and Christian young men who read this appeal, take it home to themselves as a personal matter?]

The Trustees would again call the attention of the churches to the urgent want of more laborers in the vineyard of the Lord. This want presses harder year after year. More might have been accomplished the past year in our missionary work if we had had more men. The fact that eighteen less than two years since have been found for our needy fields, ought to wake the churches to fervent prayer to the Lord of the harvest. Why should not the want of men be now felt as well as when the country was in peril? Then the cry rang through all the land for men, men—*more* men, till it echoed from every hill-top, and a million rushed to the rescue. Mothers gave up their sons, wives their husbands, young maidens their lovers, and with the blessing of God on their labors and sacrifices, the nation was saved. As in civil government rebellion is quelled and crushed by the aid of the loyal, so the great moral rebellion against God, of which this world is the theater, is to be overcome by the blessing of Heaven on the labors of men,—men first recovered to allegiance and loyalty. The demand for such in the ministry is so urgent that every church, every Christian should be impressed

...of the work of evangelizing  
Maine must drag heavily. While the  
work delays, souls perish. Surely the  
churches should awake to this pressing  
want, and address themselves most  
earnestly to the work of supplying it.

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### The Free Will Society.

[To this organization of benevolent ladies  
in Pittsfield, Mass., this Society has been  
under repeated obligations for valuable  
"missionary boxes" sent to its laborers in  
the West. These brethren, and our readers  
generally, will be interested in the following  
historical statements from a Pittsfield corre-  
spondent of the *Springfield Republican*.]

"In August, 1819, a few Pittsfield  
women, learning of the needs of many  
of the poorer students in Williams Col-  
lege, resolved to render them assistance  
by supplying them with clothing and  
comforts, and formed themselves into a  
benevolent association, whose charities,  
though at first confined to the college,  
have grown and extended through many  
States of the Union, reaching even to  
Smyrna and the Sandwich Islands.  
This organization began with eleven

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society, to Miss Eliza Taylor, a solid gold thimble, a case of scissors, set of needles, a pincushion, and a basket to keep them in. A large, rich cake was on the table, which was presented to the society. The cake was bordered with fifty bright silver half-dollars, and is, therefore, the first specie-paying institution of the period. The half-dollars were exchanged by the audience for one dollar greenbacks, and thus a respectable fund was formed to commence the New Year with."

### The Northwest.

Until within a recent period the Northwest of our country has been considered to be that part of the territory north of the Ohio, and east of the Mississippi rivers, comprising the present States of Ohio, Indiana, Illinois, Michigan and Wisconsin, with the major part of Minnesota, and the whole of Iowa, to the westward of the great river, thrown in to fill the bill. Our ideas are changing rapidly. The Northwest of the present day is all that vast region of comparatively unsettled country between the western boundary of Minnesota and the Pacific ocean, including that portion of the British possessions immediately contiguous and for several degrees north.

How few persons are there who think that the northern boundary of the United States territory, the parallel of forty-nine degrees north, is the same that runs through Paris, and that it is really four degrees below that of Liverpool in England! The question is now being asked, "if in the old world such cities as London, Paris, Berlin, Dresden, Prague, Moscow, Stockholm and St. Petersburg can rise north of the forty-ninth parallel, why may there not be a great centre of civilization in the Northwest? So far as climate is concerned, what is there to hinder?" England, Scotland, Ireland, and the largest half of Europe, all are further north than the

northern boundary of the United States; and we have the assurance of those who live in Minnesota, as well as those who have hunted and trapped on the Saskatchewan and Mackenzie rivers, that the climate of the Northwest is about the same as that of Middle and Northern Europe.

Starting at St. Paul, which is in the latitude of Venice and Southern France, and traveling directly northwest four hundred and fifty miles to the boundary of the United States, as has been before intimated, the latitude of Paris is reached. Entering the British possessions and traversing the fertile tract belonging to the Hudson's Bay Company, we must get one thousand miles directly northwest of St. Paul before reaching the latitude of Edinburgh, and fifteen hundred miles before we reach that of Stockholm and St. Petersburg.

An idea has gained foothold that on account of the altitude of the country it is very cold. Some of our readers will be surprised when they are told that the height of the land between the head of Lake Superior and the Rocky mountains is only about 1,000 or 1,500 feet above the level of the sea, and that the mountain range can be crossed at an elevation of 5,000 feet. Munich is elevated 1,600 feet, and this is the general altitude of Central Europe. Snow, too, it is thought, falls in large quantities in this region, and to a great depth. This is a mistake. In Montana, the snow is exceedingly light, and at Fort Benton, on the Upper Missouri, it is stated the cattle and horses belonging to the garrison feed upon the grass through the winter.

When the railroad penetrates this vast district—this now Northwest of ours—and the hardy pioneers begin to dot its surface with their cabins, the presumption is that other and greater changes will take place in our views, respecting its capabilities for maintaining a large and highly concentrated population.—Davenport (Iowa) Gazette.

**Miscellaneous Items.**

CALIFORNIA.—*The Pacific* says of the Congregational churches in California: The larger churches range thus in point of membership: San Francisco First, 458; Oakland First, 189; Sacramento, 138; San Francisco Second, 134; Petaluma, 134; San Francisco Third, 119; Green street, San Francisco, 95; Santa Cruz, 91; Grass Valley, 77; Nevada, 69; Stockton, 59. All the others have less than 40 members. The average of all is little more than 44. Yet these feeble churches raised, last year, for religious purposes, \$100,093.36, an average of \$4.72 to each member.

Since Mr. Buchanan commenced service in Oroville, about three months, eighteen persons have united with that church.

The church in San Buenaventura laid the corner stone of their house of worship, January 1st. "Father Turner," late of Iowa, gave an address on the history and principles of the Pilgrim Fathers—which few men could do better. Rev. P. Harrison, also from Iowa, is to supply the pulpit for a year.

SCHUYLER, NEB.—This is a new town on the Pacific railroad, thirty miles west of Fremont, and is the seat of Colfax county. A little Congregational church was organized here in December by Rev. Mr. Gaylord, agent of this Society, assisted by Rev. I. P. Smith, of Fontenelle, who may take the charge of the new church. A fair proportion of the settlers are from the East—largely from Maine.

LINWOOD, NEB.—Rev. Amos Dresser, for years in Northwestern Michigan, has entered on this new frontier, where he preaches at four stations, and reports a cordial welcome from the settlers, dwelling as yet mostly in "sod houses," with a single chair or none. He says he never saw a people more hungry for the Word, and thanks God for "a gospel adapted both to the sod house and the palace."

SPRINGFIELD, Mo.—Rev. J. H. Harwood writes in January, "We have just received sixteen members, all but three on profession—making our present number thirty-six. At our next communion, which will make us a year old, we expect to receive as many as twelve more."

CAMERON, Mo.—Rev. W. A. Waterman reports a revival of religious interest; church more than doubled in numbers, earnest, united, steadily gaining, hoping soon to become self-supporting. A generous "donation visit" has helped his purse and larder.

LUCAS GROVE, IOWA.—Rev. J. E. Elliott reports a gradual advance in temporal and spiritual strength and a desire for a more intelligent and thorough style of piety. For years the region has been "burned over" with so-called "revivals," bringing many into the churches only to go out again. Mr. E. says that his year of missionary experience has been pleasanter than was any year of his ministry in the East.

NEW HAMPTON, IOWA.—Rev. Harvey Adams writes of great depression among his people and those of Chickasaw county generally, on account of the loss of the heavy crops. Continual rains rotted early potatoes, injured the hay, and so damaged the grain, that thousands of bushels of wheat were sold at 25 cents, and the very best quality for 50 to 60 cents a bushel; while early frosts injured the corn and froze thousands of bushels of late potatoes. Many farmers failed to gather enough to feed their families and pay their help.

WEBSTER CITY, IOWA.—The church has completed its house of worship, 60 by 37 feet, 62 pews and gallery, at a cost of about \$5,000. Rev. W. F. Harvey reports the congregation as more than doubled, with some increase of religious interest.

DEPERE, WIS.—Rev. Geo. Spaulding enters hopefully on his work with this

church of thirty members—the first *resident* minister since their organization. The community is largely Romanist, and the evangelical Protestants are dividing their strength on four churches where one would be better.

ROSEVILLE, ILL.—Rev. J. D. Wyckoff writes, “Our week of prayer has brought a refreshing from the Lord. Union services twice a day for three weeks and still continued. Twenty inquirers last night.”

This church has been paying off a debt and making repairs, in all amounting to nearly \$1,000, and the missionary's heart has been made glad by rich gifts from the East.

CHEBANSE, ILL.—Rev. D. R. Miller reports unusual religious interest—thirteen having united with the church within the year, and others to come in. At Pilot, his other station, he finds “a general spirit of prayer.” Thirty-six additions within the year, and six awaiting the next communion season.

CHICAGO, ILL.—Rev. Mr. Harrison of Bethany church writes, “Am in the midst of a revival. The ungodly are greatly awakened. Ten arose for pray-

ers last night. Eight received to the church at the last communion.”

ATKINSON, ILL.—Rev. J. T. Cook wrote, January 3d, “We are just now in the midst of a most precious revival; have been holding meetings nearly every night for the past week, and are to hold them every night this week. A goodly number, all adults, have come forward for prayers, and some already rejoice in hope. Yesterday was our regular communion day. We received six into the church, all heads of families. Six others were expecting to come in, but chose to wait till the next communion.

LUDLOW, ILL.—This little church, of only three men and eight women, has completed and dedicated free of debt a comfortable house of worship costing \$3,150. The pastor, Rev. George Schlosser, has been called to part with a faithful helper in his wife, who died on the 29th of November, in the triumphs of Christian hope.

EAST ASHFORD, N. Y.—Rev. Mr. Johnston reports “a most refreshing time during the week of prayer and since,” with signs of a rapidly ripening spiritual harvest.

## APPOINTMENTS FOR JANUARY, 1870.

### *Not in Commission last year.*

Rev. William J. Clark, Astoria, Oregon.  
Rev. Luther H. Platt, Eureka and vicinity, Kan.  
Rev. Oscar M. Smith, Monticello, Minn.  
Rev. Thomas Tenney, Stacyville, Iowa.  
Rev. Thomas J. Volentine, Osborne, Wis.  
Rev. Milton Wells, Oak Grove and Minnesota Junction, Wis.  
Rev. Leroy M. Pierce, Glenwood and Pleasant Ridge, Mo.  
Rev. J. S. Davison, New Lotts, N. Y.  
Rev. Franklin Noble, Brooklyn, N. Y.

### *Re-commissioned.*

Rev. Isaac W. Atherton, Los Angeles, Cal.  
Rev. John J. Powell, Rio Vista, Cal.  
Rev. Zebina Baker, Waushara and Oakland, Kan.  
Rev. James C. Beekman, Paola, Kan.  
Rev. Alfred Connet, Vienna and St. Mary's, Kan.  
Rev. Lincoln Harlow, Council Grove and Diamond Creek, Kan.  
Rev. George B. Hitchcock, South Eastern Kansas.  
Rev. Isaac Jacobus, Junction City and Milford, Kan.  
Rev. John F. Morgan, North Lawrence and Kanwaka, Kan.

Rev. Roswell D. Parker, Manhattan, Kan.  
Rev. Joseph C. Plumb, Fort Scott, Kan.  
Rev. Henry E. Woodcock, Tonganoxie, Kan.  
Rev. William P. Avery, Hampton and Chapin, Iowa.  
Rev. William H. Barrows, Cass Township, Iowa.  
Rev. Dudley B. Ecels, Cincinnati and New York, Iowa.  
Rev. Oliver Emerson, Sterling, Elk River, Deep Creek and vicinity, Iowa.  
Rev. Charles Gibbs, Earlville, Iowa.  
Rev. Stephen D. Helms, Lima and vicinity, Iowa.  
Rev. Frederick W. Judiesch, Grandview and Harrison, Iowa.  
Rev. John K. Nutting, Glenwood, Iowa.  
Rev. Josiah W. Peet, Fontenelle, Grand River, Lincoln and vicinity, Iowa.  
Rev. Lewis Bridgman, Augusta and Otter Creek, Wis.  
Rev. Edward Southworth, Palmyra, Wis.  
Rev. Daniel Berney, Port Sanilac and Bridghampton, Mich.  
Rev. Stephen O. Bryant, Columbus, Mich.  
Rev. Adin H. Fletcher, Frankfort, Mich.  
Rev. John M. Bowers, Windsor, Mo.  
Rev. Alfred H. Misseldine, Pleasant Mount, Mo.  
Rev. Ephraim H. Baker, Wyandot, Ill.

Rev. Andrew Doremus, Rantoul, Ill.  
 Rev. Rosseter C. Rowley, Blandinsville, Ill.  
 Rev. Judson G. Spencer, Hillsborough, Ill.

Rev. William H. Brinkerhoff, Weymouth, Ohio.  
 Rev. Timothy Atkinson, Orange, N. J.  
 Rev. William James, Woodhaven, N. Y.

## RECEIPTS IN JANUARY, 1870.

### MAINE—

Arrowsic, A Friend, by Rev. John O. Fiske, \$2 00  
 Denneyville, Cong. Ch. and Soc., by P.  
 E. Vose, 15 00  
 Portland, Eben Steele, 100 00

### NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,  
 Treas. N. H. M. Soc.,  
 Hollis, Legacy of David  
 Steele, \$200 00  
 Manchester, C. B. Southworth, 20 00 220 00  
 New Ipswich, Cong. Ch., by W. D.  
 Locke, in full to const. him a L. M., 7 00  
 New London, Eliza S. Tressell, 5 00  
 Milford, Nathan Jewett, by D. S. Burnham, 5 00

### VERMONT—

Pittsford, Cong. Ch. and Soc., by C. L.  
 Penfield, to const. Mrs. Mattie W.  
 Hall, Mrs. Ida P. Hitchcock, Mrs.  
 Hattie P. Davis, and Mrs. Fannie H.  
 Dike L. M., 120 00  
 Springfield, F. Parks, 100 00  
 Swanton, Mrs. Eliza and Harriet M.  
 Stone, 2 00  
 Vergennes, Miss Eliza Bragg, 2 00

### MASSACHUSETTS—

Mass. Home Miss. Soc., by Benjamin  
 Perkins, Treas., 4,000 00  
 Greenfield, Legacy of Mrs. Elizabeth  
 Clap, by H. W. Ripley, Adm., 64 00  
 Hampshire Miss. Soc., by E. Williams,  
 Treas.,  
 Hadley, First Parish, \$56 10  
 Haydenville, Cong. Ch., 91 10  
 Huntington, Cong. Ch., 15 00  
 North Hadley, Cong. Ch., 15 00  
 Northampton, Edwards  
 Cong. Ch., 149 63  
 South Hadley, First Cong.  
 Ch., 35 00 361 83  
 Leicester, Miss Sarah Parker, to const.  
 her a L. M., by Rev. A. H. Coolidge, 30 00  
 Lenox, Cong. Ch. and Soc., by M.  
 Washburn, 37 60  
 North Brookfield, First Cong. Ch., by  
 W. L. Poland, Treas., 24 45  
 Northampton, "A Missionary in the  
 East," by S. T. Spaulding, 100 00  
 Oxford, Mrs. Abigail Marsh, 1 00  
 Salem, Rev. Joseph H. Towne, to const.  
 him a L. M., 30 00  
 Springfield, Charles Merriam, 500 00  
 Waltham, Miss Elizabeth Brackett, to  
 const. her a L. M., 30 00  
 West Fitchburg, B. O. Hale, 5 00  
 Whately, On account of Legacy of Mrs.  
 William Merriam, by L. Merriam, Ex., 160 49  
 Worthington, William Packard, 1 00

### RHODE ISLAND—

Kingston, Cong. Ch. and Soc., by Rev.  
 J. H. Wells, 8 00  
 Providence, Beneficent Cong. Ch., by  
 W. C. Snow, Treas., 207 28

### CONNECTICUT—

Bethel, Cong. Ch., by W. W. Sherman, 19 53  
 A Friend, to const. Rev. R. C. Bell a  
 L. M., 30 00

Bridgeport, Sab. School of the South  
 Cong. Ch., by E. Sterling, Supt., in full  
 to const. Emory F. Strong, Henry S.  
 Sterling, Robert Kellogg, George M.  
 Baldwin, and Dr. G. L. Beers L. M., \$75 00  
 Clinton, A Friend, 50 00  
 East Windsor, Miss S. Wells, 4 50  
 Greenwich, First Cong. Ch., by Mr. Fer-  
 ris, 14 50  
 Isaac Lyon, 50 00  
 Hartford, On account of Legacy of Mrs.  
 Mary A. Warburton, by N. Shipman  
 and H. A. Perkins, Exa., 4,000 00  
 Killingworth, Home Miss. Soc., by J.  
 Buell, Tr, to const. Rev. William Mil-  
 ler a L. M., 30 00  
 North Branford, J. F. Linsley, 50 00  
 Sharon, Charles Sears, 500 00  
 South Britain, A Friend, 10 00  
 South Manchester, Mrs. A. Hale, 1 50  
 Wapping, H. R. Preston, 5 25  
 Woodbury, Mrs. O. P. Churchill, 5 00

### NEW YORK—

Received by Rev. L. S. Hobart,  
 Syracuse, Plymouth Cong. Ch. and  
 Soc., 100 00  
 Angola, Cong. Ch., by Rev. C. Strong, 10 25  
 Ballston Spa, Titus M. Mitchell, 8 00  
 Brooklyn, Ch. of the Pilgrims, mon. con.,  
 by S. F. Phelps, 43 00  
 A Friend, 20 00  
 Butternuts, Legacy of Joseph T. Gilbert,  
 by Samuel C. Gilbert, Ex., less Gov.  
 tax, 470 00  
 Castle Creek, Fanny Dimmick, 9 50  
 Deposit, Avails of a Missionary box, by  
 S. D. Metcalf, 3 60  
 Elmira, Mr. and Mrs. A. D. S., 5 00  
 Fairport, Cong. Ch., by J. R. Howard, 17 08  
 Franklin, Mrs. Lydia Hotchkiss, 4 50  
 Lumberland, First Cong. Ch., by Rev. F.  
 Kyte, 2 55  
 Middletown, Cong. Ch., by Rev. C. A.  
 Harvey, 25 00  
 New York, A Friend, 100 00  
 New York City, Harlem Cong. Ch., mon.  
 con., by W. W. Ferrier, Treas., 16 50  
 Welsh Cong. Ch., by Rev. W. B.  
 Roberts, 10 00  
 Perry Center, Cong. Ch., by Rev. J. P.  
 Root, 15 50  
 Rochester, On account of Legacy of  
 Ashley Sampson, by S. D. Porter, Ex., 26 20  
 Rochester, William Slocumb, 1 00  
 Watertown, Miss P. F. Hubbard, 10 00

### NEW JERSEY—

Hackensack, Mrs. William Osborne, 5 00

### PENNSYLVANIA—

Lebanon, Miss M. L. Newcomb, 60 00  
 Pittston, Mrs. H. D. Strong, by Mrs. H.  
 H. Cooley, 20 00

### MISSISSIPPI—

Columbus, Salem Ind. Presb. Ch., bal.  
 of coll., by Rev. S. C. Feemster, 60

### KENTUCKY—

Louisville, A Friend, 5 00



## OHIO—

Received by Rev. L. Kelsey, Columbus, Rev. L. Kelsey, to const. Libbie D. Kelsey a L. M.,	\$30 00
Conneaut Cong. Ch., by Rev. R. M. Keyes,	85 00
Cuyahoga Falls, Sab. Sch. of Cong. Ch., by W. F. Hanford,	32 00
Four Corners, Cong. Ch., by C. B. Cook,	6 25
Gustavus, Cong. Ch., W. Roberts, Treas.,	5 00
Mantua, Cong. Ch., by A. Rice,	10 00
Medina, Cong. Ch., W. P. Clark, Treas., to const. Cyrus E. Clark and Harri- son G. Blake L. M.,	63 00
Radnor, Welsh Cong. Ch., by Mr. Pugh,	22 20
Springfield, Cong. Ch., by W. W. Rice,	78 75
Strongsville, Cong. Ch., by Rev. L. Smith,	5 00
Berea, First Cong. Ch., by Rev. L. Smith,	7 00
Claridon, Cong. Ch., by Rev. E. D. Tay- lor,	31 50
Cleveland, On account of Legacy of Elisha Taylor, by Mrs. E. E. Taylor, Ex.,	115 88
East Cleveland, Cong. Ch., by H. Ford,	22 00
Hampden, First Cong. Ch., by Rev. P. A. Feine,	8 00
Hudson, Cong. Ch., by M. Messer, Treas.,	40 00
Ironton, Welsh Cong. Ch., by Rev. J. M. Thomas,	25 00
Lodi, Cong. Ch., \$9.50; Dea. G. Burr, \$5; Mrs. E. R. Whipple, \$5; Rev. S. F. Porter, \$5; Joseph Warren, \$2, by Rev. S. F. Porter,	26 50
Madison, Central Cong. Ch. and Soc., bal. of coll., by Rev. L. Loring, in full to const. Rev. Levi Loring a L. M.,	22 00
Marietta, On account of Legacy of Cur- tis Clark, by A. T. Nye,	34 54
Ravenna, Cong. Ch., by Isaac Swift,	29 55
Troy, Mrs. C. W. Latham, by Rev. W. Potter,	11 50

## INDIANA—

Michigan City, Cong. Ch., by Rev. J. J. Ward, to const. John Orr a L. M.,	41 10
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## ILLINOIS—

Albany, Cong. Ch., by Rev. D. R. Mac- nab,	10 00
Algonquin, First Cong. Ch., by Rev. T. Gillespie,	6 00
Blandinsville, Cong. Ch., by Rev. R. C. Rowley,	5 00
Chicago, Bethany Cong. Ch., by Rev. J. Harrison,	20 00
Crete, First Cong. Ch., by Rev. S. Porter,	8 00
Greenville, First Cong. Ch., by Rev. M. M. Longley,	16 35
Gridley, Cong. Ch., \$9.55; Nebraska, Cong. Ch., \$3.45, by Rev. J. A. Palmer,	13 00
Hampton, Cong. Ch., \$2.38; Bluff, Cong. Ch. \$4.42, by Rev. A. Harper,	7 00
Payson, J. K. Scarborough,	100 00
Shirland, Cong. Ch., by Rev. S. Penfield,	17 00
Wyanet, First Cong. Ch., by Rev. R. H. Baker, in full to const. J. O. Craig a L. M.,	28 55

## MISSOURI—

California, First Cong. Ch., by Rev. F. G. Sherrill,	6 00
Kansas City, First Cong. Ch., by Rev. J. G. Roberts,	78 00
Nesho, First Cong. Ch., by Rev. H. D. Lowing,	20 00
St. Louis, First Trin. Cong. Ch., by F. Whitney, Treas.,	122 00

## MICHIGAN—

Received by Rev. Leroy Warren, Cannonsburgh, Cong. Ch.,	\$10 36
Avon, First Cong. Ch., by Rev. J. S. Kidder,	9 50
Cllo, Cong. Ch., by Rev. E. W. Borden,	11 55
Hancock, Cong. Ch., by Rev. P. H. Hol- lister,	35 00
Ionia, Cong. Ch. and Soc., by A. A. Knight,	3 12
Jackson, A Friend, by A. S. Cushman,	125 00
Middleville, First Cong. Ch., by Rev. E. N. Raymond,	4 00
New Baltimore, Rev. H. H. Van Auken,	16 00
Portland, First Cong. Ch., by Rev. L. Spelman,	8 12
Romeo, Cong. Ch., by W. Loud, Treas., to const. Miss Ella L. Durand a L. M.,	95 06
T. S. Clarke,	10 00
Saugatuck, First Cong. Ch., by Rev. J. F. Taylor,	25 00
Whitehall, Cong. Ch., by Rev. A. St. Clair,	10 50

## WISCONSIN—

Received by Rev. F. B. Doe, Rosendale, Cong. Ch.,	37 51
Baraboo, First Cong. Ch., by Rev. S. Nor- ton,	11 38
Beaver Dam, On account of Legacy of Dr. John W. Kimball, by Asahel Clark, Ex.,	300 00
Brooklyn, Cong. Ch., by Rev. R. Sewell,	7 00
Dartford, Central Cong. Ch., by Rev. R. H. Fairbairn,	14 00
Haminond and Kinnickinnick, Cong. Ch., by Rev. H. A. Gould,	15 00
Pewaukee, Cong. Ch., by Rev. J. H. Waterman,	11 00
Princeton, Cong. Ch., by Rev. W. M. Richards,	5 00
Sparta, Sab. School of the Cong. Ch., by J. M. Carmichael,	25 00
Stoughton, First Cong. Ch., by Rev. M. M. Martin,	10 00

## IOWA—

Alden, First Cong. Ch., by Rev. W. J. Smith,	16 00
Algona, Warren Walston,	5 00
Bellevue, Cong. Ch., by Rev. E. P. Whit- ing,	23 70
Bentonsport, Cong. Ch., by Rev. A. Farwell,	51 58
Civil Bend, First Cong. Ch., by Rev. E. C. Taylor,	16 00
Denmark, Cong. Ch., by I. Field,	45 20
Des Moines, Plymouth Cong. Ch., by Stacey Johns, Treas.,	110 63
Durant, First Cong. Ch., by Rev. E. E. Webber,	16 00
Elgin and Fort Atkinson, German Cong. Ch., by Rev. H. Hess,	30 00
Fort Atkinson, First Cong. Ch., by Rev. J. Hurlbut,	5 00
Garnaville, Rev. G. M. Porter,	5 00
Genoa Bluffs, Cong. Ch., \$13.10; Wil- liamsburg, Cong. Ch., \$15, by Rev. H. S. Clarke,	23 10
Lyons, First Cong. Ch., by J. Q. Root, Treas.,	23 00
Muscatine, Cong. Ch., by Rev. A. B. Rob- bins, D.D.,	103 50
Pacific City, First Cong. Ch., by Rev. M. F. Platt,	25 00
Parkersburg, Cong. Ch., by Rev. J. N. Williams,	5 70
Pine Creek, German Cong. Ch., by Rev. P. Weidmann,	15 50
Prairie City, Cong. Ch., by Rev. C. H. Eaton,	3 00
Quincy, Cong. Ch., by Rev. S. Barrows,	5 45
Tipton, Cong. Ch., by Rev. G. S. Blacon,	25 00
Waverly, First Cong. Ch., \$27.50; M. K. C., \$10, by Rev. M. K. Cross,	37 50

bank,	10 00	Whitefield Cong.
Rochester, Cong. Ch., by Rev. A. Fuller,	15 00	Newton West, Con
Winnebago City and Woodland Mills,		L. Valentine,
Cong. Cha., by Rev. J. D. Todd,	25 00	Orange North, Con
Zumbrota, Cong. Ch., by I. C. Stearns,	20 00	Pittsfield, German
		Plymouth, Ladies' S
<b>COLORADO—</b>		age
Boulder City, Cong. Ch., by Rev. N. Thompson,	14 55	Rhode Island, A Fr
		Salem, Miss Hanni
<b>DAKOTA TERRITORY—</b>		Salisbury and Ain
Yankton, First Cong. Ch., mon. con., by Rev. J. Ward,	4 00	Soc.,
		Somerville, Cong.
<b>CALIFORNIA—</b>		West Roxbury, So
Los Angeles, First Cong. Ch., by Rev. J. W. Atherton,	12 50	Weymouth, Femal
Oakland, Second Cong. Ch., by Rev. E. Corwin,	6 50	Worcester, South
San Francisco, Rev. Eli Corwin,	175 00	Albert L. Smith,
Soquel, Cong. Ch., by Rev. W. A. Tenney,	20 00	
<b>HOME MISSIONARY,</b>	48 00	
	\$14,986 95	
<i>Donations of Clothing, &amp;c.</i>		
Enfield, Mass., Ladies' Benev. Soc., by Mrs. J. B. Woods, a barrel,	\$122 50	Receipts of the O
Hartford, Conn., Ladies of the Fourth Cong. Ch. and Soc., by Mrs. W. L. Bemis, a box,	135 62	Society, in Janu
Hinsdale, Mass., Ladies, by Mrs. C. J. Kittredge,	120 55	Berlin, Second Co
Madison, Conn., Ladies' Miss. Soc. of the Cong. Ch., by Mrs. James Huntington, a barrel,	110 95	Treas., \$300.46,
Monson, Mass., A. W. Porter, two boxes.		of wh. \$30 fron
Newark, N. J., Mrs. J. H. Dennison, a bundle.		to const. Mrs. M
New Haven, Conn., Ladies' Home Miss. Soc. of the First Ch., by Miss Eliza North, Sec., four boxes clothing, com-		\$30 from Rev. W
		him a L. M.,
		Bethlehem, Cong.
		Blrd a L. M.,
		Colebrook, Cong. (
		Collinsville, Cong.
		Cromwell, Cong.
		Stevens,
		East Woodstock, B
		by G. A. Paine, I
		Ellington, C. H. D.,
		Enfield, H. B. K.,
		Guilford, Cong. Ch
		Hartford, M. E.,
		Request of Rev. J.
		Lisbon, Cong. Ch.,
		Litchfield, First Ch
		Litchfield, Annual l
		Soca.,
		Milton, First Ch. at
		New Haven, Yale (
		Poquonock, Cong.
		ney,

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL . . . . . *Mark xvi. 15.*  
How shall they preach except they be SENT? . . *Rom. x. 15.*

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## THE MOCKERY OF AN UNUSED FOUNDATION.

A WESTERN Home Missionary church, after building a house of worship, with commendable self-denial and zeal, gave up the help of this Society at the close of their first year. The present "hard times" have so diminished their resources as to raise the question whether Home Missionary aid must not again be sought. The emergency called from their noble-spirited pastor a sermon, the substance of which is here given. It is yet too soon to say what the result will be; but we predict that such a people, with such a leader, will find or make some other way out of their troubles than that of falling back upon the Society.

The sermon was prepared with no thought of publication, but we print it with a double purpose: that the Society's patrons may see that their gifts do not always nourish a mendicant spirit; and that the minister and members of every aided church may take home the question whether or not it be possible now, or very soon, to become and to remain independent:

LUKE xiv. 28—30. "*For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.*"

JESUS had deep knowledge of the heart. He recognized the working principles of human nature. He here brings to view the operation of self-respect, the sense of character, the motive force of the feeling of shame. The loss involved in laying a foundation upon which, through exhaustion, the builder cannot proceed to rear the superstructure, would seem to be sufficiently afflictive. But Jesus does not speak of this. This was not the bitterest thought in the conception as he gives it, any more than it is in the actual experience of spirited, manly natures. Worse than the loss is the shame of an unfinished attempt. A foundation laid by one who has not the ability to finish, is a satire, self-directed, laboriously built into the substance of the earth. Take away the shame, and the loss will be accepted by a mettlesome nature with an air of good-fortune.

"All that behold it begin to mock him saying, This man began to build, but was not able to finish." Jesus here not only *recognizes* the energy of the principle of shame—the correlate of self-respect, the sense of honor and power—he *appeals to it*, thus showing that he regarded it as a healthful principle. He is challenging men to count the cost of discipleship to him: "So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." He is

vast unobstructed arena for our undertakings, than is the sea of waters. It is limited on every side by the land, shut in and pierced by capes and headlands, encumbered with islands and held in miserable restraint within straits and narrow passages which shall attend one in his enterprises, is general character of his behavior in the narrows. Once in, there is always a way out—*advance*, sometimes difficult, painful, and even *retreat*, disgraceful, shattering, ruinous. In difficult times, a steady hand and keep it aloft is the secret of all grand hearts in the exigencies is invitation to disaster and overthrow.

I really know no better illustration, on a small scale, which a church affords, of the way in which an enterprise appears simpler and easier in its conditions, unfolds its hidden meanings and intricacies, revealing startling conditions and necessities; the sense of character turns seeming impossibilities into realities.

I think it very likely that this church had its origin in a deep sense of want. In a growing place of two thousand people doubtless seemed a suitable thing to have a new church, and measures, to make a stir. And what could be more easy for a Society in the land, to support preachers, with halls and places for gathering, and with the natural stimulus which attending, than to support a church? To draw nourishment from the bounty of a Missionary Society, would have seemed but a small thing. Surely, to support a minister on outside resources, so far from being a burden, would be nearly or quite as easy as the work you had been doing. The real facts of the case at the period of the incipience of this seems to me the likeliest idea of it. You certainly were undertaking. For nine or ten months after its organization remained almost dormant as to public activity, waiting for

of worship, to cost \$6,000. Within ten months you must dedicate that building, free of incumbrance. The second year, which is to be one of bad crops, depressed markets, and financial embarrassment, you must support your institutions with no assistance from without. If this had all been told you, would your courage have been equal to the undertaking? And yet your sense of character has borne you steadily and stoutly through, and to-day speech of these things seems very like commonplace. God knows how to train his warriors, and to cover the weak and timid with the luster of victory. Not that you have done these things alone, or have purchased the right of boasting; you have received generous sympathy, inspiration, and assistance from others, at home and abroad. Yet you have yourselves done what would have been quite impossible but for the thought of that mockery which awaits a valueless foundation.

And now, I learn that the feeling is rising in this church—perhaps it is only the vague suggestion of a thing which events may compel—that it may be best to apply to the American Home Missionary Society for assistance in sustaining the preaching of the gospel during the coming year. For this the difficulty of the times furnishes ample apology—perhaps, though I should be sorry to think so, ample justification. Bearing upon this possible step, I have certain feelings and convictions to offer now, while the matter is contingent, that they may have due consideration before it is decided.

1. If there be any fact specially honorable in the history of this church, it is your declaration, ten months ago, of independence of outside aid. True, it is not unusual for dependent churches to become self-supporting when they enter new houses of worship. This undoubtedly should often, if not ordinarily, be the case. A house of worship is a capital advantage. But in your case, the strain of building came in the first year of your active existence. You had not acquired growth, compactness, confidence, by time. The enterprise made a most serious draft upon your resources. Many of you gave obligations, to mature during the present year. In the case of such, the real draft was to come this year. Beside all this, you had determined upon a comparatively unpromising method of raising means for the support of the society—voluntary subscriptions. You well know my views upon the question of free seats, and will bear witness that I have not commended this plan on the score of financial promise, but gave distinct and emphatic warning, that only by an absolute consecration of goods on the part of the Lord's professed people, could churches, as a general thing, be maintained with their houses of worship unencumbered by private claims. You had my opinion that it was a hazardous thing, for a church to attempt to act upon loftier and more distinctively Christian principles in conducting their church-finances, than they were willing to carry, and did actually carry into other relations. New wine in old bottles brings loss, both of the bottles and the wine. Nevertheless, you determined upon the free-seat system, with your eyes open to its meaning for you. If, as a church, you have shown yourselves honorable in any thing, it was when under just these circumstances and prospects you determined upon self-support.

2. If in any thing your action has been for the health of the churches and for the glory of God, it has been so in the fact of this early self-support. This thing has not been done in a corner. Your story has been told in the churches of this region. In the distant East it has excited, as I know, intense interest in Christian hearts. You have given reproof, spur, courage, inspiration to many. You could not have been felt so widely, so beneficently, by any other course. Your action may have saved, and may yet save if you do not reverse it, considerable sums to the Missionary cause. Givers may have been made more free;

churches moved to ask less, or nothing ; and thus—what is of far more account—a spirit of self-sacrifice, independence, self-respect, has been generated and fostered, to the enhancement of the dignity and moral power of the churches.

I have more than once spoken of an evil quite too common—a selfish and degrading dependence upon foreign aid in the support of churches. Many a people is suffering from this source, without knowing what is the matter. Mendicancy has an enormous propagating power. Once break down self-respect, and craving becomes simply hideous ; so that wise philanthropists have come to question whether the sweet pity of the human breast is not depraving, productive of the very evil which it would relieve. They turn one beggar sternly from the door, lest twenty should straightway besiege it.

Many a church, I fear, through long custom, has acquired a mendicant spirit, is miserably weak and without dignity, because it has not used what strength it had. Now, even if but for this our church might seek foreign aid, let us ask whether the very heroics of self-denial would not be amply repaid, in the rebuking, and, so far as may be, the correcting of this evil.

3. Not for you alone are the times difficult A foreign bounty seems to the unthinking to come down very much as the rain from heaven, by some subtle force of gravity, representing neither cost nor effort. But this is a cheat of the fancy. Every dollar which goes into the treasury of the Home Missionary Society is the product of thought and labor, many of them of intense self-denial. If the members of this congregation would from this hour liberally support these services, each rendering according to his ability, they would by no means attain to the measure of self-denial by which some of the home missionary dollars come to the treasury. I know what I here affirm. The contributions of some of the Lord's dear people are the price of blood—not others', but their own ! The straitness which is upon you is upon the whole nation. If some communities are more prosperous than this, others are far less so. Indeed, we have much occasion for thankfulness for the moderation in our case of the severity of the pressure which is upon the people at large. What if to those formerly most prosperous, the present year has brought no profit ? what if it has brought positive diminution of capital ? Have there not been prosperous years to roll up accumulations ? Is it any thing so very contrary to human experience that a year should be unproductive and trying, that those whom the Lord has been accustomed to bless with increase should, by transient diminution, be struck with panic and faintness ? And must the institutions of the gospel bear the brunt of the losses of private ventures ? But you "have not the money ; it is due, but you cannot command it." Is there no way of obtaining money but by collecting debts ? Is it any more difficult for a layman to command money by loan, to support his church, or for a society to borrow on the basis of private claims, than it is for a minister to get bread and fuel for his family by such means ? The Home Missionary Society is itself straitened for funds. It is calling earnestly upon the missionary churches to make fewer and smaller demands upon its treasury. A circular has been sent to all such churches within this agency, admonishing them of the duty and necessity of becoming independent at the earliest moment, and of asking year by year less sums for their support. Public as well as private causes are struggling. We are by no means alone in inconvenience and trial.

4. Your new financial system may be expected to work for your pecuniary advantage. The respect of our citizens, for that which comes in the guise of independence, and their disrespect for whatever has the savor of beggary—solicitation for the best of objects having for them this taint—lead them readily



to understand and welcome whatever comes in a business way, and equally to disfavor whatever seeks to gain the ends of business through repeated asking, as for favor. You ask a business man to subscribe for the support of a church: he sees in you a pious beggar. Tell him he may have a pew for so much: he says, "Well, I want a pew and don't ask others to pay my bills." The use of many of your pews will undoubtedly be sold: it were unreasonable to expect them all to be taken. But if even half are disposed of, this church ought not to feel that its financial condition is desperate. There is ample ability, if it will only show itself, to meet the case. Certainly not if custom, fashion, or convenience direct your efforts; not if difficulty, considerable difficulty, paralyze you. But it is time to have done with measuring ourselves by ourselves, and comparing ourselves among ourselves. The individual should do according to his ability, without reference to others' actions. Courage, heroism, firm endurance, may as well show themselves in religion as in any thing else. It is as well to go after *Christ* bearing a cross as after any other; and men are daily crucifying themselves for the venders of lies and impostures.

I have so clear and strong a conviction that an ineffaceable stigma, attended with great loss of dignity and power, must rest upon this church if under these circumstances it asks for aid of the Home Missionary Society; I am so sure that disappointment, heightened to chagrin, will be brought upon your many friends in various parts of the country, if you take this step; I so clearly see that you sacrifice a wide-acting power already wielded, and will help as efficiently to nurture a spirit of dependence in the churches as you have helped to restrain that spirit; in short, there seems to me such a sacrifice of noble fruits in this case, that my determination is formed not to allow one dollar of missionary funds to come into my hands while ministering to this church, unless compelled by actual physical necessity: this, so long as the present ability of the church continues. Death may do a work in taking only two or three; prostration from other causes may change this determination; but I am more willing to endure all straitness and difficulty that it is worth while to endure in such a cause, and it may be all that you would be willing to have me endure, than I am to lose the results of past sacrifices for your independence. Backward movements have generally a doom in them. Unless God should otherwise direct in his providence, I intend to fight it out on this line, until defeat has shattered, or struggle and suffering are crowned with victory. I ask no member of this church to do more for it than I am willing to do for it. You think you have bestowed much; you have bestowed much; God knows whether there has been any bestowment on my part.

I ask this church to love Christ and his cause, to bear the cross of Jesus. I ask those without the church, members of this congregation, to place as generous an estimate as they may upon the value of these services, and to aid, in business fashion, in the support of these institutions. I ask this society, at the opening of its parish year, to say what it can afford to pay for my services, if their continuance is desired, and to see that what is pledged be paid promptly. Then, if God spares us, we shall see what we shall see. By no manner of means let this foundation be left to mock at you!

In conclusion, I will read a few verses from the epistle to the Hebrews, which, by comparison, throw a certain satirical light upon what we are pleased to consider the severity of our sacrifices. Let us first put in our statement strongly: Light crops, low markets, embarrassed collections, capital trenched upon, a little church and the inevitable expenses, and then read: "And what shall I more

say ? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah ; of David also, and Samuel, and of the prophets ; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again ; and others were tortured, not accepting deliverance, that they might obtain a better resurrection ; and others had trial of cruel mockings and scourgings ; yea, moreover, of bonds and imprisonments ; they were stoned, they were sawn asunder, were tempted, were slain with the sword ; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented ; of whom the world was not worthy ; they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect."

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## MISSIONARY INTELLIGENCE.

### OREGON.

*From Rev. T. Condon, Dalles, Wasco Co.*

#### Revival.

The quarter has been one of continued hard work, good health, and many tokens of special divine mercy.

The trade and population of our town are still rapidly declining, and the near future brings us no prospect of mending our affairs. But while business activity has steadily declined, our church was never more wakeful and active than now. Our Sabbath congregations are larger and more attentive than I have ever known them ; the prayer meetings fill our lecture-room ; the Sabbath school averages an attendance of over 200.

A course of weekly lectures on questions of science kindred to the gospel work and thought, has filled the house with attentive listeners. Altogether we have had a stirring winter's work.

During a period of religious quickening, our prayer meetings were doubled, and were often precious seasons of life and power. Twenty hopeful conversions attested the goodness of God to us. Fifteen of these, mostly young people between 15 and 20 years of age,

united with our church at its last communion, and several others we trust are on the way.

A donation of 300 dollars made us before Christmas enabled me to clear up my affairs for the year, and begin even again with 1870.

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### CALIFORNIA.

*From Rev. G. R. Ellis, Pescadero, Santa Cruz Co.*

#### The Chinese.

A Chinese Sabbath school has been organized, composed mainly of farm-hands and domestic servants.

The completion of harvest and the winter season, however, have thrown most of these people out of employment, and many have gone to San Francisco or elsewhere in quest of work ; so we wait for the spring emigration, which will doubtless bring an increase of these interesting pupils. As scholars, these celestial neighbors of ours evince much interest, and extraordinary aptness in mastering the rudiments of our language. We can but hope that at least some of the seed sown in this soil may ripen into heavenly fruit.

**The Regions Beyond.**

The area of my field has been slightly enlarged. Up in a remote and densely wooded cañon, six or seven miles from our village, is a little hamlet called Anderson's Mill, composed of five or six families and a squad of lumbermen, making a congregation of about twenty-five. I have made this an out-station for occasional Sunday afternoon meetings, with a prospect of good results. The people, a majority of whom are Swedes, seem very cordial and ready to contribute toward my support.

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*From Rev. J. W. Brier, Dixon, Solano Co.*

**First-Fruits.**

Commencing on unbroken ground we have, as the result of four months' work, a small parsonage, a church of thirteen members, a good Sabbath school and library, a handsome church building, 32x46, enclosed, partly seated and nearly paid for. Our audience, averaging 75, last Sabbath numbered 90. A man and wife united with the church on profession of faith at our last communion, and five or six will probably do so at the next. My work has been hard but encouraging. I only put on my gloves once in a year, and that is when I attend the Association. When I want work done I never say to the church or people, go; but taking off my coat I say, come. Being a missionary pastor in this State means *work*. My labor so far has of necessity been mostly manual, and yet I have seen no falling off in spiritual matters, but rather a gradual growth. I have had the pleasure of seeing my second son become the pastor of a neighboring church, as the successor of the lamented Father Thatcher, who died during a revival-meeting conducted by my son. At the request of the church he consented to "supply," and is to be licensed by the Valley Association in March.

*From Rev. E. M. Betts, Santa Barbara, Santa Barbara Co.*

**In Good Cheer.**

The ladies of our small society have just given an evening entertainment from which the church realizes \$1,030-50, in coin. Such a result, in these pressing times, will give you some idea of the zealous workers our little church has at command. We are few in number, but we are not weak.

Our new church building will probably not be ready for dedication before March. It is a noble brick edifice, and called the best building in Southern California. Our Sabbath school, since July, has grown from twelve to sixty, and is now in constant progress. We have faithful teachers, and children eager to learn. Rarely is there an absence on the part of either teachers or scholars.

Six months ago, the pastor and wife and the lady at whose house we met, were the only persons present at the prayer meeting. Now we have a double parlor crowded, and our hearts are cheered with new voices in prayer.

These January days are like our Eastern "Indian summer," and render our place attractive. People are coming in from all quarters, and Southern California is to be a noble field for Christian workers.

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**DAKOTA.**

*From Rev. J. Ward, Yankton, Yankton Co.*

**Still Advancing.**

Church building is still our burden, though the beginning of the end is near. The building is enclosed, but unexpected delays keep us out two weeks longer. It has already begun its ministry, people even now acknowledging that the whole place is improved by the prospect of "a real church, with a spire." "It seems more like home." "Now we can go to meeting and have a place to sit." These and the like ex-

pressions are heard every day. Offers of help in getting a bell are already made, and we are promised an organ by one of the citizens. You will not regret the large amount the Society has appropriated, for we shall come to self-support a full year the sooner for it. I want this church to assume the work of establishing and holding new fields. We have made a beginning. Last summer our Sabbath school helped the one just across the river with books and papers. This winter the time of holding our school is changed, that I may go over and preach there in the afternoon in a private house, to which 80 or more attentive hearers come from two to five miles. Two weeks ago one woman and two little girls with the grandfather, nearly seventy years old, walked almost two miles in the face of a bitter cold wind. They are talking already of forming a church. I think with our help worship can be kept up constantly, without expense to your Society.

#### Bon Homme and Vermillion.

To Bon Homme, 22 miles up the river, I have been twice, spending the Sabbath and holding service in a log-tavern, with audiences of 23 and 28. Within a circuit of three and a half miles are 27 families. The number will double in the early spring. I think I told you of a boy living there, converted at school here last winter. He went back in the spring, began a Sabbath school, and got 20 subscribers for the "Tract Journal," and six for the "Sabbath at Home." He means to stay here until he is of age, so as to take a "claim"—160 acres of land—and then go to Andover to begin fitting for the ministry. The plucky fellow is not at all daunted by the prospect of ten years' study; yet it is not the boldness of ignorance, for he has counted the cost, and is providing for some of the "sinews of war" by getting this government land.

Vermillion, 30 miles below, has quite a number of Congregationalists, who

will do something in support of a minister who should give them half his time, using the rest at Elk Point and Bloomingdale, 15 and 12 miles from V., and growing steadily. If you had the man and money, it would be good policy to put a man there now.

#### A Colleague.

Last Sabbath I was again at Bon Homme, starting before sunrise; came back in a driving snow-storm, and preached here in the evening, making a ride of 44 miles, and two sermons for that day. My pulpit here was filled by our brother, Rev. Stewart Sheldon, who is doing as much missionary work as ever, by such help, and at the same time gaining health for himself and his family. I cannot be thankful enough for this providential assistance. I shall rejoice when we take more of the heavy burden from the shoulders of our dear "Mother of Churches," gracefully and cheerfully as she bears it.

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#### COLORADO.

*From Rev. N. Thompson, Boulder, Boulder County.*

#### The Need of Men.

Our house is at last ready for the seats, now making at the East, and soon to be here. We worship in the courthouse with good congregations, and the Sabbath school more interesting than ever. My work is still threefold: teaching, church-building, and pastoral duties. I feel it wearing upon me; but in this situation, as a Christian and a minister, I cannot do less.

But I want to speak of the other churches in Colorado, at Denver, Central, Georgetown, and Empire. Not one of them has a pastor. The church in Georgetown would develop strength, if they were cared for. They have a house, and every thing save a head—which you know the minister practically is. The church at Central has been

in correspondence with different men, but so far in vain. They were self-supporting; but this vacancy must weaken them. Denver has its church toward completion, and ought not to be deserted. It is hard for me to think of these little frontier churches perishing for lack of bread, when at home there *must* be those who might come and be to them what is so much needed. Can you not find faithful ones who will come to the rescue? I would gladly go to them if I could, but Boulder is not to be deserted nor divided. True, Colorado has not grown in population as some other places; but in the days of her feebleness she should be tenderly nurtured, that in the days of her strength she may arise and shine.

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### NEBRASKA.

*From Rev. J. B. Chase, Jr., Fremont, Dodge County.*

#### Assumed Self-Support.

Under all the circumstances of hard times and pressure upon your treasury, you may write over against your account with this church, "assumed self-support." This decision I have made rather than the church. They said that I must have \$250 from the Society; but I have decided to run all risks, and say we shall be free. They cannot make it all up, but we must be on a basis of self-support. Moreover, I will pledge you \$25 as our contribution for this year. A special reason for telling you this just now is that very soon you will be asked to take up a new work at Schuyler, Colfax County, 82 miles west of here, on the line of the Pacific railway. I preached there many times when I was in Columbus.\* The new church organized at Schuyler will, in the course of two months, number ten or fifteen. It is the most promising unoccupied point in the State so far as I am acquainted. But the field must be occupied now. The church there will

pledge \$400, and reduce their call for aid at least 25 per cent. annually—a wonderful amount for a county in which last February there were no more than 80 voters and a town where there were then not more than three houses besides the railroad buildings. A great emigration is coming in there of the right sort of people—many from Maine.

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*From Rev. M. N. Miles, Pawnee City, Pawnee Co.*

#### At the Spring.

Our church was organized in October, and its first communion, last Sabbath, was a season of great interest. Thus far the cause of Christ in this region has been represented by two denominations, both "close communion." It was pleasant to set forth the freeness and fulness of the sacrament, as well as of the gospel. I think the Master has a work for this church to do, and that we shall have his presence and blessing in it. But there must be a good deal of pioneer ministerial labor; and though to the Apostle it was a joy that he did not build on any other man's foundation, yet I find such building calls for a large measure of hope, and patient continuance in well-doing. I know it is too soon to look for results, but I expect to see the heavens opened and the Spirit of God descend to make the Word effectual. It is no common joy to look out upon these mighty prairies, the destined home of immortal multitudes, and commit their amazing interests to One who is able to save. The presence of God in these vast solitudes is felt, as it never is in the crowded city, the thronged and busy mart.

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### KANSAS.

*From Rev. L. H. Platt, Eureka, Greenwood County.*

#### Getting into Place.

I have now been three months a Home Missionary, canvassing the field,



have preached twice most of the Sabbaths, and eight times on week days, making in the thirteen weeks thirty sermons, at nine different points, and have usually attended a weekly prayer meeting. In moving, exploring the field, filling appointments, etc., I have driven my team more than nine hundred miles. At the Agent's request I have visited Wichita, the extreme settlement on the southwestern frontier, the last place this side of "the Plains." It is located in the rich valley of the Little Arkansas, just above its junction with the Arkansas, on the "Texas cattle-trail," has considerable trade, especially in whiskey, and is called a hard place, though the country around is rapidly filling up with a good class of citizens. I preached three times and attended Sabbath school in a "dug-out"—a hole in the ground, roofed with small logs, hay and earth. I found a few Congregational brethren who had organized a Sabbath school, and were anxiously inquiring if they could not have a minister and a church. It is a promising field of labor for a live man who knows how to do pioneer work.

As to Eureka, I am happy to report that all differences are being harmonized, and the church are ready to unitedly work for Christ and for souls. This is a great gain. Eight, including my wife and myself, have been received into the church, and several new comers will probably unite soon. Our little band of twenty-one, from eight different denominations, all work together as members of one body in Christ.

There has been an increase of the congregation, and a deep seriousness pervades the community. I have tried to secure help for extra meetings, but without success. If this thoughtfulness continues I mean to appoint extra meetings, trusting the Lord to give me needed strength.

Our town is growing rapidly, has a good deal of business, and could shortly double it if the men and means were

here, and they are coming. There is but one other minister in the county who makes preaching his business—a Methodist—and there are enough destitute places within reach to keep me busy on Sabbaths, and week-days too, if I could accept all the invitations that come. I could have appointments to preach two or three evenings each week, to those who are destitute of all religious advantages, would my purse permit. I will do all that I can in the circumstances.

Next Sabbath I go 25 miles to a large settlement in the southern part of the county, which it is said has never been visited by a regular minister. There are a few Congregational brethren there who have a Sabbath school.

[*The Pacific* says that the ladies of the church of Eureka have raised about \$600 by a festival, thus insuring the erection of a parsonage and additional strength to the enterprise.]

## MINNESOTA.

*From an Ex-Missionary.*

### A Precious Gift.

My wife sends the Home Missionary Society five dollars as a new-year's gift. It is money saved by selling milk by the pint—our cow giving thus much more than the family needed. The Lord has greatly prospered the cow and its owner. Mrs. ——— designed to send it before, but her health is poor; she has been on the sick-bed for several weeks. We shall always feel a deep interest in your noble Society, which helped to feed and clothe us for seven years of our Home Missionary life.

## IOWA.

*From Rev. W. J. Smith, Alden, Hardin County.*

### Pleasures of Western Travel.

We all love the meeting of "Association," both for its profit and pleasure.



The country between Alden and Otho, where it met, is very flat, with numerous ponds of standing water. Now bear in mind that this is to be known as the *preëminently wet season* in Iowa, and that there are two large rivers to be forded, and the experience of wayfarers may be imagined.

Two delegates with their wives in a small wagon are gone; minister and wife with horse and buggy follow, a few hours later. Company first, eight miles from home, turns into a field to avoid an impassable slough; through mistake they get on soft ground, and suddenly find themselves with but one horse. Seeing ears, they think the other is not far off. What they did to get on *terra firma* would be too long a story. Wading, wallowing in mud to the Boon river, they find the banks full, but they ford by the aid of a large emigrant wagon-train of mammoth horses, and four men. They pursue their watery way to the Des Moines, over which, after foot-wanderings along the bushy shore, they are paddled, part at a time, in a canoe, and finally hauled by several yokes of oxen where horses couldn't go. This party of the first part attended the Association—having conquered because they didn't know when they were whipped.

As to the party of the second part: minister and wife followed their illustrious predecessors through all to the Boon, and looked upon its frightful, rushing tide. Not being swimmers, and not wishing to commit suicide, nor to take passage for the Gulf of Mexico, they turned about, and after three days' absence reached home with new experience of travel on what they call roads in the West.

You ask, "Why not take the cars?"

For three reasons: the cars do not run to Otho. If they did, the fare is nearly six cents a mile. To give half-fare tickets for any public gathering or ecclesiastical meeting, is with our *rail-road folks unconstitutional*.

## WISCONSIN.

*From Rev. E. W. Cook, New Lisbon, Juneau County.*

### In Good Time.

I have come to this little church opportunely. They were talking of disbanding; but a revival commenced in the Baptist church, and is spreading over the place. There is every prospect of a glorious work, which will bring up the church well-nigh to the point of self-support.

Several prominent men are interested; the audiences are still, attentive, and solemn. We have three or four extra meetings during the week. Seven were admitted to the church yesterday by profession, and there is hope of a much larger number at the next communion.

The place is quite an important one, compactly built, lying on a small river which drains an extensive lumber region to the north, and is large enough to float the rafts down to the saw-mills here. There are three hotels, a bank, newspaper, stores and shops of all kinds, and some 400 children in the public schools; also a Baptist and a Methodist church. The Congregational house is neat, pleasant, and attractive, and with the material at hand the church ought to become strong in membership.

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## MISSOURI.

*From Rev. C. C. Cadwell, Lamar, Barton County.*

[This report has peculiar interest for us, and will have for many of our readers who knew the writer, as the last words received from him at these rooms. After about thirty years of successful labor in Missouri and Illinois, Mr. Cadwell removed, last June, to Southwestern Missouri, and, stirred by the early pioneer impulse, formed his plans for extensive work in Barton and Union counties. This work he was prosecuting with all his heart, shunning no toil or exposure, feeling, as he says, that "the Master was

giving him an unusual measure of health," when he was smitten with pneumonia, and died on the 16th of January—sixteen days after these words were written.

He has gone; but his example, his teaching, his prayers remain. Others will take up the work where he left it. May they see the blessed results he hoped to see, in this new portion of the State with which God is dealing so wonderfully!]

#### **His Last Work and Word.**

I make this report with peculiar feelings. For nearly thirty years I was allowed to report to you of my labors in Wisconsin. During that time I witnessed great changes. The wilderness changed to fruitful fields; a land of groves and prairies to one of cities, towns, and farms; of colleges, female seminaries, universities, and State normal schools; of asylums for the mute, blind, insane, and for wayward boys: indeed, to all the advantages of an old and well-to-do State.

But now, as I trust, under the ordering of a wise Providence, I report from Southwest Missouri, which three years since was well-nigh without an inhabitant. And even now the boundless prairie meets the eye, and tells of much land to be possessed, of much toil, deprivation, and patience to be called for, before it becomes what Wisconsin now is. The portion of the State of which I now speak is nearly two hundred miles long and eighty miles broad. In that area we are represented by only three churches—at Neosho, near Sedalia, and at Lamar. Next week we hope to organize another at Carthage, and install for it a minister who will be my neighboring brother, twenty-five miles away. It may seem to you a long time before this large section of the State will be possessed; but such a thought would be dissipated by one day's ride upon any of our principal roads. In going to Sedalia to attend the General Association, in October, I passed in a day and a half 167 emigrant wagons—more than one to every mile! These streams of immi-

gration are pouring along our principal thoroughfares during most of the year. From this you can judge something of the rapidity with which this section is filling up. Then, unlike other new settlements, we are surrounded with older settled States and parts of States, which makes it certain that this vacuum must soon be filled by a large and enterprising people, making this the garden of Missouri. How much is to be done to meet the moral wants of the people! No time should be lost. This obvious necessity led me to choose this as the future field of my labor, and so far I see no reason for regretting my choice.

Arriving after six weeks' tedious journey, I entered upon my work, and have preached from one to three times every Sabbath, commencing at Little Drywood, where I resided until about three weeks since. I occupied a poor open log cabin for my chapel. Cold weather compelled me to suspend my labors there. Most of the inhabitants are Missourians, and I found access only to the younger people. They were very constant in their attendance, and I regretted much the necessity of giving up my appointment. Our church has sustained for eighteen months a Sabbath school there. I had for some time an appointment four miles south of Lamar, and hope to be able to resume my labors there. I preached a few times four miles north of L., where one of our members resides. Twelve miles northwest of L. I have a regular appointment; four miles distant from it shall establish another next Sabbath. I shall fill these appointments once in two weeks for the present. These are hopeful openings. The inhabitants are mostly Eastern people, and appreciate the means of grace.

About three weeks since I removed to Lamar, and hope soon to get into a small cottage which I am building, to save paying an enormous rent.

I have for some time past had regular services twice on every alternate Sabbath here. My congregations are good,

and constantly increasing. There is a fair union Sabbath school. A goodly number of persons of standing in the community are engaged in the work. There are two prayer meetings in the place. We have just commenced the temperance work; though we have but one saloon in the town, there is much drinking. We hope for a great temperance reform. Lamar is crowded with inhabitants, and is growing rapidly; it must be a place of much importance. We have but one place for holding meeting—in the court-room. We want a house of worship much, and must have one to maintain our standing.

Up to the time of receiving my commission, I confined my labors mostly to Lamar and settlements about it, distant from four to fourteen miles. I have not yet visited the most distant parts of the county.

My plan is to visit every settlement in my field, and so far as possible every family, visiting during the day, and when it is practicable holding a meeting in the evening. My strength may not be adequate to the work, yet I hope it may be, since the Master is giving me more than my usual measure of health.

### ILLINOIS.

#### A New Year's Greeting.

I wish you and the Society which has been and still is the foster-mother of so many churches and ministers, "a happy New Year." God has made it the instrument of untold and unspeakable good in past years, and endeared it to a multitude of hearts now on earth, and to a multitude of blessed ones now at home in our Father's house above. May the new year be one of rich material prosperity to the dear institution, and of richer and more abundant spiritual prosperity!

The more I know of the West, and the more I learn of the work of the American Home Missionary Society here, the more deeply am I convinced

that it is, under God, *the* agency which has done most to keep alive, amid the materialistic tendencies of the age, which operate with fearful intensity in those newer regions of the country, a regard for spiritual things.

#### Why Help is Needed.

I had no adequate conception of the state of things here, until I came here. I used to wonder why the great, rich State of Illinois, for example, could not and did not support its own churches, without calling for outside help. "Seeing is believing," says the old proverb. I see very clearly now why so much aid is needed, and I see clearly that an immense amount of good has been done by the Eastern aid so liberally bestowed on the churches.

The West is not rich, in the sense in which New England parishes are rich. There are but few rich men in comparison with the whole population, and very little wealth that is "salted down." Besides this, the aim of most people who came here as settlers was a material one, and worldliness has a power here unknown in many places which have developed under Puritan influences.

In many Eastern places (and in some Western ones) the prevailing influence may be said to be in favor of religion; but in many places here the reverse is true; and they are hard fields, in consequence of that fact. For example, take our own little city, of say 7,000 inhabitants, and out of ten or more lawyers, only one is a professor of religion, and he not very consistent. The rest are mainly profane errorists, whose influence all goes against evangelical religion. A similar state of things exists among our principal merchants; so that it is a real fact, that, in this city, there is *not one man*, who, in the common meaning of the words, is "*a man of influence*," who is a professor of religion, and a help to the cause of Christ. Our city is not altogether singular in these respects—cases analogous, if not parallel, exist all over

the West. And this reveals one of the reasons why churches here ask for aid, and why, sometimes, they are compelled to ask for it for a much longer period than is pleasant for them to do so. If what wealth is in the West, and if the prevailing influence were on the side of Christ, the East might use its benefactions on its own home fields, or send them into the "dark parts of the earth." There would be no need of them here. On the other hand, streams would flow from these regions to unite with those of the East in a grand river of Christian beneficence, and help to make the "desert blossom as the rose." The truth is that many of your churches are emphatically "lights in dark places," and could no more be spared without irreparable damage, than the light-houses on the Jersey coast could be removed without the probability of many and terrible disasters.

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*From Rev. T. Gillespie, Algonquin, Mc-Henry Co.*

#### Out of the Wilderness.

I thank God we are through the wilderness at last, and we trust that we are on the borders of the promised land, and that brighter days and better things await the little church here. Our house of worship, which has been so long burdened with a crushing debt equal to half the cost of building, is at last clear, and henceforward we shall worship God in a free house—free from that incubus that has so long cursed and crushed us.

Now we "owe no man anything" but a debt of love and gratitude to many who have generously aided us in removing our burden, and a debt of the sincerest thanks and most heartfelt gratitude and praise to God for what he has done for us.

None but those who have been in a similar condition, and have had similar success, can understand our feelings.

To be able to go into the house of God, and feel that it is *ours* to worship God in, without any one or anything to molest us or make us afraid, is joy indeed. All along that debt has hung over us like a frowning thunder-cloud, threatening to burst upon us at any moment, and leave us houseless. It discouraged the hearts of the few active members in the church, and mixed with bitterness every prospect, yea, every present blessing and success. It hurt our influence in the community around us, which knew we were in debt and unable to pay it. Many stood aloof from us on account of it. Some refused to unite with us for fear of it, and others mocked and derided us because of it. It has been a sore evil to us. Now that it is removed, we hope, by God's blessing, to prosper as we ought. We trust that its removal may be the prelude to a work of grace, and the type of the removal of the burden of sin from many precious souls here.

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#### OHIO.

*From Rev. G. W. Walker, Chagrin Falls, Cuyahoga Co.*

#### Life from the Dead.

With pleasure I once more report myself on Home Missionary ground. The last I wrote you was to report Wauseon self-sustaining. Let me add to that report that the Wauseon church is paying its new minister \$1,000.

The Congregational church here has been unfortunate—dissensions, no ministers, or sometimes worse than none. Many of its members emigrated and others died, so that when we began labor there were but thirty members on the ground. These were discouraged by poverty and a debt upon their house of worship. Some of them said nothing could be done. Other denominations considered the church "as good as dead," and were looking for the sale of the house to satisfy the debt.

But things are now somewhat changed. By a noble effort, involving much self-sacrifice, the debt has been paid by the members alone; and \$600 toward the minister's salary has been raised, with the aid of the congregation. Considerable sums have also been expended for hymn and tune books and incidentals, and now during the first three months of their new effort results begin to appear. The prayer meeting has been re-established, and is well attended; the Sunday school has doubled; the congregations steadily increase; and several members have been added to the church—the first in some years. What the end of the year will show none can tell; but, surely, we have reason to hope and expect good things.

We are very grateful for your promise of pecuniary aid, as without it this effort would have failed.

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*From a Missionary in Ohio.*

#### **After the Deluge.**

I would gladly report a state of things which we were enjoying a year ago—a most precious revival of religion. Why have we not the like now? Simply because we are in a cold, sad state of reaction. That meeting was a union meeting of this church and another. It was characterized by a very high tide of religious feeling. Our ——— friends sought by every measure to raise it still higher. Every floodgate was opened. We had a perfect freshet of religious feeling. Everything was afloat—wood, hay, stubble, and water-logged backsliders. It seemed as though we were taking the kingdom of heaven by violence. Our ——— friends reported one hundred conversions; I could not count more than fifty for whom I had hope. And now what is the result, after one year's experience? Not more than four or five of the fifty or more are counted Christians, or themselves profess to be. I am happy to say that all

but one who united with us, give good evidence that they have passed from death unto life. The "outsiders" look on and say, "See there, after you have gathered up the spoils of your great religious campaign, the real results!" I think I shall hold no more "union" meetings of this sort.

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#### **MISSISSIPPI.**

*From Rev. S. C. Feemster, Columbus, Lowndes County.*

#### **The Situation.**

Among the results of the year's service, as seen by man, are the admission of six members, the baptism of three adults and seven children, the death of three members, and the dismissal of eleven, leaving the church smaller by eight than at the beginning of the year. Most of the dismissed, with my brother, Rev. Z. E. Feemster, have colonized to work for Christ by forming a Congregational church in Southern Missouri; so you see we are strengthening the cause, though our own numbers are diminished. We have two young men in the school on Lookout Mountain, and another starts to-morrow. I have little doubt that one—perhaps more than one—will be a minister.

We have ceiled our meeting-house and paid for it, but cannot get money to warm it this winter.

A good influence over some of the members of other churches is manifest; and we have maintained, or caused to be kept, a good colored school, most of the year. We are weak and poor, but are wrestling with the mighty powers of darkness, and the Lord helps us. The church is struggling to pay my dues for last year and to raise an equal amount for this, that they may apply to you for continued help. But those who join us are mostly freedmen who cannot help much, but are giving something out of their poverty. The burden is too heavy, yet I cannot leave them while in this struggle so united, and doing as well by me as their means allow.

## MISCELLANEOUS.

## Congregational Statistics.

According to the *Congregational Quarterly* for Jan., 1870, there are in the United States 3,043 Congregational Churches, with 3,168 ministers, and 300,362 members, of whom 27,373 were added in 1869. The reported number of Sabbath school children connected with these churches is 361,502.

Of these churches California has 48 ; Colorado, 5 ; Dakota, 1 ; Dist. Columbia, 1 ; Georgia, 4 ; Illinois, 224 ; Indiana, 26 ; Iowa, 189 ; Kansas, 49 ; Kentucky, 2 ; Louisiana, 10 ; Maryland, 1 ; Michigan, 175 ; Minnesota, 68 ; Mississippi, 1 ; Missouri, 56 ; Nebraska, 15 ; New Jersey, 15 ; New York, 252 ; Ohio, 189 ; Oregon, 8 ; Pennsylvania, 69 ; Tennessee, 4 ; Texas, 2 ; Virginia, 4 ; Washington Ter., 1 ; Wisconsin, 177 ; Wyoming, 1.

In New England there are 1,433 churches and 1,576 ministers, of whom 1,104 are in the pastoral service. The net gain for the year is 92 churches, 9,320 members ; 99 ministers.

## Western Characteristics.

*Youthfulness* is a marked feature of the inhabitants, but comparatively few old people going West, and the country being too young to have raised them up as yet. *Hopefulness* is another feature, one reason being the youthfulness of the people, and another the fact that nearly every one who is disposed to be industrious, can find sufficient to do, with a suitable remuneration for doing it. There are large and wide-open doors for all willing to enter them. Broad, uncultivated lands wait for occupants, and with but little money in hand, one with true manly resolution, may select his farm and pay for it in a few years, under proper but easy tillage.

*Social equality* is another noticeable feature, not less marked than pleasing. There is little or no caste among the people. There is little or no pride of

wealth. Perhaps, as a rule, there is less care for the latest Parisian style than is found in the East. The feeling is, that the farm, the store, or the shop must first be paid for, and other things will follow in due time.

*Trustfulness* is another marked characteristic of the people. The principle is to regard every one who comes with fair testimonials, as honest, until he is proved otherwise. The excessive caution and conservatism of old communities change this order, viewing every man with suspicion, till by a long and slow process, he has proved himself to be just what his recommendations asserted.

There is a certain kind of *cordiality* in the West not always found in the East. The people are more uniformly friendly and warm-hearted than they seem to be in older sections. They are more hospitable in their way, and every one, till developments to the contrary forbid, is "hale fellow well met."

There is a species of roughness connected with all this, an independent manner, which the stranger, not stereotyped in his ways, quickly finds himself imitating, however oddly it may strike him at first.

There is a *practical smartness* in the Western people which is at once noticeable and attractive. They may live in a small house, and dress not exactly in style, but they are not afraid of you for all that. They are free and unabashed in every presence. They can carry on conversation with the stranger, however learned, refined, and cultivated, for they have all these excellencies to a greater or less degree, and sometimes in a pre-eminent measure, let the exterior be as it may. Not that they are clownish or boorish, but they are willing to pass for what they are, and for what they have, expecting to be better and to have more in the future. They do not relish the



invidious comparison sometimes made in favor of the East; what the people are there, how they do things there, as though the West had every thing to learn, and was of little account at present. The "putting on of airs" they despise. They know that they have not the wealth or all the facilities of the East, but they do not care to have these things constantly flaunted before them, when they are doing as well as they can; when they know that in other things they excel, and are bound to do so still more and more in the future.

They *respect the East*. It is, for the majority, their old home. They are willing and anxious to accept all the good they can get from it, and make such improvements as their circumstances naturally suggest or necessitate. Their change of situation and climate have lifted them from the *old* rut in which they were born, and where they have run till their emigration, and they prefer the *new* rut to the old one.

The slow, cautious, extreme Eastern conservative is just like them, and sometimes a little more so, when he finds his lot cast in with them.

It must be obvious from the foregoing that the people of the West are a matter-of-fact people, plain, outspoken, practical. They like refinement; they like intelligence; they like the highest culture and scholarship; but they want them connected with good, sterling common sense. They like teachers and preachers from New England schools, but they care less for the well-rounded period and the smooth classical finish than they do for the energy, vivacity and eloquence that can drive home the truth with power, and make a lasting impression upon the intellect or the heart and conscience. They want no second-rate teachers, or preachers, or physicians. They can dispense with tinsel and show at present, if they can have the substantials; and the public man, in whatever capacity, who can not *succeed at the East*, will be likely to fail

at the West. Brave men, true men, daring men, are what they need, and they are able to weigh those who claim these things, and are willing to give them due credit for what they have, while they as unhesitatingly pronounce against them if these are found wanting.

—*Rev. Stewart Sheldon.*

### The Chinese Migration.

[We invite attention to the following extract from a carefully prepared and valuable article with the above title, in the *New Englander* for January, 1870, understood to be written by Prof. HENRY N. DAY, of New Haven:]

The third problem which offers itself for solution in the study of this migration, is *the moral and religious problem*. What is to be the result, if there are to be poured in upon us, as is possible if not probable, millions of heathens, with their low morality and their idolatrous religion? To answer this question satisfactorily, we must know the character and working of Chinese morality and religion, and must weigh in comparison with it the power of a pure, active Christianity, as the two come in contact. Chinese morality is heathen, and is of a lamentably low degree, as measured by a Christian standard. It is yet high, as compared with that of most heathen peoples. Chinese immorality is not of the coarser, more brutal kind. The Chinese are courteous in manners, peaceable and orderly, patient of injury, and submissive to authority. They are kind in their household life. Even the infanticide that prevails is not from any brutal instincts, but originates only in the driving necessity of want; and the concubinage that is equally prevalent is of the old patriarchal type, rather than of the low harem pattern of the Turk. The sacredness of the proper family life is maintained; and this fountain of personal and social virtue is kept, for a heathen community, comparatively pure. Filial duty is inculcated

with great assiduity, and the fruit is seen in the universal respect shown to parents and superiors, and the care which even the aged and the infirm ever receive. Cupidity is a universal trait. It leads to gambling, which everywhere prevails; it runs, also, into trade, and makes the Chinese an intensely commercial people. Hence their fondness for such pursuits as fishing and mining; and their readiness for any trading adventure. They are superstitious and especially afraid of evil spirits, against whose machinations they employ all the arts and devices of heathenism. They have but the faintest notion of a supreme God, the old worship of Shangte as the creator of all things having fallen away. Confucius never inculcated any duty to any power higher than that of the head of the family or of the State. Taoism and Buddhism enter into the religion of the Chinese as a people only as by their divers specific teachings they cater to the underlying superstition that is characteristic. The real religion of the Chinese is confined to the worship of ancestors and heroes and of those spirits or agencies which may bring good or inflict evil. Their morality and their religion alike are grounded not in a love of truth as truth, but in a desire of good or fear of evil. They are not skeptical, for they do not apply reason to matters of religion, even in the way of speculation; they are indifferent as to creeds. They crave good; and what meets this want, even their conservatism will not reject. Buddhism, although imported, they embraced without reluctance.

Such a condition certainly is not forbidding to the introduction of Christian ideas. The family sentiment is a good soil in which to root evangelical theism. The promises of the gospel meet their cravings for good. The revolution of the last quarter-century in the feeling towards foreigners, the awakening of a desire for Western learning and Western culture, are auspicious. The suc-

cess which has attended the efforts to evangelize the Chinese in San Francisco and other Pacific cities, during the last twelve months, is most encouraging. The practical solution of this problem, it would seem, will depend not on any untowardness of the Chinese mind for receiving the gospel, but on the wisdom, the fidelity, and the zeal of American Christianity. Let the inhuman oppression which has characterized some of the legislation of the Pacific States, and the brutal treatment dealt out to the unprotected foreigner by the insolent and rude under the sanction and with the countenance of such legislation, give place to humane and equal laws, and to kind, courteous demeanor on the part of the white population; let the narrow-souled selfishness that would exclude them from our industries and arts be put away; let the tendency to settle in districts by themselves be arrested by this change of treatment; and so make the flood of migration diffuse itself into our families, our factories, our mining camps, meeting everywhere a kind, humane, Christian spirit; let a wise but earnest missionary work be begun and energetically sustained in the form of Sunday schools, itinerant missionaries, and caste-discarding churches, and we have little to fear. The issue is plainly left to the determination of the practical Christianity of our land and age.

The call to this evangelical labor, we are happy to see, has been heeded; and already the American Missionary Association, which has received so good a training in its great work for the freedmen, and at the same time such rich encouragement, has adopted this field of Christian effort, with a determined purpose. The American Home Missionary Society, also, has assumed a promising work in the same direction. Let these and all similar efforts be seconded by a steady Christian support, and we need not fear to have our eyes shocked by Joss temples or idolatrous

rites in our free, but, we trust, ever to remain predominantly Christian land.

### New England and The West.

[A Western correspondent of *The Congregationalist and Recorder*, lately transplanted from the East—Prof. L. S. Rowland, of Beloit College—gives in that paper the following views, as just as they are hopeful and cheering. New England can still afford to part with her men and women, if they thus carry to their new homes her spirit, her principles, and her institutions:]

It is indeed surprising to see the influence, out of all proportion to their numbers, which New England men exert in almost every community where they have planted themselves. Even where the rule is nominally in other hands, the principles of the New England residents are almost sure to become the dominant ones. In some of the largest cities, where the foreign population is largely in the ascendant, Puritan principles and institutions are steadily gaining ground. New England habits of life and modes of education are coming to be adopted more and more by the whole mass of the people. I have been both surprised and gratified at what I have heard from those long resident in some of our largest Western cities, of the improvement in this respect among the foreign population. It has led me to take a much more hopeful view of the future moral condition of the West than I had before entertained, or than I think is generally entertained in New England. There seems to be an impression at the East that there is a tendency among Western Christians and churches to lapse from the purity and faith of the past. But according to my observation such is not the fact. Some New England Congregationalists do, it must be acknowledged, become connected with churches of other denominations, but often because the peculiarities of their position are such as to convince them that such a change of

denominational connection will, for the time, most conduce to their Christian usefulness. As a general thing, however, and as respects the great *essentials* of the Puritan faith, Western Christians seem to me as faithful as those at the East. As far as I have been able to observe, the doctrines of our faith are preached with as much fidelity, the Sabbath is observed with as much strictness, the discipline of the churches is as well enforced, sinful amusements are condemned with as much emphasis at the West, as at the East. As respects the distinctive principles of Congregationalism, I am inclined to think that, at the present time, and in most sections of the West, the attachment to them is quite as ardent as, and withal more intelligent than, in most Eastern churches.

A residence at the West also leads to a less disheartening view than formerly, of some of the changes that are going on in New England. The smaller towns in many of the New England States, it is said, are becoming depopulated by emigration. Churches formerly large and vigorous, are dwindling into insignificance and approaching extinction; the young and enterprising are leaving for the West, and only the old and inefficient are left. It certainly is sad to see the deterioration in those noble old towns; but when we see what these New England emigrants are accomplishing here at the West, when we see the new churches that are springing up through their agency, when we see the schools and colleges they have planted, and the beneficent civilization they are helping to spread all over this Western region, we are convinced that the loss to New England is immense gain both to the country and to Christ. The New Englander seems to have been endowed with his restless and adventurous spirit for the same reason that certain seeds are furnished with their wings of down. It is to prepare him to disseminate from their Eastern nursery across the entire

land the germs of Puritan civilization. These wanderers do not leave New England behind them; they bring it with them, and plant it in a new and richer soil. New England is not in fact a material thing, a tract of country bounded by the ocean, Canada, and New York, and cleft by the Connecticut. New England is a spiritual entity. It is a system of sacred truths and principles which a man may carry in his bosom wherever he goes. This system the sons and daughters of New England have brought with them to the West, and here they are causing it to bring forth fruits as beneficent and bountiful as of old. Let not, then, the East grudge the contributions of men and mind which she has made to the West. It is the mission of the children to make the whole country what the fathers have made New England herself.

### Miscellaneous Items.

OREGON.—One of the missionaries describing his new field says, "People here have no conscientious scruples in favor of church-going. If they attend it is because they are interested. The men Oregon needs might be called 'regenerated popular preachers'—men who can preach the truth with such life as shall *compel* the unconverted to come."

CALIFORNIA.—Rev. L. W. Winslow is encouraged by the prospect in Hydesville. Seeking subscriptions for a meeting-house, the first three men he asked put down \$100 each, and he hopes to build this spring. There is good attendance on preaching, and the people are personally very kind and considerate.

—Rev. J. T. Wills has gathered the scattered and disheartened flock in Eureka, Humboldt County, since increased by several hopeful conversions. Such is the awakening of interest in church and Sabbath school that Mr. W.

is already beginning to talk of "self-support."

—*The Pacific* reports unusual religious interest in Santa Barbara, with well-attended prayer meetings and the evident promise of the Holy Spirit. Street preaching is also attempted in Los Angeles, where are many transient people who are not likely otherwise to hear the Word.

LINCOLN, NEB.—Rev. C. Little reports an addition to the church of seven persons, all in the prime of life, making its present number 35. With help from friends abroad, the Sabbath school library has been increased, and the prospect is hopeful.

BUTLER COUNTY, KAN.—Rev. J. Copeland reports encouragingly of his labor among the mixed population of this new county, in which he finds "a sprinkling of Eastern intelligence, culture and refinement." He hopes soon to report the organization of three churches, and expects a loud call for more missionaries with the opening spring.

LANSING RIDGE, IOWA.—Rev. H. H. Sallenbach writes of a revival in the German church. From January 1st to February 6th, meetings were held every afternoon and evening—until the middle of January without marked increase of interest. From that time to February 6th, about twenty souls were hopefully converted.

—Rev. F. W. Judiesch, German missionary in Grandview and Harrison, also reports increased religious interest with several conversions and a quickening of the spirituality of believers.

WISCONSIN.—The Winnebago Convention—numbering 30 churches, 17 of which received Home Missionary aid—contributed to this Society, in 1869, about \$860, a large advance on any previous year.

—This Convention have ordained Rev. H. T. Fuller, and he is doing good missionary work in Peshtigo, on the northeastern frontier of the State.

moving out from that point among the new settlements and lumber camps along the Peshtigo river. He is cheered by the spirit roused in the little flock during the week of prayer.

**MICHIGAN.**—Rev. S. O. Bryant, of Columbus, has welcomed to the church two daughters of a worthy citizen, formerly for twelve years a Romish priest in Germany, and is hoping to receive in due time the parents.

—For two and a half years of Mr. Verney's ministry in Ceresco, there have been admissions to the church at every communion since the first.

—The interest manifested in Mattawan during the week of prayer was such that daily meetings were kept up through several weeks, with these cheering results: "All church difficulties settled, many converted—among them leading men in middle life—the good work still going on with power."

—Rev. R. Hatch, of Traverse City, writes of outward prosperity, church debt paid, membership increased one-third, contributions more liberal, etc., but little *spiritual* life. He employed his summer vacation in raising for the college at Benzonia \$15,000 on the endowment fund, and \$1,500 for paying a floating debt.

—Rev. J. W. Fitzmaurice, of Pinckney, writes gratefully of the kind ladies of the First church in Jackson (Rev. J. W. Hough), who, though engaged in many works of beneficence, generously supplemented a former large gift of clothing, etc., with more than fifty excellent volumes for the missionary's library.

**MISSOURI.**—Rev. J. T. Huson, of Bedford, has calls to preach in "the region round about," and has four regular ap-

pointments at places four to six miles apart. Two churches have been organized and another is making ready, brightening the prospects of a hitherto unpromising section.

—Rev. A. Bowers, of Macon, reports an interesting revival, bringing in most of the youth of the congregation and adding about twenty to the church, the working force of which has nearly doubled within six months. For three weeks Mr. B. was with Rev. Mr. Pierce in revival services in Glenwood.

**ILLINOIS.**—Rev. A. M. Dixon reports increased interest in Lena; four united with the church; 120 in the Sabbath school and Bible class; congregations increasing, but "the Western fever raging," and a prospect that half the church may emigrate.

—The church of Rev. J. C. Myers, Monee, held special meetings in January and February, receiving 12 converts and awakening hopeful interest in many others. Members moving to Kansas, but the church "holds its own" as to numbers.

—In union meetings with the Methodists in Brickton, 50 persons have professed conversion—a very large number for so small a community.

**OHIO.**—Rev. M. W. Diggs, of Pisgah, writes, "We have been enjoying a time of refreshing for a few weeks past. Over 80 persons appear to be awakened; 13 have united with the church, and others are awaiting the next communion."

**NEW YORK.**—The church of Woodhaven, under the care of Rev. Wm. James, is enjoying a season of deep religious interest—the third within the four years of his service.

## APPOINTMENTS FOR FEBRUARY, 1870

*Not in Commission last year.*

Rev. Josiah Bates, Anaheim, Cal.  
Rev. Prescott Fay, Minneapolis, Minn.

Rev. David Price, Williamsburg, Iowa.  
Rev. Jacob Reuth, Muscatine, Iowa.  
Rev. Thomas L. Brown, Rio and Lowville, Wis.  
Rev. William H. Marble, Prairie du Chien, Wis.



Rev. John T. Husted, Sherwood and Leonidas, Mich.	Rev. George L. Woodhull, Onawa City, Iowa.
Rev. Franklin W. Adams, Lathrop, Mo.	Rev. Daniel A. Campbell, Pine River and Aurora-ville, Wis.
Rev. Wm. Baldwin, Eden and Mount Palatine, Ill.	Rev. E. G. Carpenter, Grand Rapids, Wis.
Rev. George W. Phinney, Danvers, Ill.	Rev. Edward Morris, Center, Wis.
Re-commissioned.	
Rev. David B. Gray, Oakland, Cal.	Rev. Albert O. Wright, Waterloo, Wis.
Rev. Amos Dresser, Savannah, Pepperville, Ellsworthville, Butler County, Neb.	Rev. Helmus H. Van Anken, New Baltimore, Mich.
Rev. David Knowles, Salt Creek, Neb.	Rev. John Allender, Laclede and St. Catharise, Mo.
Rev. Edwin H. Alden, Waseca, Minn.	Rev. Israel Carleton, Utica and Breckenridge, Mo.
Rev. Edward A. Mirick, Marine Mills, Minn.	Rev. James G. Roberts, Kansas City, Mo.
Rev. Harvey Adams, New Hampton, Iowa.	Rev. Arthur M. Thome, Memphis, Union Grove and Glenwood, Mo.
Rev. Henry L. Chase, Dyersville, Iowa.	Rev. Charles B. Barton, Richview, Ashley and Irvington, Ill.
Rev. Henry S. Clarke, Genoa Bluffs and Williamsburg, Iowa.	Rev. Sylvester R. Dole, Wauponsie Grove, Ill.
Rev. Josiah T. Closson, Fayette, Iowa.	Rev. Thomas Gillespie, Algonquin, Ill.
Rev. Francis Fawkes, Otesville and Oakland, Iowa.	Rev. George B. Hubbard, Atlanta and McLean, Ill.
Rev. Hermann Ficke, Dubuque, Iowa.	Rev. John A. Davies, Siloam, Ohio.
Rev. John F. Graf, Davenport, Iowa.	Rev. Henry A. Rositer, Lebanon and Fort Ancient, Ohio.
Rev. Jehn D. Sands, Belmont and vicinity, Iowa.	Rev. William O. Sexton, Stony Road (Paterson), N. J.
Rev. Edmund R. Stiles, Manchester, Iowa.	Rev. James G. Cordell, Schenectady, N. Y.
Rev. John R. Upton, Okoboji, Lakeville, Cherokee and other points in Dickinson, Clay and Cherokee Counties, Iowa.	Rev. Isaac D. Cornwell, Hancock, N. Y.
	Rev. David E. Prichard, Rome, N. Y.

RECEIPTS IN FEBRUARY, 1870.

MAINE—		Worcester, Mrs. S. Avery, by M. Wheeler,	\$10 00
Kennebunk, Mrs. Mary Dane, by Rev. W. E. Darling,	\$10 00	RHODE ISLAND—	
NEW HAMPSHIRE—		Westerly, A Friend,	5 00
Pelham, A Friend, by Rev. A. Berry,	10 00	CONNECTICUT—	
VERMONT—		Derby, Henry Somers,	75 00
Peacham, A Friend, to const. Charles Dubois a L. M.,	30 00	Greenwich, Jonas Mead, second,	5 00
South Hero, Cong. Ch., \$23; Grand Isle, Cong. Ch., \$7, by Rev. O. G. Wheeler,	80 00	Groton, A Friend, to const. Miss Ellen B. Copp a L. M.,	33 00
West Rutland, Sab. School of the Cong. Ch., by S. Boardman, to const. Rev. James R. Bourne and Mrs. Stephen W. Mead L. Ms.,	67 40	Hartford, Mrs. Mary C. Bemis, to const. Rev. N. J. Burton a L. M.,	100 00
MASSACHUSETTS—		Middlebury, Legacy of Mary Porter, by C. Boughton, adm.,	10 00
Mass. Home Miss. Soc., by Benjamin Perkins, Treas.,	4,000 00	Middletown, First Cong. Ch., mon. con., by H. E. Sawyer, Treas.,	30 40
Boston, Legacy of Dr. J. H. Lane,	500 00	Milford, Legacy of Samuel Clark, by J. F. Canfield, Ex., less Gov. tax,	153 00
Georgetown, Legacy of Abel Spofford, by L. P. Palmer, Ex.,	100 00	New Haven, Church in Yale College, by Rev. O. E. Daggett, D.D.,	360 00
Hampshire Miss. Soc., by E. Williams, Treas., Northampton, First Parish,	633 38	J. L. Ensign,	5 00
Haverhill, A Friend, to const. Thomas S. Bradford a L. M., \$30; Mrs. Mary H. Smith, \$5,	85 00	New Milford, Miss Gratia M. Merwin, to const. Henry Ives a L. M.,	30 00
Lanesboro, Clarissa Briggs, \$20; A female Friend, \$10,	30 00	North Stonington, Cong. Ch. and Soc., by D. R. Wheeler, of wh. \$80 from D. R. Wheeler, to const. Miss Lucy A. Hewitt a L. M.,	125 00
Lynn, Little Morris's Birthday Gift, in Memoriam,	2 13	Simsbury, Ladies of the Cong. Ch., by Mrs. Lucy W. Ensign,	3 00
Northampton, Mrs. David Sanders, by A. D. Sanders,	10 00	Southport, F. Marquand,	133 00
North Brookfield, First Cong. Ch., by J. E. Porter, Treas., to const. Dea. J. H. Moore, Dea. W. P. Haskell, Dea. W. L. Poland, Ezra Batcheller, Mrs. Luther C. Batcheller, Lewis Whiting, Jas. N. Jenks, John J. Sherman, Patrick H. Kellogg, W. H. Montague, Hon. C. Adams, Jr., L. Ms.,	843 08	Stratford, Ladies of the Oronoque Sew. Washington, Walt Abernethy,	2 00
Southampton, A Friend, by Rev. R. P. Wells,	18 00	Watertown, Benjamin De Forest, by John De Forest,	100 00
Springfield, "Unabridged," \$1,000; Homer Merriam, \$100,	1,100 00	West Meriden, Legacy of Mrs. Lucy H. Murdock, by E. A. Rice, Ex.,	470 00
Westhampton, Ladies' Aid Soc., by Clara B. Ludden,	5 00	Soc., by Miss Myra Curtis,	3 00
		Gen. G. Loomis, by O. B. Kingsbury,	5 00
		Windsor Locks, on account of Legacy of Elizabeth H. Bartlett, by J. H. Hayden, adm.,	500 00
		NEW YORK—	
		Received by Rev. L. E. Hobart,	
		North Pitcher, Cong. Ch.,	\$13 45
		Parishville, Cong. Ch.,	5 00
		Adams, Lavina Kellogg, \$1; Mrs. L. A. Wright, \$1,	2 00
		Bainbridge, Cong. Ch., by Rev. J. S. Fattengill,	15 00



Brooklyn, <i>South Cong. Ch.</i> , by J. Crowell, Treas.,	\$408 00	con. coll., \$129.91; annual coll., \$387.18, to const. Rev. Lyander T. Chamberlain and Rev. George S. F. Savage L. D., Rev. Eben M. Betts, George S. Bascom and Saml. F. Dickinson L. M.,	\$386 00
Central Cong. Ch. and Soc., by J. H. Pratt,	100 80	Rev. John D. Foster,	46 10
East Bloomfield, Josiah Porter,	70 00	Dallas City, First Cong. Ch., Rev. W. C. Merritt,	25 00
Eden and North Collins, Cong. Ch., by Rev. W. I. Hunt,	12 50	Dover, a Friend,	5 25
Gloverville, A Friend,	50 00	Farmington, Cong. Ch., by J. W. Newell,	36 18
Groton, Cong. Ch., by Rev. J. C. Taylor,	12 02	Lincoln, Cong. Ch., by T. T. Beach,	9 15
Kendall, Mrs. Anna V. S. Fleher,	5 00	Treas.,	
Livingston, Mrs. Mary Herriek, to const. Rev. Hlad Smith & L. M.,	100 00	Marshall, Cong. Ch., by Rev. D. Andrews,	16 00
New Lebanon, Cong. Ch., by Rev. J. McVey,	13 46	Mendon, Dea. J. Platt,	10 00
New York City, <i>Broadway Tabernacle Ch.</i> , by J. H. Washburn, Treas., in part,	1,808 15	Millburn, Cong. Ch., by W. Bonner,	17 00
M. W. Lyon,	50 00	Mones, First Cong. Ch., by Rev. J. C. Myers,	9 50
Penn Yan, Charles C. Sheppard, to const. John S. Sheppard & L. D.,	183 50	Morrison, Cong. Ch., to const. W. J. Savage & L. M.,	38 73
Phenix, First Cong. Ch., by Rev. E. Perkins, to const. W. J. Douglas & L. M.,	30 00	Neponset, Cong. Ch., to const. Rev. S. G. Wright & L. M.,	37 70
Preston, William Packer, by I. B. Newton, to const. William K. Packer & L. D.,	100 00	Piano, Cong. Ch., by Rev. Q. Hibbard,	16 08
Rodman, Sab. School Miss. Soc. of Cong. Ch., by W. R. Hanford,	48 25	Quincy, First Union Cong. Ch., by C. H. Bull, Treas.,	36 33
Schenectady, A Friend,	10 00	Rockford, First Cong. Ch., by Rev. H. M. Goodwin,	37 50
Sherbourne, First Cong. Ch., by H. T. Dunham,	85 00	Second Cong. Ch., bal. of coll., by T. D. R.,	19 00
Wellsville, H. G. White,	5 00	Roscoe, Cong. Ch., by Rev. J. S. Graves,	8 00
		Roseville, First Cong. Ch., bal. of coll., by Rev. J. D. Wyckoff,	15 00
		Summer Hill, Cong. Ch., by Rev. O. K. Marsh,	33 50
		Wheaton, First Ch. of Christ, by Rev. W. H. Brewster, in full to const. Prof. O. F. Lumry & L. M.,	18 35
NEW JERSEY—		MISSOURI—	
Dover, Rev. Almon Underwood, to const. Rev. H. Beman Underwood & L. M.,	30 00	Prairie Hill, Cong. Ch., \$3.75; Lick Creek, Cong. Ch., \$5.25, by Rev. W. S. Hilla,	12 00
New Jersey, A Friend,	5 00	St. Louis, A. Hammer, by Rev. H. D. Platt,	10 00
PENNSYLVANIA—		MICHIGAN—	
Ashland, Welsh Cong. Ch., by Rev. W. B. Williams,	6 00	Angusta, First Cong. Ch., by Rev. W. H. Osborn,	13 50
Philadelphia, Plymouth Cong. Ch., by Rev. W. E. C. Wright,	44 00	Cooper, Cong. Ch., by John Walker,	13 00
West Bangor, Welsh Cong. Ch., by Rev. J. Williams,	5 00	Dexter, Maria B. Field,	10 00
MARYLAND—		Dundee and London, Cong. Ch., by Rev. E. Dyer,	6 30
Baltimore, Legacy of Mrs. S. A. Hall, by D. Fahnstock, Ex., less Gov. tax and expenses,	993 96	Genesee, Mt. Morris and Pine River, Cong. Ch., by Rev. H. Lucas,	6 00
DISTRICT OF COLUMBIA.		Le Roy, Cong. Ch., by Rev. S. Phillips,	10 00
Washington, Rev. E. Goodrich Smith,	25 00	Maple Rapids, Essex and Fulton, Cong. Ch., by Rev. E. T. Branch,	8 00
OHIO—		Olivet, Miss Amos, by G. H. Ashley,	10 16
Cleveland, W. Williams, \$10; Mrs. Rebecca H. Fitch, \$10, by W. Williams,	20 00	WISCONSIN—	
Greenwich Station, William M. Mead,	5 00	Received by Rev. D. Clary,	
Orwell, First Cong. Ch., by Rev. W. F. Millikan,	18 00	Beloit, First Cong. Ch., Ladies' Miss. Soc.,	\$23 03
Bloom, Welsh Cong. Ch., by Rev. J. A. Davies,	19 50	Elkhorn, Cong. Ch., by Rev. A. L. P. Loomis,	26 35
Tallmadge, Friends,	5 00	Fulton, Cong. Ch., by D. F. Snyder, Treas.,	11 45
Wellington, First Cong. Ch. and Soc., by J. Ogden,	70 40	La Fayette, Cong. Ch., by Rev. A. L. P. Loomis,	8 25
INDIANA—		Lake Mills, Cong. Ch., by Rev. C. Caverno,	8 71
Received by Rev. N. A. Hyde,		Somers, Presb. Ch., by Rev. I. Gridley,	12 00
Terre Haute, First Cong. Ch.,	17 00	Tafton, Cong. Ch., by L. B. Bingham, Treas.,	15 20
Bloomfield, Cong. Ch., \$2.50; Solaberry, Cong. Ch., \$10.75, by Rev. A. Brown,	17 29	Trampersburg, Cong. Ch., by P. A. Goodhue,	15 00
Liber, Cong. Ch., by Rev. J. H. Jones,	5 00	Waukegan, Cong. Ch., by O. Z. Olin, Treas.,	15 52
ILLINOIS—		Alto, Cong. Ch., \$3.75; Fox Lake, First Cong. Ch., \$14.75, by Rev. O. Brown,	13 48
Received by Rev. H. D. Platt,		Big Spring, First Cong. Ch., \$3.75; Rev. J. M. Hayes, \$10, by Rev. J. M. Hayes,	13 75
Brighton, Rev. H. D. Platt,	\$5 00	Green Bay, Legacy of Miss Martha Spencer, by W. I. Crandall, Ex.,	100 00
Concord, Sab. School of the Cong. Ch.,	52 75	Hortonville, Cong. Ch., \$10; Stephensville, Cong. Ch., \$2.50, by Rev. O. P. Clinton,	12
Ottawa, First Cong. Ch., bal. of coll., by E. O. B.,	9 50		
Protestant French Ch.,	15 00		
Bristol, Cong. Ch., by Rev. J. Grant,	21 00		
Byron, Cong. Ch., by Rev. J. P. Stodder,	15 00		
Chicago, New England Cong. Ch., mon.			

Magnolia, Cong. Ch., by Rev. J. Jameson,	\$5 00
New London, First Cong. Ch., by Rev. J. P. Chamberlin,	18 00
Retreat, Mrs. S. D. Minor,	2 00
West Salem, Cong. Ch. and Soc., by Rev. Anson Clark, to const. Harvey Dickinson a L. M.,	82 00

IOWA—

Received by Rev. J. Guernsey,	
Anamosa, Cong. Ch.,	\$10 00
Independence, Cong. Ch.,	20 00
McGregor, Cong. Ch.,	28 00
Yatesville, Cong. Ch.,	5 00
Algona, First Cong. Ch., by Rev. O. Taylor,	58 00
Ames, First Cong. Ch., by Rev. A. A. Baker,	20 75
Big Rock, Cong. Ch., by Rev. G. Smith,	24 32
Bradford, Cong. Ch., by Rev. A. Graves,	15 00
Central City, Cong. Ch., by Rev. W. Spell,	17 00
Cincinnati, Cong. Ch., \$4.05; New York, Cong. Ch., \$4.70, by Rev. D. B. Kells,	17 25
Cresco, First Cong. Ch., by Rev. J. W. Windsor,	8 75
Denmark, Dea. Enos Wright,	39 00
Elgin, German Cong. Ch., by Rev. G. Scheuerle,	5 00
Mitchell, Cong. Ch., by Rev. W. L. Coleman, to const. Mrs. Mary L. Needham a L. M.,	21 54
Nevinsville, First Cong. Ch., by Rev. R. Hunter,	83 85
Shell Rock and Plymouth, Cong. Cha., \$5.10; Nora Springs, Cong. Ch., \$1.75, by Rev. J. D. Mason,	10 00

MINNESOTA—

Received by Rev. R. Hall,	
St. Paul, Plymouth Cong. Ch., mon. con. coll.,	3 50
Minneapolis, Plymouth Cong. Ch., by H. D. Cunningham,	48 80

KANSAS—

Grasshopper Falls, First Cong. Ch., by Rev. G. C. Morse,	25 00
Manhattan, Mrs. M. E. Hunting, by Rev. R. D. Parker,	50
Topeka, Cong. Ch., by Rev. J. G. Merrill,	100 00

NEBRASKA—

Elmore, Cong. Ch., \$4.75; Falls City, Cong. Ch., 25c., by Rev. S. N. Grout,	5 00
Salt Creek, Cong. Ch., by Rev. D. Knowles,	10 50
Weeping Water, Cong. Ch., by Rev. F. Alley,	5 00

CALIFORNIA—

Hydesville, Cong. Ch., by Rev. L. Winslow,	50 00
San Juan, Cong. Ch., by Rev. W. L. Jones,	80 00

OREGON—

Dallas City, Cong. Ch., by Rev. T. Condon,	20 00
Portland, First Cong. Ch., mon. con., by Rev. G. H. Atkinson,	10 00

INDIA—

Batticotta, Ceylon, William E. De Riemer,	29 25
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TURKEY—

Turkey, "A Missionary's tithe, in part,"	17 55
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HOME MISSIONARY,	86 40
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Donations of Clothing, etc.

Brentwood, N. Y., Mrs. E. F. Richardson, a bundle,	\$7 00
Fall River, Mass., Central Cong. Ch., a box,	40 00
New York City, Ladies of the Broadway Tabernacle Church, by Mrs. J. P. Thompson, two more trunks of clothing, etc.	
Simsbury, Conn., Ladies of the Cong. Ch., by Mrs. Lucy W. Kneign, a barrel,	60 00
Stratford, Conn., Ladies of the Oronoque Sew. Soc., by Miss Myra Curtiss, a barrel,	28 50
West Hampton, Mass., Ladies' Aid Soc., by Clara B. Ludden, Sec., a barrel,	50 00

Receipts of the Massachusetts Home Missionary Society, in January, BENJAMIN PERKINS, Treas

Amesbury and Salisbury, Mills Village Ch. and Soc.,	\$30 00
Amherst South, Cong. Ch. and Soc.,	22 00
Andover, W. Philip Foster,	15 00
Arlington, Cong. Ch. and Soc.,	647 27
Beverly, Washington street Ch. and Soc.,	88 00
Boston, Mrs. Dr. Morland,	10 00
Boston Highlands, Vine st. Ch., mon. con.,	10 00
Boxboro, Cong. Ch. and Soc.,	16 50
Cambridge, Shepard Ch., mon. con.,	42 95
Charlestown, First Ch. and Soc.,	40 55
Winthrop Ch. and Soc.,	246 25
Chicopee, Bequest of Mrs. Josiah A. Parker, by her husband,	1,000 00
Dorchester, Second Cong. Ch. and Soc.,	571 10
Ladies' Home Miss. Soc.,	58 00
Neponset, Ladies' Soc.,	40 00
Foxboro, Cong. Ch. and Soc.,	57 40
Freetown, Cong. Ch.,	17 55
Hampden Co., Home Missionary Soc., Charles Marsh, Treas.,	1,235 91
Irving, Cong. Ch. and Soc.,	13 00
Lee, Cong. Ch. and Soc.,	275 00
Leominster, Evan. Cong. Ch.,	29 50
Lowell, John st. Ch.,	5 40
Marshfield, Cong. Ch. and Soc.,	41 31
Medway, Legacy of Mrs. Eunice Clark, less Gov. tax,	94 00
Medway East, Cong. Ch., bal. of coll.,	10 00
Medway West, Cong. Ch. and Soc.,	117 00
Newton Centre, Ladies' Home Miss. Soc.,	70 00
Newton West, Cong. Ch. and Soc.,	23 25
North Middleboro, Cong. Ch. and Soc.,	16 26
Oakham, Cong. Ch. and Soc.,	80 45
Peabody, South Cong. Ch. and Soc.,	875 80
Portsmouth, N. H., J. H. Hutchinson,	2 00
Randolph, Atherton Wales, for support of a Western Missionary,	100 00
Rutland, Cong. Ch. and Soc.,	49 25
Salem, Miss Harriet Short,	5 00
Templeton, Cong. Ch.,	46 00
Wakefield, A. Hubbard,	10 00
Webster, Cong. Ch. and Soc.,	37 63
West Amesbury, Cong. Ch. and Soc.,	222 56
	\$5,729 74

Receipts of the Connecticut Home Missionary Society, in February, E. W. PARSONS, Treas

Berlin, Second Cong. Ch., by A. North, Treas.,	\$10 00
Hartford, Rev. A. S. Chesebrough, \$10; Rev. A. Winter, \$8,	18 00
Lyme, Cong. Ch., by W. H. M.,	60 68
North Guilford, Cong. Ch., by F. T. Jarman,	29 00
Seymour, Cong. Ch., by Rev. H. P. Collin, to const. David Johnson a L. M.,	45 00
Unionville, First Cong. Ch., by E. N. Gibbs,	9 00
Wethersfield, Cong. Ch., by J. Loveland, of which \$30, from E. Johnson, to const. Mrs. Elisha Johnson a L. M.,	211 75













